

AN
EXPOSITION
OF
Christ's Temptations.
OR
CHRISTS COMBATE
AND
CONQUEST:
BEING .

The LYON of the Tribe of JUDAH, van-
quishing the Roaring Lyon, assaulting him in three
most fierce and Hellish TEMPTATIONS.

BY
Thomas Taylor, D. D. Preacher of Gods V Word
at Aldermanbury, London.

Nath^e Miller HEBR. 2. 18. *Arise His Boop.* 172

*For in that hee suffered and was tempted, hee is able so succour them that
are tempted.*

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Tentatus est Christus, ne vincatur à Tentatore Christianus. August.

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18

EXHIBIT

CHARTER

OF THE

NAVY

1817

1818

1819

1820

1821

To the Right Worthy and Noble Knight, Sir
Francis Knollis, and the vertuous Lady Lettice, his
Wife, All blessings of this Life and a better.

SIR,



WHEN that great Prophet Moses, was to bee confirmed in the
certainty of his vocation for the delivery of Gods people out of
Egypt, (a) There appeared unto him in the wilderness ^{a Act. 7. 30}
of Mount Sinai, (b) an Angel of the Lord in a flame of ^{b Christ himself}
fire in the bush: (c) and hee looked, and behold the bush ^{so called,}
burnt with fire, and the bush was not consumed. ^{next to fox in}
A sight at which Mo- ^{Just. Mart.}
ses (d) wondred; and so may we. But if you please with Moses, (e) to turn ^{c Exod. 3. 1}
aside to see this great sight; that is, (f) draw a little nearer to consi- ^{d Act. 7. 31}
der it, This it is: ^{e Exod. 3. 6}
^{f Act. 7. 31}
^{g Exod. 3. 7. 9.}

I. The bush which at that time betokened the people of Israel, (g) under
the oppressions of Egypt signifieth the Church of God: for 1. As a bryar
bush is a base and despicable thing, made for nothing but the fire, or to stop
a gap, or some other base use: so seems the Church and members to be in the
eyes of men; in so much as not the most eminent members, the blessed Apo-
stles themselves, are (h) despised, and accounted the filth of the World, ^{h 1 Cor. 4. 10}
and the off-scowring or out-sweepings of all things: but the Head of it, ^{& 13. 65}
our Lord himself, was in the eyes of men without form (i) or beauty, des-
pised and rejected of men, who hid their eyes from him, and esteemed
him not. 2 As a bush pricketh and vexeth him that deals roughly with it;
so shall the Church of God bee as a stiff and prickly bramble, to vex, and
wound at length, all the proud enemies of it, so as all that (k) lift at it shall be
torn, though all the people of the earth should be gathered against it. ^{i 11a. 15. 2, 3}
3 As the creatures for their own safety make their nests and muses in a
bush, so the mighty Creator 'not for his, but the bushes safety) vouchsafeth
(l) to dwell in this bush of the Church. The bush was in Mount (m) Horeb, ^{l Deut. 3. 3. 16.}
and God was in the bush: even so the Church is in the mountain of the Lord, ^{m Exod. 3. 1}
lifted up (as a mountain above the vallies) in holinesse and priviledges a-
bove all the earth besides: for of this mountain the Lord hath said, (n) there
will I dwell for ever. ^{n Memor. for six}
^{things in Moses}
^{done there.}

II. The bush burns with fire: In this resemblance is shadowed the oppres-
sed estate of the Israelites in the Egyptian furnace: and by fire here is
meant, the most painful, and pittifull afflictions and miseries, which seiz up-
on the Church and Members, as a raging and devouring fire upon a dry bush:
for 1 Fire is a diffusive and spreading element, catching whatsoever com-
bustible matter is neer it: even so not a sprig of this bush of the Church, shall
escape the flame of affliction, but whosoever will live godly in Christ Jesus,
(o) shall suffer persecution: for either the fiery darts of Satan shall scorch & burn
them within, or they shall be singed with the fiery (p) tryals of the worlds
baird; or at least, they must look to bee be-smear'd, and blacked in their
names, with the colly and smock of odious, false, and scandalous imputati-
ons: and what are (q) Gods people (saith one) but the fewel of the wicked
worlds fiery indignation? 2 Fire shineth and enlighteneth: so the afflicti-
ons

The Epistle Dedicatory.

r Pſal. 119. 71 *ons of the Church, as fire, enlighten the mind, (r) teach the ſtatutes.*
f Prov. 10. 15 *The rod and correction (ſaith Solomon) (f) give wiſdom: and the*
r Job 33. 16. & *Lord (t) openeth by correction, (ſaith Elihu) the ears of man which*
 36. 9.
n Exod. 13. 21 *hee had ſealed: in which uſe, this fire of affliction becomes as another (u)*
pillar of fire, to enlighten and guide the Iſrael of God, in the night of their
wandering through the wilderneſs of this world, towards their land of promiſe,
that heavenly Canaan. 3 Fire groweth heat and warmth: ſo the heat of this
fire of affliction melteth and thaweth our frozen hearts, condensed and con-
gealed by the pinching air of cold ſecurity: this fire kindleth our devotion,
enflameth our zeal. (x) warmeth our prayers, and makes us hot ſuters for re-
leef. 4 Fire ſoſtneſh and ſmudreth metals: (y) Pharaohs ſteely heart will
melt and ſoſten while it is in this hot furnace: yea, in the ſame man it ſe-
parateth dross from pure metal, and like that fire which burns only the (z)
bands of them that were caſt in, but not their bodies: ſo it only conſumeth
the corruptions, but preſerveth alive the children of God, who only walk at
more liberty and further enlargement in the fire, than they did out of it; and
as gold, come forth more purified, more glorious. 5 Fire is a climbing and
ascending element: ſo the fire of affliction maketh the heart to aſcend, and
raiſeth the thoughts to heaven-ward. Miſery maketh the Prodigal beſthink
himſelf of his Faſhers houſe, when he is a great way from it: and this is the
fire which Moſes ſaw ſeizing upon the buſh.

111. The buſh burning is not conſumed: ſignifying the preſervation of
the Church and Members (as Iſrael in Egypt) in the hotteſt furnace of
their afflictions. Well may wee wonder, that ſo flaming and terrible a fire,
falling upon ſo contemptible a buſh, and ſo dry and deſpicable a ſhrub, ſhould
not preſently turn it into aſhes: for why? is the fire too weak; or is the buſh ſo
ſtrong as to defend it ſelf; or is it not diſpoſed or apt to be burnt & conſumed
by ſo fierce a fire? Certainly it is not from the impotency of the fire, nor from
the ſtrength or conſtitution of the buſh (which is in the matter of it as com-
buſtible as any chaff, and as eaſily deſtroyed as any ſtubble) that it is not con-
ſumed. But, 1 This fire is not kindled againſt the buſh, out of the ſparks of
Gods wrath, and indignation (which is indeed a conſuming fire) but of his
Fatherly affection and love, not for the hurt of the buſh, but for the profit of
it: not to deſtroy the perſons, but the ſin for the perſons ſake. Wee have in-
deed kindled and blown up our ſelves a violent and devouring fire, which
God might ſend into our bones, to burn us up, as fire burneth the forreſt,
and as the flames ſet the mountains on fire: But the mercy of God is as
water to quench this fire (for elſe would it burn to the bottom of Hell) and in-
ſtead of a Furnace of fury which melteth away his enemies, he ſetteth up
in Zion, a furnace of favour, only to melt the metal, conſume away the
dross, and refine his choſen ones to become veſſels of honour. 2 Becauſe the
fuel or the conſuming fire of Gods wrath are ſlaves, not ſons: thoſe wicked
brambles, which if they eſcape one fire (ſaith the Prophet) they fall into a-
nother, which ſhall conſume them: but not this buſh, which is only
made brighter, and better by the flame, but not blacker, nor worſer. The
chaff and ſtubble muſt feed the fire of wrath, never to come forth more;
but the pure metal is caſt into the furnace to come forth ſo much the purer,
as it hath been the longer tried. 3 Becauſe the Angel of God is in the
buſh

ſtabilitatem po-
ſul ex uſitate
promiſſionum dei
admirationis.
Junius in
analyſi.

Heb. 8. 19
Heb. 12. 10.

Heb. 10. 37

Lam. 1. 13
Pſal. 83. 14
Lam. 3. 21

Ezek. 22. 22

Iſa. 27. 9

Ezek. 15. 7

Exod. 3. 2

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bush. *This Angel was Jesus Christ, the Lord of the holy Angels, and the great Angel of the Covenant. For Moses saith expressly of this vision, The Lord appeared unto Moses: and, God called unto him out of the midst of the bush: and S. Luke recording the same vision, after that hee had called him an Angel, bringeth him in, saying, I am the Lord of Abraham, &c. This same presence of the Son of God, was noted the cause why the three children in that furious furnace of Nebuchadnezzar, being cast in bound, walked loose in the midst of the flames; why, not they, but their hands were burnt; and why, not an hair of their cloaths, and much lesse of their heads were touched, no nor smelt of the fire. Behold the bush burned, but not consumed; because the King saw four men walking loose, having cast in but three bound: and, they have no hurt; for the form of the fourth is like the Son of God. Because God is in the midst of it (saith David of the Church) it shall not bee moved: for God shall help it very early. How? partly, 1 by restraining the natural force of the fire: 2 partly by obfirming and strengthening the bush against it: 3 partly by watching it that it spread not too far; for himself (as it were) sits by the fire to tend it: 4 partly by flaking and cooling it when it groweth too hot, lest the heat smite the bush, as the worm did Jonas his gourd. By these means, the bush in the flame becometh like the Gem Amiantus, which is not consumed by fire, but becomes brighter and purer than before.*

This most holy and comfortable truth is fully assured unto us, in the person of our Lord and Head, as well as in the body: who in the daies of his flesh was, 1 A bush, most able to peirce and wound his enemies: in himself most despicable, and base in all outward appearances: and in this bush God dwelt not in any visible sign of his presence; but (as never in any before) essentially and bodily. 2 A bush in the fire; partly of Gods wrath, in inward passion and suffering in his soul the sorrows of the second death, which made him cry, My God, my God, why hast thou forsaken me: into which flame had the bush of the Church been cast, it had been utterly consumed. Partly of mans wrath, in outward passion and misery, such as whereof hee complained, that no sorrow was ever matchable to his. And partly of Satans wrath, in most fiery and furious temptation: the which heliish fire was renewed, and blown up against him, in most violent sort three several times, as in the Treatise following we shall (by Gods grace) discover. 3 A bush in the fire not consumed: but came forth of the hottest Furnace that ever was kindled, more bright and glorious than the Sun in his strength. For easy it was with him to convince his temporal adversaries by the mighty raising of himself from the dead, through his own Divine power, when hee had overcome the wrath of God his Father: and not difficult for him that had in his life overcome Satans Temptations, and in the wilderness spoiled him of his power and weapons in part: upon the cross by his death openly and perfectly to destroy his Forces; and as on a glorious Chariot to triumph over him.

This bush burnt, but not consumed. As he is the end of all the Scriptures, so also of the exposition of them; in whom, and for whose glory I have published this Exposition, at the importunate request of some Friends: Notwithstanding many discouragements that was on the one hand, and sundry godly

Act. 7. 31. a.
agreeing with
Exod. 3. 6

Dan. 3. 15.

verf. 17.

Isa. 43. 2

Non potueris
verba fabula
ab igne, sed opo-
ratio tantum: ut
Dan. 3

Jonah 4. 7.

Amiantus gem-
ma hęc non ab-
sumitur sed lucet
et purior redditur. Dub.
Chymus.
Isa. 53. 3.

Col. 2. 9.
πάν το πλά-
σμα τῆς σῆ-
οῦτος σῶμα-
τῶς.
Isa. 53. 10.
Matth. 26. 38
Mat. 27. 46
Lam. 1. 14
True first in
the head, and
then in the
members.

Rom. 1. 4

Col. 2. 15

The Epistle Dedicatory,

Mr. Udal.
Mr. Perkins.
Mr. Dike.
2 Sam. 13. 13

ly lights in our own tongue opening the same Scripture on the other. The truth is magnified in the mouth of many witnesses: and a poor man may give in as true an evidence as a rich. If I may hold Benajahs place in the Church of God, and stand for God among the thirties, and the many of his Worthies, it shall well content me, although I attain not unto the first three.

Phil. 2. 1.

Isa. 12. 3.

A resolute answer of a grave and noble Counsellor.

Rabbi Jolia /u-
peripia serpenti,
interimunt eum.
Amb. Hexam.
lib. 24. 9

Deut. 33. 16

ver. 13.

ver. 13

What ever this labour is, I have presumed to dedicate it unto you (noble Sir) as a testimony of my true and unfeigned affection and duty. 1 Because God hath made you a worthy instrument in this place, which as well by your authority and care, as through your godly affection and countenance of good men and causes, hath a long time enjoyed much comfort, assistance and refreshing. 2 Your sound love to the truth hath invited this truth to run under your patronage. 3 As he which hath been once friendly bid welcome, will boldly come again; so your good entertainment of this doctrine in the delivery of it, assures it you will now bid it as welcome to your eye, as it was to your ears at the first offer of it. 4 Your loving respect of me and mine, hath been as a continual shadow and refreshing, unto mee, who may and must truly say with the Apostle, I have found no man in these Parts Like-Minded: And out of my answerable respect, I would set by you, for your refreshing, a little vessel of comfortable water drawn out of the Scriptures, the wells of consolation; by which you may allay and cool the heat of that fire, which every sprig of the bush shall be scorched withall, and which perhaps you have not altogether, or shall not escape. I would also express my desire to put into your hands a weapon against the like fiery assaults of Satan, who spareth neither head nor members: which while you buckle fast unto you; as you have your honourable Fathers name, and resemble him in other virtues; so herein also you shall imitate his wisdom and prudence: of whom I have heard, that living in the Court to a great age, and usually wearing his weapon about him, one asked why he being so weak, burdened himself with his weapon: his Noble answer was, Hee would not lay off his weapon so long as he knew one Papist in the Court. This will be also your wisdom, so long to buckle your weapon unto you, as you know one enemy left to tempt and assault you. And now in leaving you, let mee leave with you a medicine or receipt against the sting of that fiery Serpent, of power to drive him away. For as Ambrose speaks of the leaves of the bramble bush, that being cast upon one kinde of Serpent they kill him: so much more true it is, that the leaves of Gods word, which properly belong to the bush of the Church, and opposed to Satans poisoned temptations, overcome and Master them. And thus as Moses requested that the blessing of him that dwelt in the bush, might come upon the head of Joseph; even so, the good will of him that dwelt in the bush, come upon your head, upon the head of your vertuous Lady, upon the heads of your children, to the sweetning and crowning of your age: And blessed of the Lord bee your portion, for the sweetnes of Heaven, and for the sweetnes of the earth, till you be satisfied with favour, and filled with the blessing of the Lord. Amen.

Reading, Octob. 28.
1618.

Your worships in the Lord
so bee commanded,
THO. TAYLOR.
A



A Threefold Alphabet of Rules concerning CRISTIAN PRACTICE.

The First Precept of every Letter concerning Duty to-
wards God; The Second towards our Neighbours; The Third to-
wards our Selves. Gathered at a Friends request in this
order for the helping of the Memory.

First,



Wake with God in the morning, and before all things give him your first fruits and calves of your lips, in

1 Confession of sin:
2 Petition of necessities for body and soul: 3 Thankfulness for mercies received, especially your late preservation, rest, and protection of you and yours.

4 Account it not enough that your self serve God, unless that you see all in your charge do the same.

5 Arm your self against whatsoever the day may bring forth: and upon all occasions think on your happy redemption, with much thankfulness for so happy conjunction of Justice and mercy.

B

1 Beware of occasions of sin, and wisely inure your self in subduing the least, that at length the greater may be foiled.

2 Beleeve all that God speaketh unto you out of his word, but not all that man telleth you: nor tell to any other all that you hear, but only the truth, and that neither all, nor always.

3 Before you take in hand any thing, counsel with Gods word if it be lawful, and then perform it with prayer, that it may bee as successful as lawful.

C

1 Carefully set your self in Gods presence all the day long, that setting him at your right hand you may not fall.

2 Carry your self unto all as the

weak may be won, the strong comforted, and the wicked ashamed.

3 Consider the dignity of your soul how beautiful it is to God and his Angels so long as you keep it unpolluted; that so you may cleanse your heart from the first motions of sinful thoughts, as lust, anger, envy, pride, ambition, covetousness, fullness: and the rather, because the least sin defileth death.

D

1 Daily morning and evening, at least solemnly on your knees make confession and requests with thanksgiving: first preparing your heart to seek the Lord: in the morning think that that day may bee your last day, and when you go to bed, you know not whether you shall rise unless it be to judgement. It is safest therefore to use prayer as a key to open the morning, and as a bar or lock to shut in the evening.

2 Delight to do all the good you can to Gods Children; and to receive all the good you can from them.

3 Distrust not Gods providence in any matter, although you see the means wanting, neither when you have them, let them bee relied on more than God himself; but let him be prayed unto for the prosperous use of them.

E

1 Exercise your mind in meditating often on the works of God, as his creating and governing of the world, his prospering and punishing the wicked, his blessing and correcting his children, his preparing of unspeakable Joy

1 Cor. 10.
31.
Col. 4. 5.
Mat. 18.
18.
Eph. 4. 22.
31.
Col. 3. 5. 8

Gal. 6. 10

1 Chr. 16.
3. 0. 11.
1 Cor. 3. 9
1 Cor. 3. 9
Rom. 1. 27

Jer. 12. 8
Hab. 1. 12
Mat. 18. 35

Joy for the one, and unutterable torment for the other; But especially on the Sabbath, add to these meditations the holy exercises of prayer, Preaching, Sacraments, holy conference, and such like.

2 Esteem of every one better than your self, and the more you excel another, be so much the more humbled

3 Examine your thoughts well whether they tend, before you fulfil your own desires; if you find them unprofitable, curious, vain, or such as you cannot yeild a sufficient reason to God or man for, kill them in the shell, let them not live or breathe longer in you.

F

1 Fear God and keep his Commandments: for this is the whole duty of man.

2 Fly and avoid places and persons; intemperate, wanton, idle, unthrifty and bad company, which are to the soul as poysoned and infected air to the body.

3 Follow with faithfulness and diligence your own business, in the lawful and particular calling wherein God hath placed you; only be careful in your earthly business to carry an heavenly mind.

G

1 Grow up daily in the practice of every commandment, and in the faith of every promise of God; seeing God would have the planted in his house thrive, well liking and more fruitful in their age: he that is not best at last, may fear whether ever he were good.

2 Give no offence justly unto any man; whether within or without: for woe to them by whom offences come

3 Grieve for nothing in the world so much as for your own sins, and in them for nothing so much as for offending so loving a God; and that not only in committing of evil, but also in omitting of good.

H

1 Humble your self for your sins, that the Lord may raise you up; for he that judgeth himself aright, shall never be judged of the Lord,

2 Honour all men in their places, but no man so much for his greatness as for his goodness; and thus shall you imitate the Lord himself, who accepteth not persons, but in every Nation accepteth him that feareth him.

3 Have special care to avoid the sins which you have found your self most inclined unto, and which have in times past most prevailed: for sin is loath to be said nay, and Satan seeketh re-entry.

I

1 Justifye Gods wisdom in all his proceedings concerning your self and others; his Power in sustaining, his Providence in maintaining, his Justice in punishing, his Love in correcting, his Bounty in promising, his Faithfulness in performing, his Grace in giving, his Mercy in taking away: and in every thing say from the heart, Blessed be the Name of the Lord.

2 In every company receive some good, and do some also to your power: leave no ill savour behind you, neither do hurt by speech, silence, countenance, or example: in your praises be discreet, in saluting courteous, in admonishing brotherly: and wise in moving and entertaining speech or conference.

3 It is fearful to sin, but much more to lye in it: and therefore register all your sins daily, bewail them at fit times, pray for pardon of them, and strength against them: contemn none as counting it little, because Gods law hath condemned it; and Christ hath dyed for it, or else must you eternally.

K

1 Know God in Christ, which is life everlasting, kiss the Son of God lest he be angry, and know your self to be a beleever, and that Christ is in you, and you in him.

2 Keep as your vows with God, so your lawful promises with men: for faith and truth must kiss each other in Christian conversation.

3 Keep out wandring and worldly thoughts as much as possible may bee, narrowly watching your heart; for, such as you suffer that to bee, such will be your words, deeds, and whole conversation.

L

L

1 Love all things for Gods sake, and God onely for his own; and look you make him your friend, whosoever be your enemy for it: this you shall do, it as an obedient child, you live in the eye of your heavenly father.

2 Look upon the lives and behaviours of the wicked, to avoid them; of the godly, to imitate them; upon the Life and Death of them both, as also your own not far off, to make you loathe this world, & long after the life to come.

3 Let your meat, apparel, recreation be lawful, needful, and moderate.

M

1 Make not mention of God, or any word or work of his but with fear and reverence: nor of any man but with love and carefulness, using his name as you would have him to use yours.

2 Mark other mens profiting in religion, to provoke your self, their slips to make your self more wary, their risings to be thankful to God for them.

3 Meditate often upon the four last things. 1 Death. 2 Judgement. 3 Heaven. 4 Hell.

N

1 Never make shew of more holiness outwardly, than inwardly you have in your heart which God seeth in which hee desireth truth: nor please your self with your unprofitableness, unfitness or unwillingness to good.

2 No man is owner, but steward of that he hath, you must therefore impart of the blessings you have, to those that stand in need, wisely, heartily, and in due season.

3 Note your own special corruptions whether they grow stronger or weaker, and how your self can resist them: and if any assault you more strongly, pray, and make the matter known to God: The best way for a woman solicited to folly, to bee rid of the Tempter is, to tell her Husband.

O

1 Often speak to the praise of God, never of your self. For other things, because many words want not iniquity, speak as few as you can, or rather none than unprofitable.

2 Open not your mouth to speak of

other mens infirmities especially behind them: nor before them without grief and sorrow.

3 Of every idle word account must be given, and much more of every wicked word, and therefore let your speech be gracious, poudred with salt, and tending to edification.

P

1 Praise the Lord for every new benefit bestowed, and then by it promote his glory, the Churches good, and your own salvation; esteeming of graces given as spurres to godliness, and pledges of eternal life.

2 Prevent anger before it kindle; it is wisdom to quench the least sparkle of fire before it begin to flame. Consider 1 the original of anger, being pride or self-love. 2 The cursed fruits, by giving place to the Devil. 3 Gods patience. 4 Gods image in your brother. 5 Your own weakness in the same kind. 6 The wrong is not remedied by revenge, but enlarged; nor the wrong-doer amended, but imitated.

3 Prepare your self for death, and pull out his sting by 1 Bewailing sins past. 2 Turning to God in time to come. 3 Purposing a new life. None can dye ill, that hath had a care to live well. Persevere your self, if you live well, you shall dye well; but if you dye well, doubt not but you shall do better.

Q

1 Quiet your heart, and be still under the correcting hand of God, because 1 He doth it. 2 For your best. 3 Hee will moderate it. 4 Supply strength. 5 Seasonably deliver out of it.

2 Question not whether others should do you good, or you them first: it is praiseworthy to bee first in well-doing: and if you do good to your enemies, your reward is with God.

3 Quench not the Spirit; nor suffer any good motion arising in your heart to pass away, but feed it by readings, meditation, prayer and practice.

R

1 Read daily something of Gods book for the increase of knowledge and conscience; and add hereto meditation and prayer: for these three, saith Luther, make a Divjue: all time thus spent is well

Luk 11.

34.

Rom 13

13.

Deut. 18.

18

Mat. 7. 12.

Rom. 12

1 Cor. 11.

28

Rom. 12.

12

Prov. 17. 3

& 10. 19.

am 1. 19.

Psal. 13

Mat. 12.

36

Col. 4. 6

1 Thef.

18

Ecd. 7. 8

Prov. 14.

17

1 Cor.

15

Psal. 39

Mat. 5.

Rom. 1

30.

1 Thef.

19

Psal. 1.

Deut. 6

well redeemed, As for lascivious and idle books, shun them as rocks.

1 Rejoyce in the good you know by another: praise God for it, pray for the increase of it. But if you know any evil by any, mourn for it, and if you can, by brotherly admonition amend it.

ob 31. 1 3 Retrain your ears, eyes, mouth, Val 119. and hands, from hearing, seeing, speaking or performing any wicked and vain things; knowing that death often entereth in at the windows.

S

am. 1. 1 1 Stick to God, as well in adversity as prosperity; the one being as necessary as the other. If you want necessities, humble your self for them: if you have them, be humble with them; and use them well, lest you forfeit them.

mat. 5. 23 2 Seek Reconciliation with your Gal. 3. 14 Neighbour, freely forgiving those that have offended you, and earnestly desiring to be forgiven of all that have been offended by you.

mat. 23. 29 3 Study to approve both your 7. 7, 9, 10 heart to God, and your Life to Gods Children in your particular calling, and especially to such as to whom God hath joyned you: as, if a servant in obeying, if a Master in ruling, if an husband in loving, if a wife in reverence; for a good conscience, a good name, and good manners must go together.

T

6. 2. 13. 1 Take heed of performing holy duties for fashions sake, or without feeling, 1. 11 and profit: for this is hypocrisy or pharisaicness.

am. 1. 2 2 Thankfully requite, at least with 11. 1 Acknowledgements, 2 Hearty affection, 3 Prayer, the good you get by any man: for there is no member in the body but standeth in need of others mens gifts

cor. 11. 3 Think it the greatest work in the world to dye well: which to do, you

must inure your self to dye before hand, 1 by dying to your sins. 2 Leaving the world in affection, before it actually leave you. 2 In your last leaving of it, do it willingly, yea Joytully, whensoever, wheretoever, or howtoever God shall call you.

V

1 Vow to God and keep it: especially strive in performing the solemn vow of your baptism, and the covenant which you renew in the Lords Supper. Eccl. 5. 34 Psal. 116. 14

2 Variance and discord with men will not stand with your peace with God. If you love God, you will love men also, for Gods image; or else for his Commandements sake. 1 Joh. 4. 20

3 Use the World as not using it, and your prosperity and liberty to be bettered by them. That is not gained, which is gotten with the loss of your soul; and then is the soul exchanged with an handful of the world, when it is not gotten and held, 1 In Christ restoring it, 2 With Christ the chief gain. 3 For Christ the Lord of it. 1 Cor. 7. 31 Mat. 16. 26

W

2 Wait upon the Lord, and he will direct your way, becom his servant, for this is the way to attain your truest liberty. Psal 37. 7.

2 Weep with them that weep, and fellow-feel the afflictions of the brethren that are in the world; Christ in Heaven accounteth the sufferings of his Saints his own, and wee his members upon earth must do the same: Religion and mercy are well matched by God, and must not by man be divorced; as for the miseries and sins of the age wherein you live, mourn also for them, and pray to God for remedy. Rom. 12. 15 Jer. 13. 17 Psal. 69. 9.

3 Wish not a long life so much as a good life: he hath lived long who hath lived well. A short life in grace setteth into the everlasting life of glory.

		1 Resistance: <i>Jesus said unto him,</i>	
3 The issue.	2 Histriumph	1 Christ's victory:	2 Repulse: in it, { 1 Rea- 1 Scripture alledged: <i>for it is written to the contrary.</i> son. { 2 in the al- 1 who must not tempt <i>thou</i> , legation, 2 who must not be tempted, { <i>The Lord.</i> 3 action of tempting. <i>Thy God.</i>
			1 choice of a fit place: 1 what place it was: <i>the top of an exceeding high moun- tain.</i> 2 How Christ came thither: <i>the Devil took him into, &c.</i> 3 Why he chose that place.
			2 a visi- 1 What it was, <i>All the kingdoms of the world, and the on re- glory of them.</i> present- 2 How he represented them, <i>Hee shewed him.</i> ed: here 3 How long the fight lasted, <i>in a moment</i> , saith <i>Luke.</i>
3 The issue.	2 Histriumph	1 Christ's victory:	2 Dart it self: in it. { 1 A profer: <i>All these will I give thee.</i> (in <i>Luke.</i> 3 The con- 1 the matter, <i>worship mee.</i> dition: in it 2 the manner, <i>fall down</i> : if it be but externally.
			1 The denial; <i>But Jesus answered.</i> 2 The manner; <i>Avoid Sa- Title Satan.</i> tan: sharp in the Commandement, <i>Avoid.</i> 3 the reason: 1 Allegation: <i>It is written.</i>
			from a testi- 1 Person to whom, every man. Soul. mony of <i>Thou,</i> { the whole man, in { Body. Scripture: 2 pre- 2 matter: <i>halt worship & serve</i> , i. divine worship. in it, { cept: in it 3 object: <i>the Lord thy God, and him only.</i>
3 The issue.	2 Histriumph	1 Christ's victory:	1 The time; when the Devil left him: <i>Then,</i> 1 When Christ had stoutly resisted. 2 The manner: <i>Hee departed from him.</i> 2 When all the temptations were ended: in <i>Luke.</i> 3 How long: for a season, saith <i>Luke.</i> 3 When Christ had said, <i>Avoid Satan.</i>
			1 A note of attention set as a star before it: <i>And behold,</i> 1 the coming of the Angels unto Christ: here 1 When they come. 2 To whom they come. 2 Their ministe- 3 Manner of their coming. ry unto him; 1 How they Adoring him as Conquerour, where 2 why they ministr'd un- comfort- soul vexed with temptation, 3 did so, Not for necessity on Christs part; But their own Their Lord. duty, as to The head of the Church.

AN
EXPOSITION
OF
Christ's Temptations.

MATTH. 4.

- Verf. 1 *Then was Jesus led aside of the Spirit into the wilderness, to be tempted of the Devil.*
- 2 *And when hee had fasted forty daies and forty nights, hee was afterwards hungry.*
- 3 *Then came the Tempter to him, and said, If thou be the Son of God, command that these stones be made bread.*
- 4 *But he answering, said, It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.*
- 5 *Then the Devil took him up into the holy City, and set him on a pinnacle of the Temple,*
- 6 *And said unto him, If thou be the Son of God, cast thy self down: for it is written, That he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldst dash thy foot against a stone.*
- 7 *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*
- 8 *Again the Devil took him up unto an exceeding high Mountain, and shewed him all the Kingdomes of the world, and the glory of them,*
- 9 *And said unto him, All these will I give thee, if thou wilt fall down and worship mee.*
- 10 *Then said Jesus unto him, Avoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.*
- 11 *Then the Devil left him, and behold, the Angels came and ministered unto him.*



OUR Lord Jesus Christ having passed the former part of his preparation to his Ministry and Office, by his most holy Baptism (of which wee have spoken at large in the former words) now he proceedeth to the second, which standeth in Temptation: For as in the former he publickly revealed himself to bee that Messiah so long expected, in whom salvation is purchased to all believers of Jews and Gentiles: so herein hee sheweth himself most evidently to bee that promised seed of the woman, who was

to break the serpents head, and him who was set apart and sent from his Father, to destroy and dissolve the works of the Devil. And therefore this holy doctrine bringing us such glad tidings of Satans confusion, and our own rescue out of his hands, must bee most welcome to us; whereof if we would taste the sweetnesse and benefit, we must stir up our best attentions, affections, petitions, to hear with readinesse, receive with gladnesse, and practise with fruitfulness, such holy instructions as this Treatise will abundantly afford us. Wherein must bee handled three things:

1 The preparation to Christs combate, vers. 1, 2.

2 The combate it self, with the severall assaults, from vers. 3. to vers. 11.

3 The issue and event, vers. 11.

The preparation hath three parts, 1 Christs entring the lists, by going into the wilderness. 2 His expecting of the enemy, by his abode and converse there. 3 The entrance of his adversary.

The first part is enlarged by sundry circumstances; as, 1 The time when this combate was, *Then*. 2 The person opposed, *Jesum*. 3 His guide, *hee was led by the Spirit*. 4 The place, *into the wilderness*. 5 The end why hee came thither, *to be tempted of the Devil*.

In the second part, three points are afforded out of the three Evangelists, 1 How hee was furnished, *Hee was full of the Holy Ghost*, Luke 4. 1. 2 What company hee had, *hee was with the wilde Beasts*, Mark. 1. 13. 3 What was his employment. 1 *Hee was tempted*, Luk. 4. 2. 2 *Hee fasted forty daies and forty nights, and afterwards was hungry*; which was both the effect of his fast, and the occasion of the first temptation.

The third general part, namely the entrance of our Saviours adversary, stands in three circumstances, 1 The time, *then*. 2 The name of the adversary *the Tempter*, before called a *Devil*. 3 The manner of his entrance, *he came*.

The first circumstance in the preparation is the circumstance of time, noted in the word *Then*; which is not a word of supplement, but of reference unto the former History of Christs Baptism, which this immediately succeedeth: as *Mark 1. 12. Immediately the Spirit driveth him* (note the present tense) *into the wilderness*: so as Christ went directly from *Jordan* into the wilderness.

Then 1 When Christ undertook his high-office. 2 When hee was baptized. 3 When the Spirit had descended upon him. 4 When hee had received testimony from Heaven, that hee was the Son of God, and Doctor of his Church.

DoR. The more God graceeth his children, the more Satan leeth himself to disgrace and molest them.

Hence note, *That the more God doth grace any man, or advance him in gifts or place, the more doth Satan set himself to disgrace and molest him*. Wee read not that the Devil did ever set upon Christ, while hee lived as a private man, though perhaps hee did: but now, his Father setting him apart to work mans redemption, baptizing him, powring his Spirit upon him, and giving testimony with him, that hee is the Son of his love, now hee is assailed with most violent temptations.

No sooner is hee set apart to his office, therein to glorify God, and gratify man, but hee is set upon by Satan, a deadly enemy to both. *Moses* was quiet enough till God set him apart to deliver his Brethren, and after that hee was never at quiet. The like may bee said of *David*, an eminent type of Christ: while hee kept his fathers sheep, hee was at rest; but if hee will set upon *Goliath*, and bee annointed King by *Samuel*, let him look to himself; *Saul* will hunt him like a Partridge, and so narrowly espy his haunts, that himself will say, hee must surely one day fall by the hand of *Saul*. *Zech. 3. 1.* when *Jehoiachin* the High Priest, (another type of Christ) cometh to stand before the Lord in his service, the Devil cometh and standeth at his right

right hand to resist him. The Apostle *Paul*, so long as hee was of the strict sect of the Pharisees, hee was highly esteemed, and lived quiet enough: but when hee became an elect vessel to carry the Gospel among the Gentiles, then hee was tryed and buffeted; now hee knows that bonds and imprisonment abide him every where, *2 Cor. 7. 5. & 6. 5.*

1 Satans hostility against God, and his glory, and the means of it, forceth him to hinder whatsoever may further Gods Kingdome and hinder his own. While the Prisoner is in fetters, under bars and bolts, the Jailor sleeps quietly; and while the strong man keeps the hold, all is in peace: but disturb him a little, and you shall hear of him. Hence it is, that the more weighty any calling is, and the more conscionably a man sets himself to discharge it (which wee see in Christ himself) the more vigilantly doth Satan watch to hinder it. Reach once at Satans head, and hee will surely reach as high as hee may at thine. Reason.

2 This is not without the good providence of God, who hereby will prove his servants, to whom hee will commit some special work, whether they will shrink or no: hee will have them also to have good proof and trial of his strength and faithfulness in supporting them, that they may the better commit themselves unto him in time to come, who hath upheld them formerly, and go on undaunted in constant walking with him, through the experience of his goodness.

3 God seeth (though Satans malice blindeth him) that his children without such strong trials should not bee so fitted for his service. It is a training of them to great employments, and makes them not onely more expert in themselves, but also far more able to help others in any kinde. God would not exempt his natural and only Son from temptations, that hee might know how to help others that are tempted, *Heb. 2. 18.* nor the Apostles, for the same end, *2 Cor. 1. 4. 6.*

Use 1 All sorts of men, the more they set themselves to glorify God in their places, the more they should expect trials. A Christian can no sooner give his name unto Christ, nor the Spirit descend upon him, but Satan with all his malice will assault him. Christ was no sooner baptised, but hee must go forth to bee exercised with Satan: and his Members also, who not onely by outward profession, but inward sincerity also make a league with God to renounce Satan, sin, and this evil world, shall not want all the molestation that Satan can create them, *Rev. 12.* the red Dragon watcheth for the Child to bee born, to devour it: and such is his malice, that *whom hee cannot hinder of Salvation, hee will hinder of their peace and joy, as much as hee can:* if hee cannot chase vertue out of the world, hee can disgrace it: and if he cannot quite hinder all good proceedings, hee will by molestation delay them as long as hee may. Hee is subtle; if hee cannot do the greatest evil that hee would, hee will do the lesser that hee may; as by *Samballas* hee did hinder the re-edifying of the Temple. The condition of the child of God is military in this life; Hee hath Satan and all his Army of wicked ones mortal foes against him.

Whom Satan cannot hinder in the end, which is Salvation, hee will trouble them in the way.

Many deceive themselves, who mean to profess Religion so long onely as they may enjoy peace, and credit and the applause of the world, so long as they may see Christ with a golden crown and scepter, and follow him into *Jerusalem with Hosanna*: But they have not cast their accounts right, nor weighed the difficulties of sound profession of Christ, and therefore, like the foundation of the foolish builder, when winds and floods rise, they fall down right; with shame they forsake Christ, and religion, and all; they look back and run back to the filthiness of the world, they embrace a course which standeth with their own ease: but never shall they have the honour of honouring God, or of effecting any thing which shall bring God true praise, and themselves true peace.

It will bee the wisdom therefore of every Christian, undertaking any commendable action, so to look and begin with God, that ever hee have another eye upon Satan and his malice, both to expect it, and resolve not to bee beaten off for it. Shall the *Israelites* being set out of *Egypt* run back again, because *Pharaoh* pursues them? no, but hie them more hastily away. Shall I give over my profession, because the greatest part of men hate and reproach it? no, I must see Satans old malice renewed, who casts a flood of poysoned water against Christ himself; who should not avoid the same measure of obloquie and reproach if hee lived again upon earth. Was it thus with the green tree? it is no marvel then if it bee so with a dry. Shall I neglect my duty, to which God and good conscience ties mee, because I would not displease men, and bee thought no medler? then farewell Gods glory, if I go about to stop the Devils mouth; which if I could, yet I shall never stop his malice.

A wise Christian may stop the mouth of Satan, but never his malice.

Use 2 The more publike a mans calling is, the more doth Satan aim at him to cast him down, who doth conscionably intend it: as for example, 1 The Magistrate, Satan stirs up *David* to number the people, 1 *Chron.* 21. 1. 2 The Minister, being the Lords stander-bearer, the Devil seeks to winnow him especially, and begges leave to bee a lying spirit in the mouths of four hundred false Prophets at once. And both these, because God hath specially instituted these callings, for the bearing down of Satans Kingdome, and lifting up the Scepter of Christ: and again, if Satan can foil the Leaders, the bands are soon overcome: smite the Shepherd, and the sheep will bee scattered; cast down Cedars, and they will crush many shrubs with their fall. Hence must both these bee more careful of themselves than ordinary men, as being in greater danger, as men set upon steep and slippery hills, beset with enemies to cast them down: And the less that men see these oppositions, the less service do they to God or his Church: For if they do their duty in one place or other, they shall hear on both sides, both of Satan and his instruments.

Satans chief aim is against Chieftrains in Church and Commonwealth.

Now because the Devil useth two special weapons against those in higher place, to make them unprofitable or hurtful, one open, the other secret, it becometh Magistrates and Ministers to watch against them both, and fully resolve against both.

Magistrates and Ministers must watch against two things especially.

1 Satan will stir up his instruments openly against them: Let either or both rebuke the world of sin, and force men to walk in the narrow path of life; wicked men grow mad against them, and rage with all open rebukes, and hellish and horrible slanders, and, so far as they dare, blaspheme the Ordinance it self in their hands. Hence *Jeremy* was a contentious man with the whole earth, both *Moses* and *Aaron* take too much upon them. What? must men now, because they must bee counted peaceable, suffer every man to do what hee list, as though there were no God nor King in *Israel*, till iniquity so abound as it know no bounds, bankes, nor bottome? No, but wee must look both to the Commandement, and to the Promise, *Jer.* 1. 18, 19: If sinners bee obdurate as iron, and of brazen and impudent fore-heads, wee must bee as brazen walls to make their wickednesse recoyl and bound upon them; and with the Palm-tree rise against the burden that lyeth upon us.

2 If this will not weary them, but they hold on with courage, then hee works more secretly, more dangerously: If hee see them inclined to gain, hee will offer them Commodities and profits: If ambitious, hee will choke them with preferments: If given to ease or pleasure, hee can easily perswade them to a course of favouring themselves: And experience shews how commonly Satan prevails with men some of these waies: and who would think him now an enemy, or in the field, and yet he hath won a fort, which open force could not attain?

And

And, as being in great danger, they must adde to this watch, the means of their comfort and safety: as, 1 Let them look to their entrance and drift, ^{Three means for their comfort and safety} undertaking these functions not headily, or hastily, but as Christ did, with fasting and prayer. How few do it, who have much more need than Christ had, and are in greater danger than hee was? When ambition, or covetousness, or idleness, or any thing but earnest desire of Gods glory, leads men into these places (besides that they never do good) no marvail if they fall fearfully, as being not fenced: they cannot say God set them there, or will help them against temptations. 2 Let them look that they have good warrant for that which they do, and for every action of their calling, that they may see themselves to bee in Gods work: for so long they have promise of protection, hee will keep and help thee *in thy wayes*. 3 Let them pray to God for power and successe, notwithstanding their tryals; which they shall do, if they see the need of Gods strength, as the Apostle did, *Eph. 6. 19. Pray for me*; and besought the Saints for Christs sake and the love of the Spirit, to strive with him in prayer to God.

Vse 3 Seeing high estates are so dangerous, why should not men content themselves with a mean condition, but insatiably gape after promotion? 1 High callings are like high trees, upon the tops of hills, which are subject to every winde. 2 If height could bring content, or a sweet life, it were more worthily desired; but wee see it consumes a man with envy, and fear, desiring still some thing beyond his present estate. 3 There is as great sorrow in the fall, as labour in rising, and to come down in the height is greater grief. And all this comes upon a man besides Satans malice.

Vse 4 Lastly, this serves to comfort Christians, who are acquainted with temptations in the beginning of their conversion, and are ready to give up all, as seeing nothing but discomfort. For, 1 It was the lot of Christ the head. 2 It is a cursed peace to bee at peace with the Devil; and a blessed war to fight for God and Christ Jesus. 3 A Thief breaks not into an empty house, and a dog barks at strangers; it is a good sign that thou art gotten out of Satans power, because hee pursues thee; hee needs not pursue those whom hee possesseth; they bee good men whom Satan is an enemy to. 4 The Lord first strengthened Christ with his voice from heaven, and then brought him into the field, and so hee will deal with thee his member.

The second circumstance, is the person opposed, *Jesus*.

This will seem strange, if wee consider in our Lord Jesus, 1 The perfection of his nature; hee was free from all *Original Corruption*, by his most holy conception, by the over-shadowing of the Holy Ghost; as also from *actual sin*, 1 *Per. 2. 22.* hee did no sin, neither was any guile found in his mouth; And though hee had our substance, and our infirmities, yet with one exception, *without sin*, *Heb. 4. 15.* 2 The perfection of grace: for hee was now full of the *Holy Ghost*, indued with infinite knowledge, wisdom, holiness, and grace; and it might seem that there was no place or room for Temptation. 3 The perfection of his power, being the Creator and preserver of all things, the Lord of Hosts, by whose very word or beck, all creatures, as they bee sustained, so might bee brought to nothing; who being at the weakest, was able by one word to cast down to the earth all that came to apprehend him, and compel the very Devils to beseege favour of him. 4 The perfection of his Fathers Love, having immediately before testified, that hee was his beloved Son, in whom hee was well pleased, who as in his private estate hee increased in favour with God, *Luke 2. 52.* So now much more hath hee gained his fathers love, as wee have heard. And yet *Jesus* must not escape the Tempter.

It is not any excellency, or high respect, that can exempt any man from Satans temptations. If a man had all the perfections which Christ had, of nature, grace, power, and the love of God, yet in this life hee must bee exposed unto

them. It wee look at all the worthies of the World, of greatest grace, in greatest favour with God; as *Job, Lot, Aaron, Moses, David, Peter*, none of them could escape his onfet. Satan desires to winnow the Disciples as wheat, even at the side of Christ, *Luke 22. 31*. Nay, our first Parents *Adam* and *Eve*, created in absolute perfection, concerning present righteousness and holiness, met with a Serpent even in innocency, in Paradise. If neither holiness of person or place, can privilege a man from temptation, but Prophets, Apostles, yea the first *Adam*, and the second *Adam* also must be tempted, who can expect immunity from the Tempter?

Reasons.

1 This life is the time of warfare, and the world is the great field of God, in which *Michael* and his Angels fight against the Dragon and his Angels; and can the Captains and Leaders of the rest, that go before them in grace, in strength, in knowledge, in holiness, escape the onfet, seeing the sharpest and most keen assaults of every battel, is upon the fore-ward and forelorn hopes?

2 Satans malice being the greatest sin in the world, and the sin against the Holy Ghost, is directly, and professedly against God; and consequently against those that appertain to God, because they do so. That hee hateth the Godly, it is because hee hateth God, and in us would be revenged on him; in the servants hee persecutes the Master, in the members the head, whereas his chief quarrel lyeth against the Master and Head. This cannot be new to him that considereth either Christs prophecy, *Thou shalt be hated of all men for my sake*, that is, of all wicked men that carry Satans image and properties; or else the Saints experience of the accomplishment of it, *For thy sake are we killed all the day long, Psalm 44. 23*. Whence it must follow, that the nearer any man is to God, more graced, or more like him, the more is Satans malice kindled against him, and hee is lesse exempted from temptation; the nearer Christ, the more desirous is hee to winnow him.

3 Gods Providence so ordereth the matter, that where hee gives greater strength and grace, there should be greater care, to prevent pride, to keep grace on work, and to make his gifts known to the world.

Use 1. If Satans malice and impudency set upon the green tree, what will hee do to the dry? If hee dare make tryal of Christs strength, will hee fear our weaknesse? If hee dare encounter with perfection, can wee impotent and infirm Creatures look for exemption? No, wee had more need arm ourselves, and expect our adversary: and the rather, because the Prince of the World comes upon Christ, and findeth nothing to help his temptations by; but to us he needs bring no weapons; hee findes in ourselves a whole armory of weapons, by which hee may fight against us: hee findes a rebel within us, an old *Adam* of our corrupt nature, that giveth him strength and help against us; and therefore his boldnesse will be so much the more against us, when hee sees our own wicked inclinations yielding strength to his wicked temptations. Many men say, they are of so strong a faith, and of such grace, that they despise Satan, they were never troubled with him; hee hath nothing to do with them: Alas poor soules! *the more grace, the more trouble*: If strength of faith and grace had given privilege from temptation, our Lord *Jesus* had not been tempted: hast thou more than hee? or hast thou more than *Adam* in innocency? yet *Adam* in innocency was tempted. Oh take heed lest the strong man have carried all away, and so thou hast peace: thinkest thou that hee durst assault Christ, and dares not come neer thee? dares hee encounter with a Lyon, and will hee stand in fear of a fearful Hare?

Use 2. Temptation is no sign of Gods hatred, but of the Devils. It is the weaknesse of flesh to think, that a mans own, or other mens temptations, proceed from an angry God, and thence to give false witness against himself or others

others, being assailed by Satan. See wee nowhere Christ proclaimed the Son of God, and in whom his Father is well pleased, yet subject to temptations by the Devil? wilt thou now conclude, that Christ is suddenly cast out of favour? Nay, our Duty is, if wee see any buffeted by Satan, rather to pray for them, and pity them, than pass sentence (as Judges) upon them, considering that our selves also may bee tempted. And if our selves bee not molested and troubled, let us take heed wee have not given Satan peaceable possession, which makes him now fawn upon us. Many will spit at the mention of the Devil, who are linked to him sure enough, and lulled asleep with the pleasures and profits of this world, and are never diseased or disquieted, because they go on pleasantly with full sail and gale to destruction.

Use 3 This Doctrin confutes that Romish delusion of driving away the Devil, and exorcising him with holy water of Baptism. For the holiest water that ever was, was that which washed the holiest Son of God, and yet the Devil was never a whit afraid of that, but immediately Christ must go forth to bee tempted.

The holiest water that ever was, did not drive away the devil.

Papists use the name of Jesus, uttered in so many letters and syllables, to bee powerful to hinder the entrance of Devils, and to drive them out being entered. For (say they) when it is uttered, the authority of Christ is present, which they cannot resist. But I answer, 1 Never did the Apostles acknowledge any great miracle or work to bee done by the name *Jesus*, but as *Peter* saith, *Act. 3. 6. 13. By Faith in his name*, which goes beyond the bare repeating of it. 2 Satan delights to see silly people, being deluded, to abuse both this name, and all the names of God to sorcery; which is the cause, that when hee is raised by the Sorcerer, hee is content to bee adjured by all the holy names of God in the Scripture. as though they bound him: whereas hee deludes them the more, and exerciseth his malice against God in an high measure, and his holy titles. 3 *If Satan fears not the person of Jesus*, but dares set upon him, *certainly hee fears not the name and word*, Christ might easily (according to Papists) have shaken off the Devil, and said, What? knowest thou not that my name given mee in my circumcision, is *Jesus*? how dardest thou bee so bold with mee? And surely, if that *Name* in the mouth of a wretched man, would by any vertue in it strike him fly, then much more in the mouth of Christ himself. But all this is but diabolical and Antichristian delusion.

If Satan fear not the person of Jesus, hee lets fears the name of Jesus.

Object. *But must not every knee bow at the name of Jesus, even of things under the earth, by which are meant the Devils?*

Phil. 2. 10.

Ans. They wickedly abuse that place: for the name *Jesus* is not only a title of Christ, but of his Power, Majesty, and Authority, sitting now at the right hand of his Father; which if they had to command, they might command all creatures in heaven, earth, or hell. Whence wee see, that the literal understanding of that place is the ground of Magick.

The like they speak of the reliques of Saints, bones, apparel, &c. which the Devil cannot abide. I answer, 1 They have few or no true reliques of Saints, but false collusions, 2 if they had, what warrant, word, or calling have they for the use of them? *what is the use of dead bodies or bones in Scripture, but to bee buried*; yea, if it bee Christs himself, so long as hee is dead? 3 What vertue had any body, bone, apparel, or any relique of any Saint above Christs blessed body? and yet the Devil feared not that. *If he feared not the vertue of Christs living body, certainly hee fears not the rottenness of a dead bone of whatsoever sinful man.* But this is also another trick of the mystery of Antichrist, plainly discovered by our present Doctrine.

No use of dead bodies or bones, in Scripture, but to be buried. Satan flyes not the living body of the Son of God, and much less the dead bones of a sinful man.

The *Jesuites* teach at this day, that the Apostles appointed the manner of hallowing

De invent. ter.
lib 5 cap. 8.
Six reasons
against Popish
hallowing of
water.

hallowing water, and that being hallowed it hath power to pardon sins, to drive away Devils and diseases, and by it they have wrought many miracles. But I prove the contrary: 1 Their own *Polidore Virgil* affirms, that *Alexander* the first, a Pope, instituted it; and therefore not the Apostles. 2 If the blood of Jesus Christ his Son cleanse from all sin, 1 *John* 1. 7. then hallowed water cleanse from venial sin, as they term it. 3 If the weapons of our warfare bee not carnal, but spiritual, 2 *Cor.* 10. 4. then hallowed water cannot drive away Devils. Faith is our shield, prayer is our buckler, and the Word of God our Sword; where is their holy water? 4 Their miracles are either false relations, or collusions, or magical, of no other use, but whereby wee may know and discern, as by lute notes, the false Prophets and Champions of Antichrist, of whom the Spirit hath prophesied, *Mat.* 24. and 2 *Thess.* 2. 5 The use of water is natural and external, 2 By institution, sacramental and significative, the Scripture acknowledgeth no other: If their holy water bee hallowed, then it is hallowed by the word and prayer: Let them shew this for their practice, if they can. 6 In this use of it, it is one of the strange gods of spiritual *Egypt*, or mystical *Babylon*, and there is a vain confidence in the creature, which is due to the Creator.

Object. *Elisha took salt, and healed the waters*, 2 *King.* 2. 21.

Answer. 1 That was common salt, not hallowed. 2 That effect was extraordinary, for that occasion onely, never since that time produced by any. When wee have a pleasant City infested with naughty and deadly water, and a Papist will come and heal it with his hallowed Salt, wee will beleeve their doctrine, and hearken to their exorcismes, not before.

So said the
blessed Marrye
The-Hautes.

Use 4 Lastly, This doctrine yeeldeth us comfort in our temptations, in that our Lord Jesus hath begun to us. He was the best beloved, yet hee must not lead his life in delicacy and softnesse, but was in continual molestation; so as his whole life was a continual monument of the Croffe, that we should not think much of the same condition which our Head underwent: and besides, that wee should in all our temptations cast our eyes upon him, who was tempted, that hee might have compassion on them that are tempted, *Heb.* 2. 18.

The third particular in the preparation, is, the guide which Christ had in this combat with Satan; hee was led by the Spirit.]

Here consider, 1 the name of the guide, the Spirit, 2 the manner of his guidance, hee was led by him.

1 By the Spirit indefinitely set down, what is meant?

Three sorts of
created spirits
in this Text.

Answer. A spirit is either created, or uncreated. Of the former wee read of three sorts in this History, 1 *Diabolical*, tempting us to sin: for the Devil is a spirit that being unchangeably turned from God, is called a spirit that ruleth in the Children of disobedience, *Eph.* 2. 2. a lying spirit, 1 *King.* 22. an unclean spirit, *Luke* 11. 24. such spirits are all the wicked Angels. 2 *Angelicall*, comforting Christ; and these are the good Angels, which now unchangeably cleave unto God, called Ministering spirits, *Heb.* 1. 14. 3 *Humane*, hungering, the soul of Christ, which (as other souls of men are) was a spirit, as, *Father, into thy hands I commend my spirit*: and the humane and reasonable spirit of man returneth to God that gave it, *Eccles.* 12. 7. None of these are here meant, but the Divine and uncreated Spirit, even the third person in Trinity, even that Spirit which had now descended upon Christ like a Dove, and that holy Spirit whereof *Luke* saith hee was full, *Chap.* 4. 1. And this 1 the opposition of the Leader, and of the Tempter proveth: for it were harsh to say, that Jesus was led of the devil to bee tempted of the devil: but hee was led of the good Spirit to bee tempted of the evil. 2 The same phrase is used, *Luke* 2. 37, *Simoon* came in the Spirit into the Temple, &c. In that

The holy Spirit
of God here
meant for three
persons.

that holy Spirit, of which mention was made in the former verf. 3 The *Chalde* and *Syriac* expresseth it, *led by the holy Spirit*.

II. The manner, *hee was led*; not by any local transportation from *Jordan* to the wilderness, as *Elias* from earth to heaven; or carried through the air, as the spirit carried *Philip* from the *Eunuch*, *Act. 8. 39.* but as one led by the hand; so hee was by a strong instinct of the Spirit, forced to go thither. And for the strength of the motion, *S. Mark saith*, *inwardly, the spirit driveth him out*; and *St. Luke* useth another word, *wyllo*, *hee was led out*: not that any thing befel Christ being forced to it or unwilling (for all his obedience was a free-will offering) but hee is driven or drawn as the faithful are drawn by the Father, *Job. 6. 44. None can come to mee unless my Father draw him*; namely, by the effectual and forcible working of his Spirit in their hearts, not as stocks and stones without wills, nor as enforcing them against their wills, but sweetly inclining their wills, and working effectually in them both the will and the deed, according to his good pleasure.

Quæst. m. d. d. d. Exh. m. d. d. d. Chrys.

Object. But Christ sends the third person; how then doth the third person lead him.

Ans. Christ as God, and as the second person in Divine unity sendeth the Holy Ghost into the hearts of his Elect: but consider him in the form of a Servant, and so hee is subject unto providence, and led by the Spirit this way and that: And this is, because the humanity of Christ is the Organ or instrument of his divinity, and in all the actions and Offices of it is moved and guided by the Holy Ghost.

All Satans temptations are appointed and limited by God. It is the Spirit of God that here leadeth the Son of God into temptation, and consequently God is the Author of all the Tryals of his Saints. *Paul* went bound in the Spirit to *Jerusalem*, *Act. 20. 22. Gen. 45. 5.* what a number of Tryals was *Joseph* cast into, being sold to a hard Master, a tempting Mistress, to bands and imprisonment; yet hee tells his brethren, it was not they, but the Lord that sent him thither.

Doct. All Satans temptations are appointed and limited by God.

1 Gods Providence so watcheth over his Creatures, that not an hair shall fall to the ground, and much less shall the head of Gods Childe fall into Satans hand: this providence is wakeful, and suffereth nothing to come by chance or luck, but from a good hand, and for a good end.

Reasons.

2 Satan, although hee bee never so malicious, yet is restrained and cannot tempt us until wee bee committed into his hands: for the just are in the hands of God, and not of Satan: hee cannot touch their goods, nor the swine of the faithlesse *Gadarens*, though hee was a Legion, till he had begged leave, and Christ said, *Go*: and much less their bodies, no more than hee could *Jobs*, till the Lord say, *Lo*, all that hee hath, is in thine hands, onely save his life. Hee is a Lyon in chains, and as hee could attempt nothing against Christ until the Spirit led him to bee tempted, and so committed him unto him so neither against his members.

Object. But how can the Spirit lead Christ to bee tempted, and not be the Author of evil.

Ans. There is a twofold temptation, one of proof or Tryal, the other of delusion: by the first God tempted *Abraham*, *Gen. 22.* and the *Israelites*, *Deut. 12. 3.* But of the second *S. James* saith, *ch. 1. 13. Let no man say when he is tempted, I am tempted of God*: for God tempteth no man.

Temptatio probationis, & deceptionis.

Object. But this temptation of Christ was to delude and deceive him, therefore evil.

Ans. If wee consider temptation to evil, wee must conceive God to bee an actor in that which is evil sundry waies, though no way the Author of evil: For in the worst of them all, God doth most righteously use the malice

God some way
an actor in that
which is evil,
no way an au-
thor.

malice of Satan, either in the punishing and blinding of the wicked, or in exercising and trying his own; both which are just and good. As for all the sin of this action: 1. It can be no work of God, because it is formally no work at all, but a vice and corruption inherent in it: and 2. It is all left to Satan, who filleth malice, and suggesteth wicked counsels, and that to the destruction of men. As for example, 1 Sam. 16. 14. an evil spirit of the Lord vexed Saul; that is, so farre as it was a just punishment, it was of God, and Satan was Gods instrument in executing his judgements so farre as it was a punishment: but God left the malice of it to the wicked instrument working after his own manner.

But to come to the very point: In the deceiving of *Ahab* and the false Prophets, 1 King. 22. 22. God not only nakedly and idly permitted, but expressly commanded the wicked and lying spirit, saying, *Goe, and deceive, and prevail*: Where we must distinguish between the righteous action of God as a just judgement, and revenge of God, and most properly ascribed unto him; and the malice of it, which was the Devils insuing corruption instigating wickedness; which very wickedness the wisdom of God directed and turned to the execution of his most righteous judgement.

Use 1. This serves to rectifie our judgements in trials, and clear our eyes to see this hand of God in them: commonly wee look too low at men who are but dust, as though misery came out of the dust; and wee look too near us at the staff or stone, which with the Dogge we bite, but consider not the hand that smites us, 2 Sam. 16. 9. *Abishai* looks at *Shimei* that barked at *David*, and said, *Why doth this dead Dogge curse the King?* But *David* could tell him, vers. 10. *The Lord hath bid him curse*: that is, he hath so decreed and ordained, and in his secret will bid him.

Use 2. Let us willingly submit our selves unto temptations, because God by his Spirit leadeth us to be tempted, as he did his natural Son: so Christ willingly yeilded himself to be tempted, being led by the Spirit: he was led, he was not forced and drawn to it, though the trial was as great and fierce, as Satan could make it: and so let it be with us, For,

4. Reasons to be
contented and
cheerful in trials

1. As we must be cheerful in doing the will of God, so also must wee bee cheerful in suffering it. True it is, that tryals and persecutions come often by the Devils means, but never from the Devil. 2. The Lord knoweth best in his Divine wisdom what is best for us; and in his fatherly goodness disposeth to us what he knoweth so to be. 3. Hee that leadeth us into the lists, measureth our temptations, weigheth our strength, and will not suffer us to be tempted above that we are able: he giveth shoulders, and fitteth the burden. 4. He hath promised his presence with us in six dangers, and in seven, and goeth out with us into the field, not as a looker on, but to supply us with new strength and wisdom, to help our infirmities, and uphold us unto victory.

These considerations are forcible to work in us a contentment of minde with Gods fatherly appointment, without which we can never be cheerful in trials: for nature will be working in *Peter* himself, and when hee is an old Disciple, he shall be led where he would not; and oftentimes the fear of danger and trouble, is greater than the trial it self.

Peior est bello
rimor ipse
belli. Senec.

What was it else that moved Christ in that bitter trial, when otherwise hee could have wished the cup might pass from him, to say, *Yet not as I will, but as thou wilt*; but the remembrance that he came to suffer, as well as to doe the will of his heavenly Father? What else added such courage to *Paul*, Acts 21. 13. as to say, What doe yee weeping and breaking my heart? I am ready not only to be bound, but also to dye at *Jerusalem* for the name of the Lord. What else made the Martyrs so invincible in suffering, that often, when they might, they would not be delivered, but that they found themselves led and bound

bound by the Spirit, yea strengthened to all long-suffering with joyfulness?

Obj. But we pray, not to be led into temptation.

Ans. 1. Temptation is two-fold (as wee said before) one of *Trial*, which wee must suffer with cheerfulness; the other of *delusion*, against which wee may and must pray. 2. Again, there are two leaders into temptation: the Spirit of God leads Christ and Christians, the evil spirit leads the wicked at his will; wee pray against this Leader, and not against the former. 3. And further, wee must distinguish between being tempted, and being led into temptation in our Saviours sense: the former is a work of Gods mercy, to try, exercise, or chastise any of his Children; the latter is a work of Justice, in which God leaves a man to himself, so as the temptation is prevailing against him. Now wee pray onely against the latter, which is, to bee left, and to overcome in temptation; neither doth God so lead us into temptation, but to make us in the end more than Conquerors: so as still wee may bid Temptations welcome, and with cheerfulness submit our selves unto them.

Vse 3. In every trial see that the Spirit lead thee: for this is a sure ground of comfort, and hath assured hope in it of a good end. Christ was not led into temptation by private motion, neither did hee thrust himself unto it: no more must wee rashly run into, or pull dangers upon us, or through presumption object our selves unto temptations: if wee do, wee must needs fall, and cannot expect safety, because wee tempt the Lord, and provoke him to with-draw his Fatherly protection from us; whereas there is no danger in following the leading and guidance of the Spirit. Many a man is of so strong a faith that nothing can harm him; hee is for all courses, and all companies. But how can a man bee safe where Satans throne is? Peter thought himself strong enough to go into the High-Priests Hall; but hee found in the end, it was no fit company for him.

Wee must not thrust our selves into trials, but expect the leading of the Spirit.

Others through vain presumption of Gods protection, run in times of contagion into infected houses, which upon just calling a man may: but for one to run out of his calling in the way of an ordinary visitation, hee shall finde that Gods Angels have commission to protect him no longer than hee is in his way, *Psal. 91.11.* and that, being out of it, this arrow of the Lord shall sooner hit him than another that is not half so confident.

Others are bold-hardy to set upon the Devil in his own holds, they dare enter into, and lodge in houses given up by God to the Devils possession: which is (if it bee out of ones lawful Calling) to cast a mans self into most probable danger: for whereas wee ought to use all good and lawful means for the preventing of imminent danger, this is to seek danger and hurt; and commonly they that seek it, justly find it. The issue of such presumption wee may see in the sons of *Serua*, *Act. 19.16.* who took upon them to do as the Apostles did, namely to name Christ over those that were possessed; but the Devil seeing their want of calling thereunto, ran upon them, and overcame them, so as they fled out of the house naked and wounded.

Others through temerity and rashness, bring on themselves much woe, who follow the motions of their own spirits in their courses, and never or seldome consider whether they have Gods Spirit before them, or no: they look not for warrant out of Gods Word in the things they do or speak; they begge not Gods direction and assistance; they spy not in what ambush Satan lyeth, what advantages hee easily taketh, and so for want of Christian watchfulness lay themselves open to many evils and dangers, wherein they can meet with no great comfort, because they cannot say with a good conscience, Lord, thou hast led mee into this estate: but rather, I have cast my self into this danger.

If therefore thou wouldst finde comfort in troubles, keep thee in thy way that

Three notable
effects from as-
surance of the
spirits guidance
in trials.

that thou mayest never bee without the leading of the Spirit; and then this will bee the issue.

1 Being led by the Spirit, thou wilt follow willingly, thou wilt lay aside all reasonings, excuses, and delaies, as Christ did; hee murmures not, delaies not, doth not first return to *Nazareth*, bids not his Parents and friends farewell, consults not with flesh and blood, but was driven out with a strong motion of the Spirit. This is the same free Spirit which dwelleth in the hearts of Christians; hee leads them too, and they obey, and follow; *Abraham* follows him from his own Countrey, and *Moses* into *Egypt*.

2 If thou see the Spirit leading thee, thou shalt not faint under the Cross, no not when thou lookest upon the greatest danger that can be threatened, because the other eye is upon the Spirit which helpeth thy infirmities, and according to the measure of affliction ministrereth a sound measure of comfort, 1 *Pet.* 4. 14. therefore the Saints rejoyce in affliction, because the Spirit of glory and of God resteth upon them. A valiant Captain leading the way, encourageth the most timorous souldier to follow with courage and resolution: So this Spirit which leadeth, is a spirit of strength, and of power, not in himself alone, but supplying with new strength those that give up themselves to bee led by him.

3 If thou see the Spirit leading thee into tryal, it will keep thee from seeking to winde thy self out by any unlawful or unwarrantable means: thou wilt follow him to bee led out by him, as well as thou wast led in by him; thou wilt wait his leisure for the removal of thy Tryal, in whose good pleasure it lyeth most seasonably to deliver thee. This is often the reason why God giveth his children to bee led by the Spirit, to try whether they will abide with him in temptation, or no. And those who will shift themselves out of trouble, by lying, swearing, and the like; or avoid crosses and losses by wicked means, as poverty by breaking the Sabbath, sickness by sorcery and witchcraft, what spirit soever led them in, certainly the evil spirit hath led them out; the remedy is worse than their disease, and their escape is made only by breaking the prison.

Vse 4. As Christ was led by the Spirit in all his courte of life, so should Christians: for as many as are the Sons of God, are led by the Spirit of God, *Rom.* 8. 14. So the Apostles in their Ministry went hither and thither, stayed or departed, preached and prophecyed by the Spirit; They were forbidden by the Holy Ghost to preach the Word in *Asia*, and *Bitynia*, *Act.* 16. 6, 7. & 21. 4. certain Disciples told *Paul* by the Spirit, that hee should not go up to *Jerusalem*. And it is the duty of all true Beleevers, to resign themselves in subjection to Gods Spirit.

Quest. How shall I know when I am led by the Holy Ghost?

Three rules to
know a mans
self led in eve-
ry thing by the
Holy Ghost.

Ans. By these rules: 1 Gods Spirit works in, and by the Word: therefore if thou enquirest in every thing what is the good and acceptable will of God, *Rom.* 12. 2. thou art led by the Spirit. 2 Discern his guidance by the mortification of the deeds of the flesh: for the life of the Spirit is opposed to the life of the flesh, *Rom.* 8. 13. Therefore in any strong motion, examine thyself whether it tend to thy own profit, credit, or lusts: if it do, suspect it, and cast it off: The Apostles in all the motions of the Spirit, respected the publike good of the Church, not their own ease and reputation. The guidance of the Holy Ghost requires denial of our own wills, strife against the spirit that beareth rule in the world, and against the spirit of a man that lusteth after envy. 3 Know it by the excitation of the Spirit, which still stirres and moves the will and minde, and raiseth it from under the oppression of the flesh, and thus preserves and maintains the gift of regeneration, and effectually bends a man to obedience.

And

And this duty is necessary, 1 In regard of the unregenerate, who are blind and in darknesse, and without a guide know not what way to go: *the natural man perceives not the things of God.* 2 In regard of the regenerate, who are but as little children, weak and feeble, and cannot go without a Leader. And therefore all of us need the leading of the Spirit.

Into the wilderness.]

This is the fourth circumstantial point. A Wilderness is taken in the Scripture two waies: 1 For a place inhabited, although not fully peopled, as *Job. 15. 61.* six Cities of the Priests in the wilderness: and *John Baptist* came Preaching in the wilderness of Judea, because *Zachary* his Fathers house was there: and 1 *King. 2.* *Job* was buried in his own house in the wilderness. 2 For a place utterly desolate, not inhabited or frequented of men, but possessed onely of wilde Beasts: and thus it is here to bee taken, as *Mark. 1. 13.* hee was with wilde Beasts, utterly separate from the society of men. This place Christ makes choice of by the motion of the Spirit, for these Reasons.

1 In opposition to the first *Adam*, who was tempted in Paradise, a place in all the World strongest and fittest to resist temptation in; and being overcome was cast out thence into the wilderness, as all the world was in comparison. But the second *Adam* to recover this loss, encountreth with Satan in a wilderness; the fittest place in the world to bee overcome in, and overcoming, restoreth us to the heavenly Paradise again.

Four reasons why Christ made choice of the wilderness to bee tempted in.

2 That Christ might manifest both his willingness to bee tempted, and his courage against his enemy: the former, in that hee appointeth a place wherein Satan might take all advantage against him: the latter, in that like a Champion hee challengeth the field where they two alone might try it out. A Coward will bee ready to draw in the streets, that dares not look a man in the face in the field: But Christ appoints a field, where Satan may have all his power against him, and hee no help at all: and by both these hee shews himselfe the promised seed, appointed to bruiſe the Serpents head.

3 That Christ being known to bee the onely combatant and maintainer of the fight, all the praise of the conquest over Satan might bee ascribed to him alone, and to bring in no companions with him, as the Papiſts do the *Virgin Mary*, and other Saints; whereas Christ was therefore the onely Conquerour, because hee was of infinite power, as they are not.

4 In imitation of *Moses* at the giving of the Law, and *Elias* at the restoring of it, the one being forty daies in the mountain, the other forty daies in the Cave of *Horeb*: Christ at the bringing in of the glorious Gospel would bee answerable to those figures of him, who (as they) commeth now out of a sequestred place, wherein hee was fitting himselfe to undertake so weighty a businesse as this is.

1 Note hence, That no place in the world is free from Satans temptations, but hee laies his snares in every place. *Lot* is caught in the Cave, his wife in the field, *David* in his house, *Adam* in Paradise, and Christ is tempted in the Wilderness. The Reason hereof is taken, 1 From Satans diligence and malice, who goeth about like a roaring Lyon, seeking whom hee may devour, 1 *Pet. 5. 8.* and is diligent in compassing the earth to and fro, *Job 1. 7.* his Commission is of large extent, no place in earth is privileged from his temptation. 2 From his spiritual and powerful nature: no place is so secret but hee can finde it, none so strong but hee can enter it, none so holy, but hee can slyly get into it, and boldly stand even among the Sons of God, the Angels, *Job 1. 6.*

No place in the world free from temptations

Vse 1. Seeing the whole compass of the earth is Satans circuit, let us where ever wee are, consider of our enemy, and of our danger by him, seem the place never so secret, never so secure: the greenest grass may harbour a serpent: And surely, the more free and safe wee think our selves, the nearer is our danger.

Satans circuit is the earths compass.

danger. There bee two places in which men may think themselves safest: **1** The place of their particular calling. **2** The publick place of their general, the Church: the former because of Gods promise; the latter because of his presence: yet Satan shuns neither, neither may we lay off our watch in either. Experience sheweth how he lays snares in the special calling, whereby many fall: some he winneth to injustice, and secret couenage; some to lying, and swearing; some to Sabbath-breaking: Now though thou art in thy calling, yet thou art not conscionable in it, and so art out of thy way, and without Gods protection. The same experience giveth witness to the truth of Scripture, how Satan not only haunts us in our own house, but also follows us to Gods house, and there intercepts the Word, or steales it away, or corrupts the judgement, or casteth men on sleep: or occupies their minds with worldly and base thoughts; and thus, where they think themselves most safe, they are most foyled: The reason is this, though thou beest in Gods presence, yet thou settest not thy self in his presence, but comest carelessly and inconsiderately; and so God having no delight in thy service, suffers the Devil to exercise his will on thee. So as there is no place, wherein we must lay aside our watch, if we would not be overcome.

Neither Popish
c. offices, nor
Conjurers
circles, batte
the Devil fur-
ther than he
listeth.

Vse 2. This sheweth the vanity and delusion of the Papists, who think *the Devil is barred out of Churches by their Crucifixes, consecrated Hosts, Crostes, and Holy-water*: For the Leviathan of Hell laughes at the shaking of these spears. Also it sheweth the madnes of Magicians and Conjurers, who think they can bind the Devil within their circles: for although (to delude them and winn them sure to himself) he be serviceable, and at their command, yet hee keeps his liberty permitted him of God, and compasseth the whole earth.

Some places
are more fit for
temptation
than others.

2 Note, *that some places are more fit for temptation than others*; as namely, *solitary and desert places*. For Satan hath then greatest advantage for his assaults, when he hath men alone, without the help of others to counsel, confirm, and comfort them. This the Preacher confirms, *Eccles. 4. 9. Two are better than one, and woeth to him that is alone; if hee fall, hee hath none to help him up: and two are stronger than one, and a three-fold cord is not easily broken.* Nay, God himself did see disadvantage of solitary life, when he said, *It is not good for man to be alone.* VVhen did Satan assault Eve, but when she was alone? when did hee David, but being alone on his Gallery? when Lots Daughters, but when they were alone in the cave? *Gen. 19. 30.* And therefore the Devil is delighted to walk through solitary places, *Matth. 12. 43.* if hee possess any, he carrieth them into solitary places, *Luke 8. 19.* and where doe Conjurers and Sorcerers talk with the Devil, but in Woods and Wilder-nesses, where Satan most easily appeareth? For these reasons: **1** Because being a Prince of darkness, he hates the light, and passeth all his exploits in as much darkness, secretie, and silence as he can. **2** He sees how easily we sin, when there is none by to hinder us from it by fear or shame.

Vse 1. This overthrowes the dotage of the Papists, who approve and magnifie as meritorious, the strict and solitary life of their Monks, Eremites, and Votaries; who to free themselves from Satans malice, and for more holiness, (as they say) voluntarily forsake the societies of men, and live by themselves in Woods, Caves, Cloysters, and Wilder-nesses, as though they had the advantage of Satan because of the place, whereas indeed he hath them where he would. And because they seem most to build upon the examples of *John Baptist*, and Christ himself, both whom they find in the Wilder-ness, we will a little clear this place.

The Devil
hath monks
and Eremites
where hee
would have
them.

Lib. 2. de mo-
nach. cap. 39

And first for *John Baptist*, whom *Beurmine* saith for his fare, apparel, and strict manner of living, was a right pattern of true Eremites. True it is, his life was austere, as his office and calling was singular and extraordinary, and

and no ground for any ordinary office and order in the New Testament ; wherein he is no more to be imitated, than in his springing in the wombe at *Maries* presence, which was an extraordinary testimony of an extraordinary person. Besides, *John* being no Minister of the New Testament (*for the least Minister in the Kingdom of God is greater than he :*) but the last of the Prophets, and greater than any of them, how can any order of Evangelical Ministers be raised from his example ? Further, whereas Christ himself the Head of our profession, came eating and drinking, and familiarly conversed among men for good, why should wee not rather hold our selves to his example, into whose name we are baptized, than *John* who was an extraordinary forerunner of him ? Lastly, we have heard that the Wilderness wherein *John* lived, was not such a Wilderness as they dream of, utterly remote from the society of men ; but a Wilderness, in which were Houses and Cities, yea his Fathers house ; a wilderness though less peopled than the frequented places of *Judea*, yet not without people, because it was a wilderness wherein *John* preached, who preached to men, *and not to beasts* ; a wilderness wherein Christ among a multitude of people was baptized : and so it scarce affordeth a colour of their Eremitical Orders, vowing such a solitary life separate from all men, which *John* never did.

* As their St. Francis did, to shew his great humility and charity.

And for the example of Christ his going into the Wilderness to fast and pray ; I answer : 1 Christ was led thither by the Spirit, but they of their own heads : and to pretend a spirit without a word of warrant, is a frensie and delusion. 2 Christ went for forty days, and came again to his calling ; they goe and never return again. 3 Christ went to offer opportunity and advantage to Satan, the more victoriously to foyle him, and purchase Heaven for us ; they in a superstitious end, to merit and purchase Heaven for themselves. 4 Christ never ate nor drank all the while he was in the Wilderness, wherein would they tye themselves to imitate him, they would soon grow weary of their holiness and devotion.

Ch. His going into the Wilderness, no ground to Persuade Monks or Eremites, for four Reasons.

Accursed therefore be this Monkish and Anchorish life, which professeth open hostility to human society, which thrusts them out of their lawful callings, wherein they ought to be profitable to men in the societies of Church, Common-wealth, or Family. What ? are these the lights of the world, that flie the light like Bats and Owls, and prison themselves in Cloysters ; whereas they should lighten others, and not thrust their light under a bushell, or under the table ? Are these the salt of the earth, who never apply themselves to season the fleshly and unfavoury manners and behaviours of men ? The Apostle teacheth them another lesson, *Heb. 10. 24.* saying, Let us provoke one another to love, and to good works, *not forsaking the assemblies, as the manner of some is :* implying that to be an unlawful calling, which cannot but fayl against such duties of charity as these be. It were to bee wished, that because the world receiveth no seasoning from them, the unprofitable burdens of the earth were cast out upon the dunghill, the place which Christ himself assigned unto them.

Use 2. It teacheth those that are troubled with temptations, to beware of solitary and secret places, because Satan is there the strongest : and much less must they thrust themselves into desert places, forgetting their weakness, as though they would with Christ offer battel, and tempt the temptor : for this his practice is no warrant for us : but they must avoyd the place so soon as they can, and get into the society and fellowship of men. *Joseph* when hee was alone with his Mistris tempting him, fled out of the house : so if there be none but the temptor with thee, take the benefit of company so soon as thou canst : but see thy company bee good ; for *bad company is farre worse than solitariness*, as many find, who being troubled in mind, or tempted by Satan, run to lewd company, to Cards, Dice, drinking, and sporting ;

Bad company worse than solitariness.

and so by Beelzebub will cast out the Devil: But this enlar geth the grief; and they find in the end the remedy nothing inferiour to the disease: Whereas had they resorted into the society of the godly, by godly and religious communication and conversation, they had been much comforted and confirmed; according to the promise of Christ, Wherefoever two or three are gathered together in my name, I will be in the midst of them.

Namque mi-
nus solus quam
cum solus.

Use 3. Yet if God shall by vertue of our calling draw us into solitary places, we must be careful so to carry our selves, as we may say with *Scipio*, *Wee are never less alone, than when we are most alone*: and with our Saviour, *Job. 16. 32. I am not alone, the Father is with me*. The faithful need never bee alone, because they may ever be in conference with God: then may they goe close to God, and sharpen their prayers, and meditate on his Word and VVorks, to fit them better for their callings: then may they enlarge their hearts to God in confessions and praises: and thus he that is led by the Spirit into these solitary places, is in safety; because, *as the hills compass Jerusalem, so dwelt the Lord his people while they are in his service*: thus shall Satan bee most disappointed, who while hee hopes to make our solitariness his advantage, wee shall by it draw nearer unto God, and bee set so much the more out of his reach.

Directions for solitariness.

4 Directions
for solitariness.

1 VVatch the benefit of time, to spend it best in musing upon heavenly things, and enjoy the sweet liberty of conversing with God. 2 Know that no time must be spent in roving and ranging thoughts, but must be redeemed from evil, and unprofitableness: and therefore choice must bee made of objects presented, and as little time as may be, spent in worldly and indifferent things; and then with as little delight as may be. Holy wisdom is ever diminishing the love of earthly things. 3 Consider the danger of sin in thy solitariness, when fear, shame, witnesses, and counsellors are removed, and that there are no open sins which are not secretly first hatched and warped: and therefore, if we muse on any sin, let it be to overcome it, and beware of secret allurements. 4 Consider the slipperiness and busines of the heart, which is a wandering thing, like a Mill ever grinding, ever in motion, still setting us on work with more Commandements than ever God did: and therefore, giving it leave to muse, we must the better watch it.

To be tempted of the Devil.

This is the fit circumstantial point, namely the end of Christs going into the wilderness. Here consider two things: 1 The Author of the temptation, *the Devil*. 2 The end it self, *to be tempted of him*.

The Devil] that is, a wicked spirit, the Prince and Captain of the rest, as we may gather out of *Matth. 25. 41*. A wicked spirit, not by creation, but by defection: Full of wickedness, whence *Elimeas* the Sorcerer is called the child of the Devil, *Act. 13. 10*. because he was full of deceit and wickedness: Full of malice, *a red Dragon*, full of poysons, *seeking nothing but destruction*: Full of craft, *an old Serpent, more crafty than all the beasts of the field*: Full of power, *called the Prince and God of the world, and the power of darkness: the strong man keeping the hold: Principalities, powers, &c.*

disputat.

The word comes of *αἰσχρολογία*, *trajectio*, *calumnior*, and signifies an accuser, calumniator, or slanderer, having his name from his continual practice: For so he is called the accuser of the brethren, which *accuseth them before God day and night*, *Rev. 12. 10*. and no marvel, seeing he durst accuse God himself as an envier of mans happy estate, and careless of Christs estate here. But especially he accuseth, 1 *Man to God*, as he did *Job*, that he served God in Hypocrisie, and upon affliction would curse him to his face, *chap. 1. vers. 9*. 2 *Man to man*, stirring up strife and contention from one against another; and by this means he worketh effectually in the children of disobedience,

Ephes.

Satan accuseth
man

1 To God.

2 To man.

Ephes. 2. 2. Where strife and envying is, there wisdom is sensual and devilish, *2am. 3. 15.* An example hereof wee have in *Saul*, who, when the evil spirit was entred into him, all manner of accusations came against innocent *David*, and were received; that he was a Traytor, and one that sought *Sauls* life, *Sec. 13* *Man to himself*: when he hath drawn a man to many loathsome sins, then he stretcheth them beyond all the measure of mercy, aggravates Gods justice, extenuates his mercy, and all to bring the Sinner to despair. Thus he accused *Cain*, *Achitophel*, and *Judas*, whom hee brought to confesse their sin, but to deny Gods mercy.

Whence note, **1** *The miserable estate of wicked men, that serve such a Lord and Master as the Devil is*; who in stead of standing by them for their diligent service, will stand against them to accuse them to God, to men, to their own Consciences; will reckon up all their faults, and deprave whatsoever was best intended. While he can draw them along in his service, hee will lye close like a crafty Fox and Serpent, in one corner or other, to devour their souls: but afterwards will terrifie them, and roar like a Lion on them, setting in order before them the villanies to which he himself tempted them, crying out on them as damned VVretches, and making them often cry out so of themselves even in this life, and for ever in the life to come. And yet alas! he is the Prince of this World, to whom generally most men yeeld their subjection and homage: yea, the God of this world, to whom men offer themselves, and whatever they have or can make in sacrifice: yea, men sell themselves as slaves and bond-men to be ruled at his will. How should this one consideration move men to get out of his power, and out of the service of sin, and come to Jesus Christ, who is meek and mercifull one that covereth sins, acquitteth and dischargeth; one that answereth all accusations, and crowneth our weak endeavours, which himself worketh in us, in such sort as a cup of cold water shall not goe unrewarded?

Satan best wages to his most diligent Servants.

2 Note, how expressly Satan hath stamped this quality as his own mark upon his Children, who so lively resemble him as that they have his name also given them, *Tit. 2. 3.* and *2 Tim. 3. 3.* and *1 Tim. 3. 11.* For how quick and nimble are men to goe between man and man with Tales and accusations, to cast bones of enmity? Sometimes charging men openly, or secretly, with things utterly untrue and false, as *Ziba* dealt with *Mephibosheth*, *2 Sam. 16. 3.* sometimes blasing infirmities, which love would have covered: sometimes aggravating with vehemency of words, facts, or speeches, which charity would give a favourable construction unto, as *Doeg* pleaded against *Achimelec*, *1 Sam. 22. 9.* sometimes depraving the truth, by adding to mens speeches; and this cost Christ his life, his enemies adding, *I will destroy this Temple*, and make another in three days, *made with hands*: or diminishing it, by concealing that which might make for a man. All which are Satanical practices, who being the Father of Lyes, would chase all truth out of the world.

7 Rules or means against false accusation.

Let all Gods Children labour to express Gods Image, in hating this hateful sin, and help themselves thereunto by these rules. **1** Consider thy charge, *Levit. 19. 16.* *Thou shalt not walk about with tales among thy people*: and consider, that whispering and back-biting are the sins of men of a reprobate sense, *Rom. 1. 29.* **2** Receive no false accusation: receivers of stolen goods are accessory to the theft: if there were no receivers, there would bee no thieves; if no hearers, no informers. Drive away the slanderer with an angry countenance, as the North-wind driveth away rain, *Prov. 25. 23.* have no pleasure in this sin of another man, *Rom. 1. 33.* **3** Do thine own business, look to the duties of thine own calling: busie-bodies and prattlers are joynd together, *1 Tim. 5. 13.* **4** Take heed of envie: malice never spoke well, it is always suspicious, ever traducing. Embrace the love of thy neighbours person. **5** Deal with another mans good name, as thou wouldst have him deal

Vide Perald.
tom. 2. p. 961
de detractores

with thine, if it came in his way. Consider thou mayest restore his goods, but never his name: once broken, ever a scar. A telon is more tollerable in a Common-wealth than a slanderer. 6 In receiving reports, excuse the person so far as thou canst; construe the speech or fact in the most favourable sense; do as thou wouldst bee done to: and if thou canst not, advise the reporter to look to himself, and tell him, that in many things wee sin all. 7 *Curse not the deaf*, saith the Scripture: now a man that is absent is a deaf man.

Object. *But I speak the truth.*

Answer. But not truly. 1 Without ground, thou art uncalled and unsworn; thou doest it not by way of charitable admonition to the party himself or others. 2 Not in a good manner, without love, pity, sorrow; nay, thou rejoycest rather in thy tale. 3 Not to any other end, but to fill mens mouths with prattle, and bring thy brother into contempt. And why speakest thou no good of him as well as evil, but art like a swine in a garden, that leaves all the sweet flowers, to dig or wallow in a dung-hill?

Five motives
to lay aside cal-
lumniation and
slandering.

Motives to lay aside and abhor calumniation and slandering.

1 Charity is not suspicious, but in doubtful cases thinks the best. 1 Love thinketh not evil, 1 *Cor.* 13. 5. 2 It covers a multitude of sinnes, *Prov.* 10. 12. and 3 It gives to every man his due, in his goods and good name. And therefore the tale-breeder, tale-bearer, and tale-belceiver, who do none of these, but hammer tales and slaunders upon the anvil of envy, and set them upon the wings of fame and report, are uncharitable and unchristian persons, the Devils jewellers and gun-powder: for where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth, *Prov.* 26. 20.

2 Wee have a common Proverb, *A man must use as bee useth*, as himself useth to do, so hee imagineth of another: and therefore to judge lewdly of another upon bare suspicion, is commonly a note of a lewd person: those that are so ready to tax men of Hypocrisy, commonly are hypocrites themselves.

3 It is a question among the school-men, whether a man that hath impaired anothers good name, bee bound to restore, as hee that hath pilfered his goods; and it is concluded by all the Doctors, that hee is bound in Conscience, because a good Name is better than all Riches, saith *Salomon*: And because it hath more enemies than our goods, even this law of restitution and satisfaction should bee of force to keep them off us: and if the law bind him that steals our goods, to restore five-fold, certainly hee that stealeth our name, is bound to restore fifty-fold, because it is so far above a mans substance, and the blot is never wiped away. If Serpents sting us, or mad dogs, or venomous beasts bite us, there is some remedy; but against the tongue of the slanderer, there can none be found.

4 It is one of the sins against the ninth Commandement, to hear our Neighbour falsely accused, and not to clear him if wee bee able. *Jonathan* when hee saw *Saul* stirred up by tale-bearers against *David*, spake boldly in his defence, and said, *Why shall hee dye? what evil hath he done?* And *Nicodemus*, when hee saw the Scribes and Pharisees so set against Christ, that they would have condemned him being absent and unheard, stood up, and said, *Doth our Law condemn any before it hear him, and know what he hath done?* A good rule for us how to carry our selves towards all Christians.

5 Wee must hold us to our rule, to judge no man before the time, 1 *Cor.* 4. 5. and if no man, then, 1 *Not our superiours*: people must not bolt out opprobrious words against their Pastors and Teachers; sin is aggravated by the person against whom it is committed: to revile an ordinary man is odious, but much more to revile the father of our souls or bodies, Pastors or Parents. 2 *Not godly men* and professors of the Gospel, as to charge them with

with hypocrisy, and traduce with violence that which would receive a charitable construction, *Heb. 6. 9.* 3 *Not such as in whom Gods graces shine more eminently than in others, through pride or envy: this is a high sinne; and cost Christ his life: yea, to disgrace and obscure Gods gifts, which ought to bee acknowledged with thankfulness, is in the skirts of that unpardonable sin, and had need bee stayed betimes: for it is to hate goodnesse; and if it did hate it because it is goodnesse, it were farre more dangerous.*

3 Note: *Seeing Satan is such an Arch-accuser, and that his special hatred is against goodnesse, is it any marvel that the Children of God pass through many slanderous accusations?* If speech bee of the faithful Preachers of the Word, neither Prophets nor Apostles shall avoid most dangerous slanders. *Amos* shall bee accused by *Amacia* to preach against the King, and that the whole land is not able to bear his words, *chap. 7. ver. 9.* *Paul* and *Silas* preaching nothing but Christ, are brought before the Governours, exclaimed upon as men troubling the City, preaching Ordinances not lawful to bee received, and teaching men to worship God contrary to the Law, *Act. 16. 20. & 18. 13.* Let speech bee of professors of the Gospel, how do men in their mindes accuse and judge that to bee done in vain-glory, which is done in simplicity, and for Gods glory? and that to bee done in hypocrisy, or for commodity, or other sinister ends, which God sees is done in sincerity? Yea, as if men did see their hearts, and inside, how do they speak it, that such are not the men they make shew of? or if grace evidently appear in the eminent notes of it, they can so lessen, so diminish and clip the beauty and glory of it, as still they shall bee disgraced.

If there be so many accusers, no marvel if godly men want no manner of accusation.

Our blessed Lord himself was accused and condemned for a malefactor, yea, and executed; his doctrine, notwithstanding most heavenly, and as his enemies witnessed, *Never man spake like this man*, yet was condemned, his wonderful miracles obscured, yea, blasphemed, Hee cast out Devils by *Beelzebub*: and shall the servant look to bee better than his Master? Lamentable it is to see how our times accuse the first restorers of Religion, *Luther, Calvin, Beza, Bucer*, and the rest, as the Layers of sedition and rebellion; and as lamentable, that such as preach the same holy Doctrine as they did, should under the titles of Puritans and Schismatics bee coupled with Papists, yea accounted worse. And no marvel, if the whole profession of Religion bee accused, and religious persons made the songs of the abject, and scorn of the Land, because the Devil is an accuser. When the Devil laies off his name and nature, and cealeth to bee a Devil, it will bee otherwise, but not till then. But let such as would bee wise by Gods wisdom, labour to see Satans malice in all this, and that, if to bee accused bee sufficient, who can bee innocent?

4 Note: *Seeing Satan is such an accuser of us in himself and his instruments, to God, to men, and to our own consciences, how careful ought wee to bee in our whole conversation to stop Satans mouth, and the mouths of wicked men, which will bee open against us?* How ought wee to make right steps to our feet, seeing we shall bee sure to hear of the least halting? How ought wee to examine the uprightness of our hearts, that in thole accusations wee may bee bold to go to God, and say, Lord, do thou prove and try mee, if there bee any such wickedness in mee.

So many accusers should make us watchful of ourselves.

Rules to become in-offensive and unrepveable, and so stop the mouth of of Satan.

1 The matter of thy work must bee good, and warranted by the Word: then God will justify that which himself sets thee about, and thee in it. 2 The manner of doing it must bee proportional: a good thing must bee done well, in good circumstances. 3 The end must bee sound, namely Gods glory, and mans good. A bad end spoiles the best action. 4 In every thing remember

4 Rules to stop the mouths of all accusers.

member, that Satans eye is upon thee to accute thee, the eye of thine own conscience to witness for or against thee, and Gods eye to judge thee, to whom thou must stand or fall as to thine own Lord.

To be tempted.]

The word *to be tempted* is spoken of, 1 God, 2 Man, 3 Satan; all tempt.

I God tempteth, 1 When he proveth the graces of his Children : so hee proved *Abraham*, Gen. 22. 1. and *Jeh*, chap. 7. vers. 18. 2 When he discovereth the sin and corruption which lurketh in them : and thus God tempted the *Israelites*, who, when their desires in the Wilderness were not satisfied, usually broke out into murmuring and impatency, and shewed naughty hearts, full of distrustfulness. And thus God is said to *lead into temptation*, when being provoked to wrath, he with-draweth his grace, that so his Children by their falls might see their weakness, as *David* and *Peter*; and that the wicked might in justice bee prepared to judgement, as *Pharaoh* burst into blasphemy, *Achishbel* hanged himself through impatency, and *Saul* used unlawful means to escape his crosse.

3 Rules in
Gods tempting
of man.

But in these temptations of God, observe two rules: 1 That the word *tempting*, referred to God, is ever taken in good part : for hee tempteth only to prove, never to seduce : and his temptations are always good, because they proceed from him that is goodness it self, and tend altogether to the good and profit of his children ; and are the execution of justice on the wicked, which is good also.

2 That all these temptations are not to confirm Gods knowledge of men, who perfectly knows what is in them, yea who seeth things that are not as though they were ; but to bring men being exercised by them to the clearer knowledge of him and themselves.

Man tempteth
God two ways.

II Man tempteth, 1 God, two ways. 2 Man, both himself, and others. Man tempteth God, 1 By presumption and curiosity, as when men forsake the ordinary means of their good, and presume too much upon Gods help, to try whether God will use any other than the appointed means to succour them : so it is said, *vers. 7. Thou shalt not tempt the Lord thy God.* 2. By distrust, when men by unwarrantable means try the power of God, whether he can or will help or hurt. *Exod. 17. 2.* when the *Israelites* by murmuring would have water, *Moses* said, Why tempt yee the Lord ? and *Psal. 78. 18.* they tempted him in the Wilderness, requiring meat for their lust, and said, Can God prepare a table in the Wilderness ? Here they tempted him by doubting, 1 Of his Promises. 2 Of his Presence. 3 Of his Power. 4 By limiting him to that straight. 5 They thought he was bound to them, to fulfill their lusts.

Man tempteth
man three
ways.

Man tempteth others, 1 VVhen upon just occasion, he tries a mans affections and disposition to this or that : so *Jonathan* tried his Father *Saul* how he stood affected to *David*, 1 Sam. 19. 3. 2 VVhen men goe about by captious and subtle questions, and with fair shew of words, to get matter of reprehension and accusation against others. Thus the Pharisees came to Christ, tempting him, *Matth. 16. 1.* and thus the *Herodians* came to him to intangle him in his talk. 3 VVhen men allure and entice one another to evil, as *Prov. 1. 10. 11. Come, let us lay wait for blond, and have all one purse* : so the Harlot said to the young man, *Come in with me, let us take our fill of love till the morning.*

Man tempteth
himself two
ways.

Man tempteth himself two ways : 1 VVhen his own concupiscence moveth and draweth him aside to sin : *Jam. 1. 4.* Every man is tempted when he is drawn aside of his own concupiscence. 2 VVhen he wilfully casts himself into danger, as *Peter* when he went into *Caiaphas* the High Priests Hall among Christs enemies and his ; here he is moved to deny his Master, and Satan prevails against him.

III Sa-

III Satan tempteth, and in his tempting goeth beyond all these : Satan tempteth two ways.
 1 VVhen by outward objects he stirreth up inward corruption, as *David* walking on his beds, and seeing *Bathsheba*, the Devil wrought lust in him.
 2 By infusing inwardly evil motions and thoughts, without objects : and thus stood he up against *Israel*, and caused *David* to number the people ; a thing meerly needles, as *Joab* confessed, *1 Chron.* 21. 1, 2, 3.

Now thus God cannot tempt to evil : he with-draweth his Spirit, by outward occasions he brings to light the sins of men ; and punisheth one sin with another, but moveth no man to evil, and much less driveth him to it, and least of all infuseth wickedness into any mans heart ; which to think were high blasphemy. So men by tempting may stirre up corruption in others, but to infuse wickedness into the heart belongs only to Satan, because of his Spiritual nature, and ready entercourse with our spirits.

Now seeing these temptations of the Devil are so wicked, coming from evil, and tending to evil, two points are worthy our consideration : 1 How Christ, being so holy and powerful, could be tempted of the Devil. 2 Why he would be so tempted.

For the former. 1 It is not against the holiness of Christ to be subject to temptation without sin, no more than to hunger, thirst, weep. 2 Nor against the power of Christ to be tempted, no more than it was a sign of infirmity and weakness in *Adam* so to be, before infirmity and weakness came in. It argued not impotencie in Christ, to dye ; nay, so to dye, argued omnipotency. So it was not weakness in Christ to be tempted, but willingness : and so to be tempted argued vertue and strength. But howsoever the Apostle saith, *Christ was tempted, and like us in all things, yet without sin* : and Christ himself, *Job. 14. 30. The Prince of this world cometh, and hath nought in me* ; that is, no sin at all : yet it is hard to be conceived, and therefore wee will explain it by these propositions.

How Christ is holy and so powerful could be tempted of the Devil.

1 That temptation that wholly riseth from another, and not from a mans self, is not necessarily mixed with sin : But such were the temptations of Satan to Christ, wholly hatched by the Devil : for there was no manner of evil thought, no corruption in the holy person of Christ for any such to rise forth of. Wee indeed have many temptations arising out of our own corruptions, which are sin in the beginning, though no consent be given unto them, but are presently resisted : but no such thing could bee in the holy Nature of Christ. A fire kindled within the house is dangerous ; but the lightning coming from without, being but a flash, is without danger. *Joseph* allured by the words of his Mistris, resisted and fled away, *Gen. 39. 12.* this was not his sin. And *Heczekiah*, provoked to distrust by *Rabshakes* rayling letter, resisted, and was confident, *2 King. 19. 10.* it was not his sin : the temptation was wholly without.

2 Those temptations, which are offered by others, either by voyce, gesture, or outward objects ; or else by inward thoughts, utterly abhorred, without the least liking, are not the sins of them that are tempted : their exercises and trials they be, not their sins : But such were the temptations of Christ ; he was troubled and vexed with them, as appears by his *Avoid Satan* ; and the voyces and objects carried to his ear and eye ; yea motions to infidelity, covetousness, and Idolatry, to his mind ; but yet by the perfect light of his mind, and the unchangeable holiness of his will, were instantly repelled, and gained not the least affection, and much less left the least infection behind them. True it is, that evil thoughts cast into our mindes, can hardly bee cast out without some taint : for we are ready as tinder to receive such sparkles ; we must pause upon them, till they gain some delight, if not content. But it was not so with Christ, whose perfect holiness was as water to quench all such sparkles.

Three degrees
of temptation.

3 Of temptation there are three degrees : 1 Suggestion. 2 Delight. 3 Consent. Suggestion is the meer motion of another, altogether without us, and cannot be our sin, if neither of the latter come to it ; either of which two is a token of infirmity. But Christs temptations were all in suggestion, because he stood fast without alteration of his minde, without the least delight or consent to the thing tempted unto. VWhereunto serveth that distinction of glancing, and permanent motions ; the former passing through the heart without any toothing, against no Commandement ; the latter either without consent, against the tenth ; or with consent, against all the nine.

Hence note : 1 *Seeing Christ himself of so holy condition was subject to be tempted, let no man living look to be exempted from temptations.* Our Lord Jetus that had no inward corruption to stirre up any motion in him, cannot avoyd outward objects and periwassions to sin. But our case is farre otherwise : for suppose there were no Devil assaying us, no outward object that could be presented to us, yet we are tempted and led away by our own concupiscence ; we need no moving or stirring, but run headlong of our selves into sin. If we had no enemies to batter down our walls and holds without us, wee have inward and domestical rebels and traytors, which continually betray us. VWhere is the man now that boasts hee was never tempted, and hee hath so strong a faith, and is of such holiness, as he defiest Satan, and will spit in his face, and he never was molested by him ? But pitifull is this delusion ; Is thy faith stronger, thy holiness greater than Christs ? No, no, Satan is gone away with all, the strong man hath all in peace, else thou shouldst hear of him, and tell me another tale. This example of Christ well considered, would teach thee another lesion, namely, like a wise man, 1 To expect temptations. 2 Learn to resist them, as Christ did. 3 That the greatest temptation of all, is, not to be tempted : for where Satans malice shewes not it self, there is no good thing at all.

The greatest
temptation of
all, is, not to be
tempted.

2 Note hence, *That all Satans temptations, be they never so bellish and violent, yet cannot hurt us, if we yeeld not to them.* He never more fiercely assayed any than Christ himself, yet Christ, giving no way to him, was a little troubled and grieved, but not hurt. So all that Satan can doe to us, is but to assaye and allure us, but force our wills he cannot ; for God hath not put our wills in his power. VWhich should teach us, 1 More carefully to resist the Devil, who never getteth advantage of us, but by our own voluntary yeelding, which rolls us into his sin and condemnation. 2 Being fallen into sin, to accuse our own cowardliness and carelesnes : many being fallen into mischief, lay lead upon the Devil, Oh the Devil ought them a spight, and hee hath paid it ; and so lay all the blame on him, not considering their own sin. True it is, the Devil spights every man, and the best most ; but if thou hadst not more spighted thy self, thou hadst done well enough : the Devil did move, and gave a rise to a sin ; but who bade thee perfect and finish it ? Can the Devil make thee sin without thy self ? I deny not but that thou canst not lay too much blame upon the Devil, but see thou layest not too little upon thy self.

Satan may al-
lure, but hee
cannot force us.

3 Note : in that therefore Christ fully overcame, and was not touched with temptation, because by the perfection of his holiness hee resisted at the first, we must learn this wisdom ; *if we would not fall by temptation, to resist the first motions, and beat back the first assault, which is a great advantage.* For, if Satan can get us to rest upon his suggestion, hee presently hopes for consent, and then hasteneth the execution forward : for the party is wonn, and the means of executing shall not be farre to seek. Hence are we commanded, *to give no place to the Devil*, but to break the head of the Serpent, hit Goliath in the fore-head, tread on sin in the shell, and dash Satans brood against the stones while they are infants. For, 1 Satan is more easily driven back at the first ;

as ill weeds grow a pace in a rank foil, so by a little continuance, his temptation getteth power, strength, and greatnes. 2 Mans power is daily lessened, and hee is more unable to resist; as in the body, the stronger the disease, the weaker the body. 3 Many habits grow to a nature, and seldome are habitual sinners reclaimed. When saw wee a Drunkard converted, or a Blasphemer, or a mock-God, or a raylor at Religion? No, the delight in sinne hath delivered them into Satans hands, *to bee ruled at his will*. It is in the recovery of the soules health, as in the bodies, it is more easily obtained, if the disease be met with at the first assault.

Satans first assaults to be repelled for three reasons.

1. *Jesus Austri-vitoli, Arif.*

The second point considerable is, *Why Christ would be tempted*. For wee must think, that hee voluntarily submitted himself unto temptations, and was not violently subjected to them, seeing hee who was able to cast out Devils by his very word, and legions of them, could (if hee had pleased) by his own power have commanded the Devils, not once to attempt the tempting of him. And therefore one distinguished between Christs submission, of which this was a branch, and subjection, which usually inferres necessity.

II. Why Christ would be tempted four reasons.

Wee may well assure our selves, that it being in his power, hee would never so voluntarily have yielded himself to such an unpleasant combat with so foul an enemy, had there not been very weighty and urgent causes. And these we shall see most specially respecting us rather than himself: hee was incarnate, not for himself, but for us: hee suffered in our nature, not for himself, but for us, *that by his stripes wee might bee healed*: hee subdued and vanquished the Devil, not for himself, who was never under his power, but for us; and so was tempted, not for himself, but for us; and that for these reasons.

1 That hee might through temptation win that, which the first Adam through temptation lost, and that as our fall was begun by temptation, so also might our deliverance; that as the Serpent by tempting the woman, bereaved us of our happinesse, so the same Serpent, by tempting this seed of the woman, might against his will help us to our happinesse again.

2 That by his temptation he should not onely overcome ours, as by his death hee destroyed ours; but by his resistance to leave us a pattern how to resist the Devil. Hee is the chief Doctor, who not onely teacheth by Precept, but by unfailing example, how wee may rise from under temptation. Hee might have driven back the Devil with a word, but then had wee wanted the benefit of his example, which hath both shewed us our coat-armour, and the right manner of using it as hee did. As a faithful Captain, hee trains his Souldiers, and as Gideon said to his Souldiers, *What ye see mee do, that do you*.

3 That hee might bee more able to succour them that bee tempted, *Heb. 3. 18.* for in that hee suffered, and was tempted, hee is able to succour them that are tempted: And Christ by being tempted was enabled thereunto (undry waies: 1 By experience hee learned wherein the strength of Satan did lye, that as *David*, when shee knew wherein *Sampsons* great strength lay, did soon disarm him; so Christ spoiled Satan of his locks. 2 He took knowledge, and felt our misery by reason of Satans temptations, whereas he that hath not felt misery, doth little know or beleve the misery that another feelth; but hee that hath felt the like, hath a fellow-feeling of it, *Heb. 4. 15. Wee have not an High-Priest, which cannot bee touched with infirmities, but hee was in all things tempted in like sort, yet without sin.* 3 As hee would by temptation feel our misery, so hee was more enabled to shew pity and compassion on them that are tempted: *Heb. 5. 2.* He is able sufficiently to have compassion on them that are ignorant and out of the way, because hee was compassed with infirmity. So as if Christ had not had experience of the force, craft, instance

Christ by being tempted, enabled to succour us in temptationundry ways.

of the *Tempter*, and of the misery, danger, weaknels of the tempted, so far as without sin hee could, hee had not been so able to succour them that are tempted, as now hee is.

A ground of
comfort out of
Christs tempt-
ation.

4 That by his temptation hee might minister sundry grounds of comfort unto us: as 1 That our temptations and tryals are not signes of Gods wrath, no more than they were to Christ, of whom hee had immediately before witnessed that hee was the Son of his love: but exercises, which the Lord in wisdom useth for the good of his Children. If it had been evil to be tempted, certainly Christ had not been tempted.

2 That wee should not quail at the sight of our enemy, as all *Israel* ran away at the sight of *Goliath*, but, although hee bee never so huge and strong a Gyant, yet hee may bee, and is overcome, and that by Christ, true man, in the flesh: Yea, this victory over Satan, in our nature, and by our head, is the ground of ours, to whom hee will also give power to do the same.

3 That wee have him a Companion, yea, an invincible captain in our Combat, who can never bee overcome; but at the weakest, and alone, like a mighty *Sampson*, slew down heaps upon heaps, and bore away his enemies gates; and his presence shall make us invincible, that look as *Daniels* fellows, could not bee touched with the fire, because there was a fourth like the Son of God with them; so much less shall Gods children by Satans most fiery temptations, so long as the Son of God is with them. 4 That wee might see in him, what glory follows victory, and what crowns are prepared for the Conquerours, and so comfort our selves in all difficulties, to hold out unto victory.

Motives to
manful resis-
tance of
temptation.

Use 1. Seeing Christ was tempted, let not us bee dismayed at temptations, but rather encouraged manfully to resist them: For 1 By *virtue of Christs temptations, ours are sanctified unto us.* There was nothing which Christ did, but hee sanctified the same to us, publike institutions of Gods worship, speaking and hearing the word, prayer, the Sacraments; and all other private Ordinances, meat, drink, sleep, yea, even infirmities that are without sin, pain, sorrow, temptations, nay death, and the grave: the former of a gate to Hell, being sanctified for a wicket to heaven; the latter of a stinking Cave to reserve the body for torment, altered into a sweet bed to preserve it to eternal joy.

2 By Christs temptation, being our head, the force, and strength, and bitterness of our temptations is abated, so as Satan cannot now so fiercely assault his members. Temptation may fitly bee compared to a sword, which, beaten upon a rock or stone, is so far from peircing the stone, as it turneth the edge, and makes it more unable afterward to hurt. The Devil took this sword, and laid on with both hands upon Christ; but he, as the stone hewen out of the mountain, bears the blows, turnes the edge, and blunted his assaults, that they can never so sharply peirce the Members. The proud and furious waves of the Sea, beating themselves against a hard rock, break themselves and lose all their strength: So is it here with the billows of temptation, beating themselves against the rock on which the Church is built.

3 For our further encouragement, in that Christ was tempted, and overcame in temptation, wee have assured hope of victory against Satan as Christ our Head had: for hee hath trode Satan under his feet for us, nay, *under our feet too, R. m. 16. 20.*

Object. *Oh but wee are yet mightily assailed, and in great perplexity.*

Ans. God suffereth Satan still to tempt and try us, and hee doeth it busily, because his time is short: but yet, though the Lord will have our graces tryed, and will see our courage and valour, yet hee hath him under his feet, and in his chain, so as wee resist a conquered adversary; and, a little exercise being

being over-past, wee shall also have him under our feet.

Use 2. In that Christ was pleased to bee assailed with sundry temptations, let us look up unto this Author and finisher of our faith, and set before us our pattern of imitation, who overcame not Satan for himself, as the Saints have done, but for our salvation, and for our imitation. *The former*, that wee might draw power and vertue from him to overcome as hee did, that as the *Israelites* being stung with fiery serpents, looking up to the braten serpent, might bee cured; so wee being stung by the temptations of this old serpent and dragon, looking up by the eye of faith upon Christ, through that blessed union betwixt him and us, might receive vertue and cure against all these fiery darts. *The latter*, that wee might not give place to the Devil, though hee should assault us again, and again, no more than Christ did; that wee might learn of him what weapon to use, and in what manner to use it, both to defend our selves, and offend our enemy; therefore would hee not onely overcome one temptation, but many, one in the neck of another, for our instruction and imitation: And hence wee are commanded to look up to Jesus that endured such speaking against of sinners, *Heb. 12. 3.*

Look up to
Christ tempted
for } salvation,
 &
 imitation.

Use 3. Hence wee have a notable prop of our faith, that wee have an High-Priest, who would have experience of our infirmities and in all things bee tempted like us, that hee might bee merciful and compassionate; therefore let us go boldly to the throne of grace to ask help in time of need, in temptation, in affliction, in want, *Heb. 4. 16.* Thus Christ was typified by the High Priests in the Law, who were subject to like infirmities with others, that they might bee ready to comfort, and pray, and offer for them. Seeing Christ was therefore afflicted, that hee might bee fit and ready to comfort others, with what boldnesse may wee approach to him in our need, and learn to comfort others with the same comforts that wee have received? *2 Cor. 1. 4, 5, 6.*

HAVING spoken of Christs entrance into the wilderness, which is the former part of his Preparation to the combate, wee come now to the latter, which is the expecting of his enemy: and in this there are to bee considered, *1 His furniture*, or how hee was appointed. *2 His company*, or how hee was attended. *3 His exercise*, or how hee was employed. The first *Luke* hath, chap. 4. vers. 1. *hee was full of the Holy Ghost.* The second *Mark* hath, chap. 1. vers. 13. *hee was among the wilde beasts.* The third is twofold: *1 That hee fasted forty daies, and forty nights*, as all the Evangelists lay. *2 That all that while hee was tempted with lesser onsets*, as *Luke* hath it, chap. 4. v. 2.

First, Christ went armed to the combate with Satan, *Hee was full of the Holy Ghost*; which had formerly lighted upon him in the shape of a Dove, and had so extraordinarily fenced him with graces of sanctification above measure, that there was no room to fasten any temptation upon him. The vessel that is full, no more liquor can be conveyed into it: Christ was so full of the Holy Ghost, his nature so perfectly holy and fully sanctified, as that not a contrary motion could once invade him.

Object. But some of the Saints, as John Baptist, and Stephen, have been full of the Holy Ghost, and yet have been foyled by temptation.

Answer. There is a twofold filling: *1 Absolute and perfect*, which is beyond all measure; a special privilege of Christ, who must bee filled for himself and all his members. *2 Comparative and imperfect*, in measure: so those holy men in respect of themselves at some other time, or in respect of other common men, might bee said to bee filled, namely above the ordinary measure: But never was any Saint so filled but that hee had great

emptiness, and much room for Satan, to frame and forge his temptations in.

When God bringeth his children into the wilderness, to be tempted, he armeth them with grace sufficient

Doct. *When God doth bring his children into the wilderness, that is, into temptation, hee armeth them with sufficient power to withstand it,* 2 Cor. 12. 8. when *Paul* was vexed with an extraordinary temptation, hee prayed thrice, or often; and answer was given, My grace is sufficient for thee: where by grace, is not meant the free favour of God, as in many places, but the power and strength of the Holy Spirit, which was a gift of grace, enabling him to stand under it. And this is that which Gods children may expect; not to be exempted from temptation, nor from much molestation, nor from many knocks and foiles, which bring them much sorrow: but yet at length God, whose hand is under them, brings them through all. For so it is in 1 Cor. 10. 13. God is faithful, and will not suffer you to be tempted above that yee are able, but with every temptation will give an issue. In which place the Apostle distinguisheth of temptations; Some are so deadly and diabolical, as a man is drowned and never swimmes out of them: these wee must pray against, *Lead us not into temptation*: Others rise of humane imbecillity, and are such as men can bear, by which God tryeth the graces of his, and manifesteth their infirmitie, and out of which his grace giveth evasion and deliverance, seem they never so dangerous: as for example; What a great temptation was that of *Israel* in the red Sea? Yet God brought them out of it. So for evil of sin; What strong temptations were they that seized on *Peter*, *David*, *Solomon*, wherein they seemed utterly lost? Yet the Lord held under his hand, and left them sufficient grace to raise them again: Gods faithfulness was such to *David* and *Solomon*; and Christs prayer, that *Peters* faith did not utterly fail.

Reasons.

1 Wee are the Lords souldiers and servants. and therefore hee will help us; *David* thought this a good Argument, Psalm 86. 2. *O thou my God, save thy servant, that trusteth in thee.* And this is Gods manner of dealing: When hee hath a great work or Tryal for his children, hee arms them with boldness, constancy, and courage; as *Samson*, when hee was to encounter many Philistims, what a measure of strength was hee indued withall? when the Prophets were to be sent to rebellious and stubborn people, the Lord made their faces as brasen walls, *Jerem.* 1. 18. and as adamant, *Ezek.* 3. 9. The Apostles, being called to the great function of calling in the whole world, the Holy Ghost fell first upon them, and furnished them with singular gifts fit for that calling. How boldly *Peter* preached and professed Christ at *Jerusalem* to the beards of those that had put him to death, even the Rulers and Elders, appears in *Act.* 4. 8. but the cause of this was, that hee was full of the Holy Ghost. The like wee may observe in *Elias* his reforming of Gods worship; and in the restoring of Religion by *Luther*, who was wonderfully gifted, 1 With undaunted courage, as appears in his burning the Popes decrees, and his disputation at *Worms*: 2 With fervent Prayer: 3 With admirable and heavenly preaching. So the faithful Witnesses and Martyrs that are called to a hot bunt, are first armed with a singular spirit, as that *Proto-Martyr Steven*, *Act.* 6. 8, 10. who was full of the Holy Ghost, full of Faith and power, full of wisdom and grace, that they were not able to resist the wisdom and spirit by which hee spake. And was it not so in *Q. Maries* daigs, that poor Creatures were lifted up with such excellent spirits, as that all the learning and wisdom of the Doctors, or all the power of authority could not daunt them, but onely those unmerciful Arguments of fire and faggot could put them to silence?

God should tose his honour, if any of his servants should be utterly overcome

2 The battel and cause is Gods, the question between Satan and us is Gods glory and our Salvation. This was *Moses* his Argument why the Lord should spare his murmuring people; see *Numb.* 14. 15, 16. Now if the Devil prevail

prevail against us, God shall lose his honour, which is dear unto him: But he will not suffer himself to bee so disgraced, as to let us bee overcome by his enemy, neither shall the salvation of his bee prejudiced: for this were against the truth of God, whom Satan accuseth to be a lyar.

3 Hee hath armed us with his own armour, and furnished us with his own strength, and will not have his weapons bee thought so weak and insufficient as to bee soiled in it: *The Sword of the Spirit* is not so blunt, *The shield of Faith* is not so dull, the breast-plate of righteousness is not so thin, as to receive every bullet that comes, to hurt us.

4 Christ hath made us members of his own body: and when the head can with patience suffer the members, which it is able to defend, to bee pulled off from the body, then shall the sound members of Christ bee pulled away by temptation from him: which they must needs bee, if they were not continually supported by his strength.

Object. 2 *Cor. 1. 8. Wee were pressed out of measure, passing strength, inasmuch that wee despaired even of life.*

Ans. 1 The Apostle speaks of humane strength, which could never have passed through those tryals: But the power and strength of God shewed them an issue. 2 The Apostle speaks according to the sense of his flesh, and what they were in their own feeling; as it is plain in the reason of his deliverance in the next words, That wee should not trust in our selves, but in God that raiseth the dead. 3 The very scope of the place is to shew, not the unmeasureableness of affliction, but a great measure of them, thereby to amplify Gods mercy.

Vse. Wee should not bee discouraged, though our tryals bee very great: for wee shall not want sufficient strength to carry us through them. Yea, let us check our weakness, while wee torment our selves with needless fears, that God takes little or no knowledge of our Tryals, or will with-draw his grace, and absent himself for ever. No, hee renders the weaknesse of his chosen, on whom although the Spirit fall not so visibly as upon Christ, yet by vertue hereof they have the secret distilling, and sensible, yea, forcible working of the Spirit in their hearts; such graces of faith, hope, patience, and boldnesse (in case they keep their watch) as whereby they may as surely perswade themselves of victory, as if they had received the Holy Ghost visibly as Christ did.

Add hereunto these considerations: 1 That it is impossible to bee exalted to Christs Kingdome, if thou bee not assaulted first with temptation: thou canst not bee victorious, unless thou fight, nor obtain the crown unless thou bee victorious, *Rev. 3. 21*: 2 That if thou bee in great perplexity, yet think not the Lord hath forsaken thee: For, 1 not to bee chastised of God, is to bee hated of him: 2 He hides his face but for a season from his children, as the mother doth, till the child get knocks and falls; onely to let them see their weakness, and more to depend upon him: 3 That there is a time when God makes intimation to all his children of their election and salvation: and commonly before this, that they may bee fitted with hungry desire after grace, and make much of it when they have it, there goeth a trouble of mind, and fear, and disquiet; so as a man thinks God is quite gone, when hee is drawing graciously unto him, and that hee shall never hear more of him, when hee is knocking by the Holy Spirit to have entrance into his heart.

Therefore wee may trust perfectly on this grace, and wait Gods time for his full manifestation of it: the just liveth by faith, and maketh not haste: *Job*, if the Lord killed him, would still trust. Remember Mr. Robert Glover that blessed Martyr at *Cowenry*, crying to his friend *Anthon*, *Hee is come, Hee is come*: hee looked for the Holy Ghost two or three daies before, and made

great mean that hee came not; yet hee continued waiting, and hee came at length, but not before he came to the sight of the stake.

Secondly, *of the company of Christ, and how he was attended*: Mark addeth that circumstance, *chap. 1. vers. 13. He was also with the wilde beasts*. VVhich is not to be passed without use, because the Spirit of God pleased to record it. The Popish VVriters say, that the cause hereof was, that the wilde beasts should come and doe homage to him their Lord, as they did to *Adam*. But this is a devise of mans brain: for although Christ deserved honour and homage from all Creatures, men and Angels, yet this is not the time and place to receive it: yea they forget, that Christ went *into the Wilderness* to be humbled in a special manner. Besides, the text mentioneth other business wherein Christ was for those forty days employed, as in the next branch wee are to hear.

Why Christ
was with wilde
beasts:
Four Reasons.

But the true and proper causes were these: 1 To shew what kind of wilderness this was, namely not such as that in which *John* preached; of which there were many in *Palestina*, which were distinguished by their special names, as the Desert of *Judea*, of *Ziph*, of *Man*, &c. and such as were not altogether desert, and without people, or incommodious for men to dwell in, but were here and there inhabited: But this Desert, wherein Christ was tempted, not noted by any addition, but the Desert, was remote from all company of men, and full of wilde beasts; by which it is plain it was unpeopled, and had no inhabitants but the wilde beasts.

If any ask, *which Wilderness it was*;

I answer, it is not determined in the Scripture; but it is not unlikely but it was that great Wilderness, in which the *Israelites* wandered forty years, called by eminence, *iniquus*, the Wilderness. And we know, that there were some figures, which might shadow the temptation in this place; as *Exod. 17. 7.* it is called the place of temptation, *Massah* and *Meribah*, because of contending, and tempting the Lord; here the Lord was contended with and tempted. Again, *Exod. 16. 4.* this was the place wherein the Lord shewed them, that *man liveth not by bread alone, but by every word that proceedeth out of the mouth of God*: compare it with *Deut. 8. 3.* This also was the Wilderness, in which *Moses* and *Elias* fasted forty days; and if it were not the same, it must needs be figured by it. But it is no Article of Faith, to be stood upon, or contended about.

2 This circumstance of History is added, to shew how helpless Christ was, without all help and comfort of man, where hee could look for no succour from any earthly creature, or worldly means, nay all the means against him.

3. To shew that his power was so much the more manifest, in that when *Satan* had him at the greatest advantage, and all the means set against him, yet he goes away victor; and that none could share with him in the praise of the victory, but it belonged to him of all the seed of women. 4 To shew the power of the Son of God, who could live peaceably among the wilde beasts, who, if he had been a common and weak man, had been certainly eaten up of them.

Quest. *How could Christ live peaceably and safely among the wilde beasts?*

Ans. VVhen *Daniel* was cast into the Den, the Lions spared him, but not through the disposition of their nature (for presently they devoured his enemies) but the text ascribeth it to two causes: 1 To the Angel of God, that stopped their mouths. 2 Because he believed in his God, which, besides the faith whereby he was justified, was even a faith in the miracle, by which hee was strengthened at this time. But I take it, another reason may be given of Christs peaceable converse among the savage creatures, namely, because hee was endued with the perfect Image of God, and they did acknowledge him as their

their Lord, even as they did *Adam* before the fall; which is a special privilege of the state of innocency.

Hence observe, 1. *That wicked men are worse than brute beasts*, they will not acknowledge Christ when the wilde beasts will; *Christ shall have no peace among them*. If he come in *Judas* his hands, he will betray him; the *Jews* will accuse him, *Pilate* will condemn him, the common sort will beat and buffet him, the Souldiers will crucifie him. A great deal more security shall he find in the *VVilderness* among wilde beasts, than in places inhabited by wicked men. And the reason seems to bee, that the higher the fall, the greater the wound; the Devil falling from such a height of glory, is most desperately wicked against Gods Image, especially in his Son: wicked men falling from a blessed estate of holiness and renewed reason, are desperately malicious too, so as the poor creatures in their proportion retain more goodnes in their nature than man doth in his; they still serve God in their kinds, man still rebelleth; they fell from subjection to man, but man from subjection to God.

Christ hath more peace among wilde beasts, than among wicked men.

Vse. This should both humble us, to see the little good that is left in our nature, and also urge us to seek the renewing of it. And it should terrifie wicked men, who, resisting Christ in his word, members, graces, yea persecuting him in his Saints, shew themselves more savage than the Creatures: the wilde beasts will acknowledge him that doth him good; but the wicked man spurns against him. *Daniel* was more safe among the Lions than his enemies; and *David* was compassed with ramping Lions, *Psal.* 22. 13.

Note 2. This affordeth us a ground of comfort, *that when the state of the Church is afflicted, led into the Wilderness*, environed with men, for their dispositions, as wilde and fierce as Tygres, Lions, Leopards, Cockatrices (for so natural men are described, *Isa.* 11.) yet it is in no worse state than Christ himself once was: and as Christ was in the midst of wilde beasts, and was not hurt, so shall his members be; they may be molested and afraid of danger by them, yea assaulted and slain, but not hurt. If the Spirit lead thee into the *Wilderness* as hee did Christ, thou mayest bee secure; if for good conscience and Gods religion thou beest set upon, thou shalt not bee hurt, as the Martyrs were not.

Note 3. In that our Saviour now is safe enough, when all the means of safety and comfort are set against him, we must learn to depend upon him, if we shall come into the like case: when we have no way to help our selves, all means fail, nay all means are against us, like so many wilde beasts about us, then he is able to succour us, as he was to defend himself alone, not only from the rage of wilde beasts, but furious Devils. And this is the true trial of faith, when we have no means, yea when means are against us. It is an easie thing to trust God upon a pawn, but we must trust in his word, that is indeed to trust in God. When the case is with us as it was with *Moses* at the red Sea, the Sea afore him, the Mountains on both sides, *Pharaoh* and his Host behind, then to say, Stand still, fear not, and behold the salvation of the Lord, here is found faith. *VVhen Aram* and mount *Seir* came against *Jehoshaphat*, and he saw no strength or means of his own, he said, O Lord, we know not what to doe, but our eyes are unto thee; and so, though his Army was small, and his enemies like grafs on the earth, trusting in God he went away with the victory. And what a holy and faithful profession was that of *Job*? *If the Lord kill me, yet will I trust in his mercy.*

Christ as able to defend us as himself, both from wilde beasts and Devils.

Rules to carry our selves by faith in the outward means.

1. *Where they be.* 1. Faith neglecteth not good means where they be, because Gods providence hath afforded them and appointed them for our good: faithful *Jacob* had a good care to provide for his family, *Gen.* 30. 30. *Isaac* said to his Father, Here is the knife and wood, but where is the sacrifice?

3 Rules to keep faith in the presence of outward means.

Abraham

Abraham answered, *God will provide*: to see us the means; and *God* will provide the rest that is wanting.

2. It hath a right judgement of them, not as things to be trusted to; neither as nor labor, expressed by the net, *Hab. 1. 16.* nor wealth and riches, expressed by the wedge of Gold, *Job 31. 24.* nor friends and alliance, expressed by the arm of flesh, *Jerem. 17. 5.* no, nor the outward means of salvation, *Ezek. 33. 31.* Faith knoweth it is not bread, but the staff of bread that man liveth by. *David* looks upon his staff and bow, and saith they cannot help him, *Psal. 42. 6.* and counteth watching and building but vain, except the Lord joyn his helping hand, *Psal. 127. 1, 2.*

3. Faith useth means, but expecteth no blessing from them, but by the word and prayer. *Gen. 32. 9.* *Jacob* useth good means and policy in dividing his Army, and separating his bands, but withall giveth himself to Prayer, to get Gods arm with him. *Exod. 17. 11.* *Joshua* goeth, and valiantly fighteth the Lords battell, but *Moses* must bee at prayer in the mount, and no longer *Joshua* prospers than *Moses* prayeth.

3 Actions of
faith in the
absence of
means.

4. Where they bee not. 1 Faith trusteth where means bee wanting; or against them. Though ten thousand compassed *David*, yet would hee trust, *Psal. 3. 6.* And *Abraham* was a notable pattern of Faith, when hee had no means, but all was against him, in himself, and his wife; still he depended upon the naked word, that God was true, and able to perform his Promise, *Rom. 4. 9, 20, 21.*

2 Faith, when it may, useth no evil means; it flies not in sickness to sorcery, nor in extremity to the Witch, as *Saul* did, for which he was rejected from being King, *1 Chron. 10. 13.* It turneth not to fetches of policy, nor to digge deep Counsels, on which a woe is pronounced, *Isa. 29. 15.* It deviseth not to smite ones betters with the tongue: it taketh not advantage of mens simplicity or forgetfulness.

3 It observeth how many great things God bringeth to pass without, yea against the means; to shew how little hee depends upon them; and therefore it will not stint the Holy one of *Israel*, but frame the heart to his likeness. It sees the walls of *Jericho* fall down by seven daies compassing, *Josh. 6. 3.* It sees all *Midians* Host discomfited, by means of a dream of a barley loaf, tumbled down from above into the host of *Midian*, *Judg. 7. 13.* and *Amurs* Host flye all away, supposing the King of the *Midians*, and *Egyptians* to come upon them, through a noise of Chariots and Horses, *2 King. 7. 6.*

And surely this is the course, in which God often encourageth his Children, who thrive and grow they know not how, by vertue of the promise, that God will fill his with hidden treasures. Whereas those that will feed themselves upon the means, and trust God no further; Gods justice often lets them see their folly, revenging their infidelity: they eat, and are not satisfied, they earn money for a bottoomeless bag, *Hag. 1. 6.* they go and trust in Physicians as *Asa* did, and pine away: their wisdom and Counsel is turned to foolishness, as *Achisophels*: They have horses, and strength, and trust to it, *Psal. 20. 7, 8.* but they are fallen there where they trusted. And thus God letteth men see, that there is neither wisdom, counsel, power, or success against, nor without the Lord.

Note 4 *Christians must not think much to finde men more savage than brute beasts, seeing Christ found is so*: *Lazarus* found Dogges more pittiful to him than *Dives*; and *Paul* found the Beasts, to which hee was condemned at *Ephesus*, more merciful than the men, *1 Cor. 15. 31.* The like entertainment in the world must every Christian expect.

Not to think
much, if with
our Lord we
find men more
savage than
beasts.

Verf. 2 And when hee had fasted forty daies and forty nights, hee was afterward an hunger.

Now wee come to the third point in Christs expectation of his enemy, namely, *His employment*; and that one of the Evangelists is gathered to be twofold: 1 *Fasting*, to which hee joyned prayer without all doubt: this S. Matthew hath, that hee fasted forty daies and forty nights. 2 *Temptation*, by lighter onsets, as Luke saith plainly, hee was forty daies there tempted of the Devil, and after that hee was hungry; and then began these three temptations.

In his fast, consider three things: 1 What kind of fast it was. 2 The reasons of it. 3 The continuance, forty daies and forty nights.

For the first. Of fasts there are three kinds.

1 Civil, as when men fast for the health of their body; or when men are so intent upon their affairs, as they take no time to eat and drink: Thus Saul fasted pursuing the *Philistims*, 1 Sam. 14. 24. and those forty, that vowed not to eat till they had slain *Paul*, so intent they were upon their wickedness, Act. 23. 14. This is voluntary; there is also one involuntary fast, when men want what to eat and drink, as *Eliu* fasted, 1 King. 17. 5. This is not here meant.

Kind of fasts,
three.

2 Religious, which is an abstinence from meats, drinks, and all delights, to testify our true humiliation before God, to fit us unto prayer, and to further and witness the truth of our Repentance. And this is either publike or private, of one or of more, for one day or longer time. But neither is this meant here: For, 1 Christ had no corrupt, wanton, or rebellious flesh to mortify, or chastise. 2 Christ had nothing to repent of, no amendment of life, no hardness of heart, no want of faith to bewail, no guiltiness to confess by it. 3 Hee had no need of fasting to help him in prayer: for neither needed hee any grace, which he had not by the lighting of the Spirit upon him, neither had hee any sluggishness or dulness in his nature to hinder his prayer, neither did hee ever make a prayer, which did not merit of it self to be heard, or wherein hee was not heard.

3 Miraculous, which is above the strength of man, and is sometime given to the Saints, to commend their doctrine, as unto *Moses*, Exod. 34. 18. and to *Eliu*, 1 King. 19. 8. And of this kind was our Saviours fast; because no man can fast so long, or half so long, and remain alive; and much less can a man fast so long, and not be hungry all the while, as it is said of Christ.

Secondly, The reasons of this fast are, 1 Negative: 2 Affirmative. 1 Negative. 1 It was not to commend fasting, as the Papists teach: for it is no commendation to fast when one hath no stomach, or is not hungry, as Christ was not. Besides, it is in it self no worship of God, but a thing indifferent, and onely commanded, and commendable, so far as it is an help to religious exercises. 2 Much less that wee should imitate him, as the Papists do in their Lenten fast: But 1 it is none of the moral imitable actions of Christ, but effected as other miracles by a power transcending the strength of men and Angels, yea, by the same power whereby hee gave sight to the blinde, and leggs to the lame; hee is as imitable in one as in the other. 2 If they will imitate Christ they must abstain from all food, not onely from flesh, and that for forty daies and forty nights: for Christ all this while ate nothing: yea, and they must not be hungry all the while, as hee was not, Luke 4. 2. 3 Christ did not fast once a year as they do, but once in all his life. 4 There is no proportion, no agreement between Christs fast, and their Lenten fast: for,

1 Christs was a total fast: an utter abstinence; theirs is a mock-fast: They

glut

Christ fast
discreet
from Popish
fasts in seven
things, or eight

glut themselves in the time of their fast with most dainty meats and drinks, in fulness and delicacy.

2 Christ's was voluntary, theirs is forced, against the use of the Primitive Church, among whom it was left free to every mans Conscience, when and how long it pleased him to use it : neither were any Laws set down for the Lent-fast yearly to be kept in imitation of Christ, till *Gregory* the Great, or (as other write) *Telephorus* Bishop of *Rome* about four hundred years after Christ; but it was free for the time, and kinds of meats.

3 Christ's fast was for a necessary cause; theirs in times of joy, when no just cause urgeth, for the times sake, for custom, and superstitious imitation, when no publike danger is to be prevented, nor any special grace to be obtained; whereas by Christ's fast the greatest evil in the world was diverted, and the greatest good procured.

4 Christ's was without ostentation, in secret in the Wilderness, when none saw him; whereas in Cities and societies of men, hee ate and drank: but these will bee known to fast, and with the *Pharisee* profess, *I fast twice a week*, &c.

5 Christ fasted not as counting some meats unclean, which are all good, and ought not to be refused, as unclean; but received with thanksgiving, as sanctified by the Word and Prayer, *1 Tim. 4. 3, 4, 5*. They fast with condemning of flesh, and whatsoever cometh of it, as unclean for that time: which is more Jewish than Judaism it self: for even in the Ceremonial Law, those things that were pronounced unclean, were never to be refused as unclean in themselves, but only in regard of the Commandement: But much more now, all difference of meats being taken away; according to *Peters* vision, *Acts 10. 11*. may all be lawfully used at all times for the nourishment of man: and the contrary is a doctrine of Devils.

6 Christ fasted not without instant prayer: for even the Saints of God alwaies when they did fast, joyned prayer, which otherwise were but a bodily exercise, *1 Tim. 4. 8*. And hence fasting is often put for fasting and prayer, *Hester 4. 3, 16*. But they fast in want of extraordinary prayer, and when no need or occasion is above ordinary.

7 Christ did not fast as placing the Kingdom of God in meats and drinks; whereas they account the observation of their fasts a thing meritorious, to satisfie for sin, and purchase the Kingdom of Heaven; which is their common doctrine: wherein what else doe they, than attribute the Kingdom of God to meat and drink?

8 Let them shew where the people of God ever presumed to imitate the fasts of *Moses* or *Elias*: if they cannot, how dare they embolden themselves to imitate Christ, and injoyne the meanest of their Disciples so to doe under pain of Damnation? for this is the boldness of *Bernard*, saying, As Christ forty days after his Resurrection ascended to Heaven, so none can ascend thither that fasteth not these forty days.

And yet here I condemn not the Lent-fast among us, so it be observed only as a civil and politicke Ordinance, and not as any religious fast or observation: for I esteem it as lawful for a King for a time to forbid his subjects some sorts of meat, and injoyne others as he seeth most fit for his Common-wealth, as for a Physician to prescribe a diet to his Patient, forbidding some meats, and appointing others for the health of his body. Much less doe I condemn all fasting in general, but wish it were more observed than it is, so it be rightly: But this fast of the Papists, in the institution, observation, causes, manner, and end of it, is wicked and sacrilegious.

II. The affirmative ends of this fast of Christ were these:

1 To prepare himself by fasting and prayer to his most weighty calling: for although Christ was full of the Holy Ghost, and seemed not to need the benefit

Christ fasted
this fast for
four causes.

neft of fasting and prayer to fit him, yet he took on him our infirmities with our nature, and as man needed fuch help as our felves doe.

2 To teach us, not rashly and headily to enter upon or undertake any calling, but by fasting and prayer to prepare our felves, who have more need of preparation than Christ had, and to get Gods blessing on the same: but especially this concerns the Magistrate and Minister.

Obj. *You said this fast was not for our imitation.*

Ans. True, it was not in the extent, but in the end it was: in the former Christ is to be admired, in the latter to be imitated.

3 To set out his Miracles and Divine power, for the honour and authority of his Person and Doctrine, to shew himself the Son of God.

Obj. *Moses and Elias fasted this fast, and yet were meer men.*

Ans. They did it by his power, he by his own: they were upheld by the power of God, but he by his Divine power: their fasting was but a type and shadow of this. But to make every man able to imitate this fast, obscures Christs glory, and this Miracle, and the Gospel it self.

4 That hereby he might bid battel, offer opportunity, and provoke his adversary to the combat: for this was the end both of his fasting, and going into the Wilderness, and of his hunger. Wherein also this fast of Christ may not be imitated: for we are not to offer any opportunities or advantages to Satan, who is ready enough to seek and take enough: as we may not tempt God, so we may not tempt the tempter, but pray that we may not be lead into temptation, Mark 14. 38. yea we must cut off and prevent his advantages, and shun all occasions wherein hee might assault us, as knowing our own weakness.

The third thing in Christs fast is the continuance of time, *forty days and forty nights.*]

Quest. *Why did he fast so long? why no more nor no less?*

Ans. For these reasons: 1 To bee answerable to the types. As *Moses* fasted forty days at the institution of the Law, and *Elias* at the restitution of it, so would Christ here at the manifestation of the Gospel. 2 He exceeded not his number, lest he should seem too inhuman and cruel against himself: for he did no more than *Moses* and *Elias* had done, men subject to infirmity. In our time he is no man that cannot strain one trick above others: but Christ being in the shape of a Servant, takes not upon him above his fellow-servants. 3 He would not fast less, because he would not seem less than the Prophets, nor unlike them. 4 He would not fast more, because he would not have his Deity now acknowledged by the Devil. 5 He would not give occasion to Hereticks to doubt of the truth of his body and human nature: If he had fasted longer than *Moses* and *Elias*, he might have been thought no true man, but only in shew incarnate.

Quest. *Why is it added, that he fasted forty nights?*

Ans. For these reasons: 1 To shew that it was not such a fast as the Jews used to keep, who fasted many days together, but ate at nights; as *Daniel* fasted for three weeks of days, chap. 3. vers. 10. Nor like the Turkish fasts, who so soon as they see a starre, eat any thing on their fasting days, but that which is strangled or Hogges flesh. Nor yet like the Papists fast, who, though they say they fast forty days, both to imitate Christ, and to give God the tithe of the year, yet can feed well and fare deliciously every night.

2 To shew, that Christ had a care to spend his nights well, as well as his days, not spending them out in sleep, but in watching and prayer as well as in fasting: for by the same power his body was preserved without sleep, as it was without meat. Farre unlike the Papists, who in their fasting-days spend the night in gluttony, luxury, and all uncleanness.

This

III.
Christ fasted no longer nor shorter time than forty days, for five reasons. *Moses* in more ancient legem, *Elias* in minere sub lege. Christus in deserto sub gratia.

Forty nights added for two reasons.

Doct. Fasting a
most necessary
duty.

This example of Christ teacheth us of what great necessity this exercise of fasting is, both for the entrance, and comfortable continuance of the duties of our calling, both general and special. This *Nehemiah* knew well, when hearing of the calamity of *Jerusalem*, and his brethren the Jews, hee fasted certain daies, and prayed before the God of heaven, chap. 1.v.4. And *Ezra* proclaimed a fast, to seek the right way homeward, and safe from their enemies, chap. 8.v.21. see also *Act. 13.3.*

Reasons.

1 Fasting in an holy and religious manner, helpeth forward graces that are necessary for our calling; as, 1 the grace of conversion, and therefore is made an adjunct of it: *Joel 2.12. Turn you with all your heart, with fasting and weeping.* 2 The grace of prayer; for as Prayer sanctifieth fasting, so fasting strengtheneth prayer. Otherwise, to place Gods worship in fasting is to make the belly the God. 3 It helps forward the knowledge of the mysteries of God and godlinesse: *Dan. 9.3.* conferred with *20.21.* as *Daniel* was praying and fasting, *Gabriel* was sent to instruct him, and revealed to him the mystery of the seventy weeks. 4 It addes strength and courage in the Christian combate between the flesh and the spirit; it is as a third, that comes in to take the spirits part, and so helpeth to the victory by subduing the flesh.

2 The necessity and profit of this exercise appeareth in respect of our selves: for, 1 If wee want publike or private benefits, fasting joynd with prayer is the means wherein God will have them sought and obtained. The *Benjamites* after two sore overthrowes, by this means got the victory, *Jud. 20. 28.* *Annah* by the same obtained her *Samuel*: and *David* fasted for his childes life. 2 If wee bee in danger of publike or personal judgements, by the same means they are to bee diverted: religious fasting is a chief part of the defensive armour of the Church, as wee may see in the examples of *Hester*, saving her people from *Haman* devise: and of the *Ninivites*, turning away the destruction threatned by *Jonah*, by fasting and humbling themselves. 3 If wee bee to attempt publike or private duties, hereby wee must fit our selves, and obtain success and blessing. So did *Nehemiah* and *Ezra*; as wee saw before: and when *Paul* and *Barnabas* were separated to the work of the ministry, they fasted and prayed, *Act. 13.3.* Yea, Christ himself spent a whole night in fasting and prayers before he chose his Disciples, *Luk. 6.12, 13.*

3 Daily experience shews the necessity of religious fasting: for, 1 How many men observe in themselves, that for want of this duty they grow dull in their profession, and heavy in holy practices, yea, empty of grace, so as they may think the Spirit is departed from them? yet when they have renewed this exercise, they finde themselves more ripe and ready, more quick and able to good duties, as if they had new soules given them. 2 Do wee not see, that the more conscionably a man carrieth himself, the more busily Satan doth bestir himself against him? and had hee not need so much the more fence himself with coat-armour, and flye to God for strength and protection? If a good Magistrate or Minister bee to bee brought into any place, how doth Satan storm and bend his forces against him, because hee thinks that then his Kingdome must down? Therefore if a man mean to be serviceable to God in any place, it is meet hee should first sanctify it by fasting and prayer, as Christ did.

Vse 1. This serves to rebuke the great want of this so needful a duty. What Magistrate or Minister, against whom Satan most shooteth, entreteth thus into this calling, as Christ by fasting and prayer; but by gifts, favour, or otherwise get livings and offices? but to God they go not; and this is the cause that so little good is done, either in one calling or the other: as much blessing as they seek, they have. So, what other reason can bee given, that many

many lingering evils, and want of Gods blessing is in so many families; but because men omit the chief means of procuring the one, and repelling the other? Men think they have nothing to do with this duty, but when publike authority enjoys it, and that it is onely the fault of Magistracy it is to our of use; as though every Master of a family were not a Magistrate and Bishop in his own house; or as if that were not a means for private blessings, which is so mighty for publike. Oh deceive not thy self: that which thou canst not do publike, thou maiest do in thine own house; and therefore, if thou wantest any grace or blessing, blame thine own idleness that seekest it not in Gods means.

Vse 2. This should move us to perform so needful a duty as this is, and thereunto to consider of these reasons. 1 Consider the Promises that are made, and have been made good to fasting and fervent prayer. Remember that one example of good King *Jehoshaphat*, against whom came the *Moabites*, *Ammonites*, and they of Mount *Seir*, whereupon hee proclaimed a fast throughout all *Judah*, and prayed earnestly, *2 Chron. 20. 2, 17.* and before they had ended their Prayer, the Spirit of the Lord came upon *Jahaziel* a Levite, who by the Spirit of Prophecy foretold the victory, saying, *Thou shalt not need to fight in this battel, O Judah, and Jerusalem: Fear ye not, but to morrow go out against them, and the Lord will bee with you:* and so it came to pass: for the enemies slew one another, and the *Jews* gathered the spoil, and returned and praised God in the valley of *Beracha*, that is, of blessing; so called ever after.

2 The ordinary prayers of Gods children have prevailed much, and much more can their fasting and prayer bring greater blessings. When *Peter* was in prison, sleeping between two souldiers, the night before he should bee brought out to death, being bound with two chaines, and the Keeper before the door watching the Prison, at the ordinary Prayer of the Church, an Angel smote *Peter*, saying, *Arise quickly,* and his chains fell off, and hee was delivered, *Act. 12. 5.* much more can *Extraordinary Prayer*, joyned with fasting, prevail.

3 Many things are not obtained, but by that prayer which is joyned to fasting, *Matth. 17. 14.* this kind (of Devils) is not cast out but by prayer and fasting, that is, by a most fervent kind of Prayer, to which fasting is joyned as a whetstone to sharpen it, and set an edge on it. Some things, as those that are pretious, cost a greater price; and some lutes must bee obtained of men, not without long and instant supplication: so here, many things are long sought by ordinary prayer, which being extraordinary favours, might by extraordinary prayer have been sooner had.

4 God hath rewarded the wicked, who have used this Ordinance in Hypocrisy; and much more will hee those his servants that use it in truth, *1 King. 21. 21.* *Ahab* fasting for the destruction threatned by *Elijah*, humbled himself; and this fast of his, not joyned with true repentance, but onely kept in the outward ceremony, in abstaining from meat, in sackcloth, and giving some testimony of outward sorrow, was not unrewarded, but obtained a reprieve of the execution of the sentence, till his Sons dayes. How much more respect shall wee obtain of God, if wee joyn to the outward fast the inward graces of humillity, repentance, faith, and fervency?

5 Were this exercise in request sometimes in families, it would prevent many judgements, and many sins the procurers thereof, in governours, children, and servants; as adultery, fornication, drunkenness, swearing, riot, and prophaneness; these might bee kept out as well as cast out by this means: and unspeakable were the good that might hereby be procured, as release from many evils, life, health, &c.

6 We have the example of the Jews, who besides all other moveable fasts upon special occasion, must have one set fast in a year, *Levit. 16. 29.* 1 Because many great sins of all sorts might be committed in a year, for which they needed to be humbled. 2 Once a year God might shew some tokens of displeasure, publick or private, that they might know that once a year they had cause to be humbled.

Obj. *That was a Ceremony?*

Ans. The day was, not the thing, the equity of which binds us as well as them, because the ends and causes bind us. And in the Gospel wee have the example of *John* and his Disciples, who fasted often: and Christs Disciples must fast, when the Bridegroom is gone, and causes of mourning come.

Beside these, we have sundry other motives to religious fasting: as,

1 Shall Christ fast for us, and not we for ourselves?

2 Shall the Pharisees fast twice a week in hypocrisie, and wee not once in our lives in sincerity?

3 Can we cheerfully betake us for our bodily health to fasting, diet, or abstinence so long as the Physician will prescribe, and will we doe nothing for our souls health?

4 Can worldly men for a good market fast from morning to evening, and can Christians be so careless as to dedicate no time to the exercise of fasting and prayer, to increase their *gain of godliness*?

5 Is not this a seasonable exhortation? hath not God sounded the Trumpet to fasting? *Marth. 9. 16.* when the Bridegroom is taken away, it is time to fast: But now,

1 Sins abound, as Drunkenness, Pride, and high wickedness, and there is no more fear of Gods wrath in the Church and Land. 2 The Word and Ministry is more despised than ever, and less loved; Preachers and Professors of the Gospel are scorned, as in the days of *Noah*; the heavenly *Manna* is contemned, and the contempt of it threatneth a final departure of the Bridegroom. 3 Papiists increase in numbers, in boldness, in pride, in power, and are so faire from being converted by the light, as they are daily more perverted and perverse, notwithstanding the glorious Gospel of God, and the wholesome Laws of the Land. Adde unto these the swarms of *Atheists*, *Machevilians*, carnal and cold Protestants among us. 4 Who hath not smarted in the common judgements of the Land, lingring by many years in plagues, unseasonable weather, fires, waters, and the like, all of them fore-runners of greater misery? Who can forget the warning of Gun-powder, and the present unfeelingness of it?

And were not these publike evils, how may every one of us bewail Christs hiding of himself from our souls? His gracious beams shine not on us with such comfort as they might, his Word is not so fruitful in the best as it should, dulness and conformity with the times creep in upon the best; the Sun and Moon, great Lights in the Ministry, are darkened, and the Starres lose their light among professors. Is it not time to awake our selves, if ever, and to betake our selves to sack-cloth and ashes, to fasting and prayer, if the Lord may be intreated to draw neerer us, and our souls nearer him?

The second part of Christs employment, while he expected his enemy, was temptation by lighter onsets, which is plain, in that Saint *Luke* saith, *he was forty days tempted of the Devil*; and then recordeth Satans solemn onsets upon him in these three most fierce temptations. Whence we may observe his subtilty and policy, who hath a deep fetch in it: for,

Doct. *By lesser temptations he maketh way unto greater.* For, 1 As a wife Captain sends out his Spies to see the state of the contrary Army, their number and strength, and to view what advantages may be taken, and perhaps sends out

Satan by lesser temptations make way to greater.

out a wing to make a skirmish only, to try their purpose and strength; so doth Satan here: he would by lesser temptations try the strength or weakness of Christ, that so he might plant his main forces against him accordingly. 2 He begins with smaller things before he come with his main forces and shew his blackness, because smaller things are easily contemned, or more easily yeelded unto: *Is it not a little one? and is there any great hurt in it?* 3 He knows by little things how to obtain great, easily winding himself by little and little into the heart, as a cunning Thief, if he can find room but for the point of a wrinch, will quickly make strong doors to fly open. 4 Hee will try if by small things he can make us secure, and negligent to put on all Gods Armour to fence us, because wee easily think that smaller things need no great resistance.

Vse 1. As he dealt with Christ our head, so doth hee with his members: therefore as Christ was able enough to espy his sleight, so must wee learn to doe; *even where Satan begins his temptation, there to begin our resistance, and give him the repulse at his first motion:* we must resist smaller temptations, and keep off of the first staff of the Devils ladder, and kill every hellish Serpent in the shell. 1 We must doe as wise Citizens that are besieged, and will not let the enemy come to scale the wall, or into the Market-place with purpose to drive him out again, but keep them out without bullets reach. 2 We are wise to prevent bodily diseases at the first grudgings, because wee know that diseases get strength by delay, and are hardly removed if they be suffered to fettle. 3 Satan first lays objects and occasions, and then tempts or works upon them.

Where Satan
beginneth his
temptation, we
must begin our
resistance.

David was first moved to look upon *Bathsheba*, which seemed a small thing; but had he had his armour on his eye, his heart had been fenced from the desire, and himself from the act. *Peter* was not first moved to forswear his Master, but first to goe into the High Priests Hall, or to follow aloof off and then to sit among Christs enemies, and then to doe as they did. The Devil comes first aloof, and seems to require but some reasonable thing at first, but at last is impudent and importunate for greater. Doe we think that *Judas* was at first moved to betray his innocent Lord? No, but first Satan wrought him to covetousness, and then offered the occasion, thirty pieces of silver, and so struck up the matter by degrees, and in the end oppressed him with his whole power.

Even so to draw a man from God and religion, hee will begin with lesser things; he will not bid a man hate religion at first, but first to doubt of this point or that, or hate, not all at first, but this Minister or that; he sets before his eyes some infirmities, which breed dislike, then hee moves him to take counsel against him, then to scorn, rail, persecute him. When *Saul* was commanded utterly to destroy the *Amalekites*, men and cattel, and spare none, the Devil thought it bootles to goe against the whole Commandement of God, by moving him to spare all; but he might think it reasonable to spare some, the King, and the fat beasts, especially upon so good an intention as to sacrifice: but this was enough to depose him from his Kingdom.

Here therefore remember these rules: 1 *To give no place to the Devil,* Ephes. 4. 27. And seeing we give him place three ways, 1 By letting into our hearts his suggestion. 2 By putting it in execution. 3 By not hating his motions, and the risings of sin: wee must carefully watch against him in all these.

Rules of res-
tance three.

2 The less the sin is to which thou art tempted, the more suspect Satans further drift in it, which he ever hideth at the first: for if he be not met in the beginning, he makes no stay till he comes to the height of sin. An example hereof we have in *Eve*, to whom Satan comes and saith, *Yea, hath God said so indeed?*

indeed? not that he did not know it, but his further drift was to make her forsake that word, as indeed she did. So he comes to many a man, as to Peter, and saith; Goe into such and such company among thy neighbours, to such or such an exercise; which is a small thing: but hee hath a further drift; there thou shalt lose thy time, and thrust thyself out of thy calling, there thou shalt lose thy patience, thy charity, thy piety, and coming home shalt find thy self much worse and weaker for going abroad: He did not bid thee goe and swear, and quarrel, and scold, or abet these things in others, but he did as bad: for these are the fruits, yea the best fruits that come from lewd and unthrifty company.

3 Consider, that as the least poyson in quantity kills or hurts, if it bee but once taken; so even the smallest sin is deadly poyson to the soul. Set open one gate of a besieged City, and the enemies will come in as certainly, as if all the walls were raised. One Serpent suffered to come so near as to winde about a mans hand, is not easily shaken off. The beginning of sin is death, and a bad beginning brings on a worse end.

The least temptation is too strong for a secure adversary.

Vses. Let us beware we despise no temptation: to contemn a temptation is to neglect ones armour, and the means of resistance; and no temptation but will be too strong against a secure adversary. But let us learn to fear continually in respect of our weakness, and let us prepare for warre in the rumour of it, before the enemy be in our necks, and will not suffer us to whet and fit our armour.

Vse 3. This teacheth us what to think of them that scorn men as being too precise: What? must we not swear small oathes? may wee not speak now and then a merry word? may we not recreate our selves? (now by recreation they mean gaming, unthriftiness, couenage, and the like) may wee not now and then be angry and impatient, seeing flesh and blood is so weak, and it is but an infirmity? what need a man bee so precise and scrupulous, as to stand upon such small trifles? all which is but to plead for Satan against our own safety.

He was afterwards as hungry.]

In these words is set down the effect of Christs fast; After he had fasted forty days and forty nights, he began to be hungry: all the while before he was not hungry, neither did he want power to have fasted longer, and by his Divine power upheld his human nature, if hee pleased: but now the miraculous fast being finished, he begun to hunger.

Quest. How could Christ be hungry, seeing he was able to feed so many thousands with seven Loaves and two Fishes? Besides, Joh. 4. 34. he saith, My meat is to doe the will of him that sent me, and to finish his work. Or if he could be hungry, why would he?

Ans. Some have thought that Christ needed not to eat, sleep, &c. as wee need when our bodily strength is exhaust by labour, by fasting, and watching. And some of the Fathers, as *Ambrose*, and *Theophylact*, upon *Mar. 11. 13.* hold, that Christ only by dispensation gave his body leave to be hungry when he pleased; as though he neither was wont, nor could, nor ought to bee ordinarily hungry as other men, nor necessarily forced to eat. But wee must know, that Christ took upon him a true human body, and the form of a Servant, in which he was obnoxious to all our infirmities, only sin excepted. And the infirmities which he undertook not, are these:

What infirmities our Saviour took, and took not, in three propositions.

1 He was not to take any which might hinder the perfection of his soul or body. Of his soul, as vices, sins, proneness to evil, heaviness to goodness. Christ took miserable infirmities in his soul (as *Augustine* saith) such as are, natural negative ignorance; as of the day of Judgement, and the time of figges fruiting; but not *diabolical* (as *Damascene* saith) damnable and detestable. Of his body, because it was extraordinarily conceived and created of the Holy Ghost,

Ghost, who being of infinite wisdom and power, could not erre, or not bring his body to perfection. Therefore he was not to bee blind, lame, deaf, &c. which are infirmities in many other men.

2 Christ was not to take all infirmities in general: for 1 Some arise of particular causes, which could not be in Christ; as namely, some hereditary infirmities and diseases, as the Leprosie, Falling-sickness, Stone, &c. some from redundance of matter in generation have some monstrous or superfluous part: some from defect want some part, or have some part withered or scanted. None of this can agree to *Christ's* most perfect conception of the Holy Ghost. 2 Some infirmities are acquiste, as by Surteits, Feavers, and Gouts by fulness: These could not befall Christ, who never exceeded the mean, his whole life being a continual exercise of sobriety: neither had hee ever any acquiste infirmity, but voluntarily undertaken. 3 Some defects and infirmities are the fruit of some special judgement of God; as *Uzziah* his Leprosie was a special stroke of Gods hand for a special sin: so some are born fools and simple: Neither could these belong to *Christ*, who had no sin, nor cause of judgement in him.

Christ took not all infirmities of every particular man, for three causes.

3 *Christ* was to take upon him all natural and indetractable infirmities (as the School-men call them) and only them: *Natural*, that is, such as follow common nature, infirmities common to all men: And *indetractable*, or inculpable, which detract not from the perfection of his person, nor of his grace, nor of the work of our redemption. Of this kinde are hunger, thirst, labour, weariness, sleep, sorrow, sweat, and death it self: all these are common to all men. Now hunger being a common infirmity, incident to all men, yea to *Adam* in innocency (who was hungry and did eat, as *Gen. 1. 39.* every tree bearing fruit shall be to you for meat: and slept, *chap. 2. verf. 21.* a heave sleep fell on the man; yet without molestation:) therefore Christ did necessarily hunger as other men do, not by an absolute necessity (for 1 he needed not have taken our nature, or been incarnate. 2 As he was God, he could have exempted himself from all the abasement and miseries that he suffered:) neither by a coasted necessity; for he willingly submitted himself to this necessity: But by a necessity *ex hypothesi*, or conditionate; having taken our nature to redeem it, he was necessarily to take on him all our weakneses, sin only excepted; for these reasons:

1 He was not only to be like a man, and in the shape of a man, but also a very true man, like unto his brethren in all things, except sin: therefore it is said, *Heb. 2. 17.* ὁμοιωθεὶς πάσῃ τῇ ἀσθενείᾳ τοῖς ἀνθρώποις ὁμοιωθεὶς, to assure the truth of his incarnation against all *Anthropomorphites*, and such like Hereticks.

Reasons why Christ took on him our infirmities, five. Mans nature is known by defects, Gods by perfection.

2 This was a part of his obedience, and consequently of our redemption, that he suffered the same things as we do, both in body and in mind: *Vere pertulit languores nostros*, he hath truly borne our infirmities, *Isa. 53. 4.*

3 That he might sanctifie unto us these infirmities, and take away the sting of them, *lest we should be wearied, and faint in our mindes*, *Heb. 12. 3.* and that we might have an example in sufferings, *1 Pet. 2. 21.*

4 That he might be a compassionate High Priest, *Heb. 2. 17, 18.* touched with infirmity, yea cloathed with our frail nature, that we should not doubt of his grace, who vouchsafed to be so abased for us.

5 Himself confirmeth the same, in that he took not on him such a body of ours as *Adam* had before sin, but such a one as he retained after his fall, so far as it was obnoxious to all incriminal pains of sin; namely, such as was subject to weariness, *Joh. 4. 6.* to sorrow, tears, and weeping, as over *Jerusalem*, *Luke 19. 41.* and at the raising of *Lazarus*, *Joh. 11. 35. 38.* and in his Agony, when he shed tears, and used strong cries, *Heb. 5. 7.* to sweating water and blood in the garden, yea to death it self: from all which *Adams* body was free

before the fall. And by these his body was by a true necessary overcome as ours are; and this not for a short time or space, at his pleasure, but all the time of his life till he breathed out his holy spirit; yea, thirsting upon the cross it self, *John 19. 28.*

Neither was this onely to confirm the truth of his humane nature, but to fulfill all righteousness, and carry away all the punishment of our finnes, and so work a perfect salvation for us. Therefore Christ truly and necessarily was hungry, as wee use to be.

Obj. Christs
meat was to
do the will of
his father.

As for that place in *Job. 4. 34.* I answer: 1 It must bee meant comparatively, in that the execution of his calling, and doing of his Fathers will, was preferred before his meat and drink. 2 It belongs to the hunger of the soul, which is, to cleave to God, and obey him in his will; and so keeps not off the hunger of a natural body. 3 Christ did as *Abrahams* servant did at *Bethuels* house, who having meat set before him, would not eat till hee had done his message, *Genesis 24. 33.* and yet was subject to hunger.

Differences be-
tween Christs
infirmities and
ours in five
things.
Non habuit ex
debito peccati
Aquin.

Quest. What is the difference between Christs infirmities and ours?

Ans. 1 They are all punishments of our sin in us; but not punishments of his sin in him. 2 His humane nature being holily conceived, was in it self free from them all, and they do not necessarily attend it in respect of it self: But our nature being tainted with Original sin hath contracted them inseparably, seeing by one man sin came in, and death (of which these are forerunners) by sin went over all. 3 Christ undertook them by a voluntary necessity; but in us the necessity is forced and absolute: will wee, nill wee, wee must carry them. 4 In us they bee the effects of our sin; in Christ effects of mercy. 5 Ours are often miserable, acquire, rising from particular causes, or sins; but so were not Christs.

Object. If Christ took not all our infirmities, what say you to *Damascens* argument, *Quod est inassumptibile, est incurabile*? how could Christ cure all our defects, and not assume them all?

Ans. All particular defects rise out of the general corruption and infirmity, which Christ undertook and cured, and therein these also; even as hee which stops a Fountain in the head, stops all the streams without more ado.

Vse 1. Note the wonderful Humility of our Lord Jesus, who would not onely take upon him our nature, but even our infirmities, and was not onely a man, but a servant also. If hee had descended, being the Lord of Glory, to have taken the nature of Angels, or (if of man) such as *Adam* was in innocency, it had been admirable humility, and (such as hath no fellow: But to bee a worm rather than a man, is lower than humility it self. Let the same mind be in us that was in Christ, *Phil. 2. 5.*

Vse 2 His infinite love is herein set forth: hee was able to feed many thousands with a few loaves and little fishes, yet hee would want Bread and bee hungry himself: hee could and did give legges to the Lame, yet he would bee weary himself for us: hee could fill the hearts of others with the joyes of Heaven, yet hee would sorrow: he raised others from death, and yet he dyed. And as this commends his love to us, so should it breed in us a love of him, to expresse it in imbracing a base estate for him, and in giving up at his call our comforts, our liberty, our bodies, and lives: so did hee for us.

Vse 3. This is a great comfort for the poor, and men in want, seeing Christ and his Disciples, not seldome wanted what to put in their bellies, *Mat. 12. 1.* The Disciples plucked the ears of Corn, and began to eat. Christ the Lord of glory hath sanctified thy want, thy hunger, thy penury by his: If thou beest in the world as in a barren wilderness, and livest among hard-hearted and cruel men, as so many wilde beasts, think on Christ in this estate; thou art no
better,

better, of no better desert than hee, nor better loved of God than hee, and yet thou tarest no worse than hee: Oh murmur not, nor repine, but say with that blessed Martyr, If men take away my meat, God will take away my stomack; hee feeds the young Ravens, and will hee neglect mee? Onely turn all thy bodily hunger into a spiritual hunger after Christ and his merits, and then thou shalt bee sure not to starve and dye everlastingly, but to *bee satisfied* with the *hidden Manna* of God.

Mat. 5. 6
Rev. 2. 17.

Use 4. Let rich men learn, that it is not good alwaies to bee full, and prevent hunger, but to feel it, and know what it means: Christ was God, and might have avoided it, but being man, ought not, and would not, that hee might have sense and feeling of our infirmities, and so be a compassionate High-Priest. What else is it that breeds hardness of heart in rich men, but want of feeling of the *afflictions of Joseph*? Gluttonous *Dives* took not to heart *Lazarus* his want; and where are the poor most neglected, but where there is fine and delicate Dyet every day? Especially the Ministers of Christ should learn to indure want and hunger; as *Paul* had learned to want and abound, and to bee contented in every estate; else they will do but small good in their Ministry.

Use 5 Christ is daily hungry in his members; *Lazarus* lieth still at our gates, and is not yet quite dead: Therefore let us put on the bowels of compassion towards him. Would wee not have relieved Christ, if wee had lived when hee did? or would wee not now if hee should bee in need? Oh yes, (wee say) wee would, else it were pittie wee should live. Well then, whatsoever wee do to one of his little ones, wee do it to himself, and so hee accepts it, saying, *I was hungry, and ye gave mee meat, I was thirsty, and ye gave me drink.* Despise not thy poor fellow-member, and turn not thine eye from beholding his penury, nor thine ear from hearing his moan and deep sighs: If thou shouldst hear Christ himself say, *I thirst* (as once hee did on the Cross) wouldest thou give him vinegar and gall to drink? is that it hee thirsteth after? no, it is thy conversion and compassion that will satisfie him; therefore use him kindly in his members.

Verf. 3. *Then came the Tempter to him, and said, If thou bee the Son of God, command that these stones bee made bread.*

WEE have heard how our Lord Jesus Christ entered into the place of combat, how hee was furnished, attended, and exercised all the time while hee expected his enemy: Now wee come to the entrance of his adversary, and after to the onset. In this entrance observe, 1 The Time, *Then*, 2 The Name of the Adversary, *The Tempter*. 3 The manner of his entrance, *hee came*.

1. The Time, *Then*, that is, when Christ had fasted forty daies and forty nights, and was now hungry. Hee was willing and ready to tempt him before, and so hee did now and then cast a dart at him, as wee heard; but now supposing him to bee weak, and hungry also, hee comes upon him with might and main, and thence strengtheneth himself, and sharpeneth his temptation.

Note hence Satans subtilty. *Who watcheth his opportunity, and taketh us as the weakest.* Thus hee set upon *Eve* when shee was alone, in *Adams* absence: and set *Cain* upon *Abel*, when he was alone in the field, and helpless. Thus was *Dinah* set upon, being alone, and was foiled. *Peor* his wife set upon *Joseph* alone, none being in the house but they two: and the Gospel tells us, that the envious man sows tares while men sleep.

1 Satan by the subtilty of his nature, and long experience, knoweth our Reason
estate,

estate, our temper, our hunger, our chief desires; and accordingly setteth on us. For though hee know not the heart directly, yet hee knows our corruption in general, as wee are men, since the fall, and there is in it a root and spawn of all sins. Further, by our outward behaviour and gesture, hee can gather our special corruptions, as a Physician by outward signs in the water, pulses, and the like, can judge of the particular disease within. Besides, his experience giveth him much light into our weakneses, so as like a cunning angler, hee can bait his hook, so as hee hath experience the fish will take; and though hee see not the fish in the water, yet by his quill and cork hee can tell when hee is taken: So Satan hath for sundry men sundry baits, and can tell by the eye, hand, speech, gesture, &c. whether the man bee, or will bee taken.

2 The malice of Satan is such, as it aimes directly at mans destruction; and therefore to get his desire, and to have his prey, hee cares not how cowardly hee sets upon us. *Gen 34. 15. Simou and Levi*, plotting the destruction of the *Sechemites*, perswaded them to circumcise themselves, which they thought they would do to enjoy *Dinah*: but even when they were fore, they came most cowardly upon them, and destroyed them, in a cursed rage, as *Jacob* called it: Even so deals the Devil, hee comes when wee are least able to resist.

3 Satan well knows, that though hee can tempt us, yet hee cannot force us, and if hee overcome, hee must have help and ground from our selves, and therefore hee must observe for his advantage the time, place, person, his inclination to mirth or sadnes, to wantonnes or desperation: his estate, whether rich or poor, high or low; his general corruptions and personal sinnes, dealing no otherwise than the Philistims dealt with *Sampson*: they intended mischief against him, but hee was too strong; now if they could watch a time when he was as weak as another man, & know how to abate his strength, they would not mis of their end; but this they cannot know but by himselfe, and none can get it out of him but *Delilah*, who, if shee cut off his locks, his strength is gone, and poor *Sampson* is taken, his eyes put out, and sent to grind like a mill-horse. So dealeth Satan.

Use 1. As Satan watcheth all opportunities to mischief us, so let us watch opportunities to resist him. Shall a thief watch at midnight to rob thee and cut thy throat, and wilt thou not watch to save thy self? Now wee have time to arm and prepare our selves against the evil day: never had our fathers such an opportunity for heavenly and spiritual things: Wee have an acceptable time, a day of salvation, *2 Cor. 6. 2.* a time of health and strength, to gather a stock of grace and strength against the time of weaknes. Is it not now a point of wisdom, if wee were as strong as *Sampson*, to know that wee may bee weak as other men, and forecast a day of tryall? Shall we not bee worthily and shamefully toiled, if in this our day, while wee have means to gather knowledge, to increase in faith, and grace, wee lay not up for the day of weaknes? will it not bee a gainful policy to acquaint our selves now with Satans policy aforehand, and with what weapons hee commeth against us, that so wee may arm our selves with armour of proof against his fiery darts, and learn so to resist him, that hee may fly? And, not to do this, what is it else but to become traitors to our own hearts?

How unhappily and foolishly do men cast off all this care to the time of weaknes and sickness, wasting all the time of their health and strength in the world or other wretched courses? Now they have the day, the light, the word, and Gods armory open to furnish themselves; but they cast themselves into the night, and lay all the hazard of the combate upon the day of sickness or death; then they will send to the Minister, and think on death. But this is the unfittest time; For,

1 When the body is weak and sick, it hath other things to think on, either the pain,

Hor.

Our sick and
dying day most
unfit for re-
sistance, for
three reasons.

pain, or means of health, or to settle and dispose the goods.

2 It is just with God, that they who neglect the means, when they may bee had, seldom have them offered at their desire, but as it is *Prov. 1. 24.* Because I have called, and yee refused; yee shall cry, and I will not hear. And what comfort canst thou have, if not in thy calling upon God?

3 Then Satan, because wee are at the weakest, assails us with all his strength and cunning, even to bring us to despair: and then how shall hee lift up his head, that never provided his armour of confidence, when hee shall see the roaring Lyons mouth wide open, and himself in his clutches.

Vse 2. Let us learn of Satan to watch our own weaknesse, and our personal corruptions: If the Devil so observe us, let us so much the more observe our selves. The enemy assaulteth the City where it is weakest, and there the wise Citizens lay most matter of defence. Here it will bee fit to observe these rules.

1 Take heed wee wilfully cast not our selves into infirmities, especially sinful, as, immoderately to desire goods or gain. The feeding of covetousnesse cost *Judas* deer: So the immoderate desire of pleasure, or ambitious pursuing of honour, or nourishing of wrath and anger, which is to give place to the devil, and brings forth manifold evils, as railings, revenges, quarrels, murder, &c. For if Satan by reason of natural infirmities, as hunger, poverty, and the like, can take his advantage against Christ himself, much more can he work his advantage against us by such immoderate and unrul'd passions.

Five notable
rules for the
watch over our
own weaknes-
ses.

2 Play not with the objects of sin: it is not without danger for the fish to play with the bait. Turn away thine eyes from beholding vanity, thine ears from hearing lewd things, shut the doors, and keep the threshold of thy heart, make Gods fear the Porter of thy soul, let not death enter in at the windows of thy senses, as *Eve* did. Delight brings practice, and repetition a habit.

3 Watch thy natural desires with all carefulnesse, because in them a man is most frequent, and most impotent, and a thousand to one thou fallest by these. The natural desire of meat and drink is ordinary, and as Satan here lay in ambush against Christ in them, so hee doth against all other men, good and bad. See wee not in the example of *Esaú*, that being weary and hungry after his hunting, hee was so sharp set, that hee made a most childlike and graceles match? even for one melle of pottage hee did foregoe the birth-right, whereby hee had not onely title to an earthly inheritance, but to bee one of the Fathers and Patriarkes, and one of the promised seed, which prophanely, and not without too late repentance, hee rejected. Nay, wee want not examples of Gods dear children, who not watching their natural appetite, have been sorely foiled.

How did *Lot* suffer himself to bee drunken time after time? and then how strongly did Satan assail him, and prevail against him to commit incest with his own daughters? It is a natural desire to seek and lay together the things and wealth of this world; and herein how doth Satan strive to bring in inordinacy upon every man? and who is hee that weakens not himself much, and gives advantage unto the Adversary, by sinful and inordinate desires of riches? For this is a root of all evil, and *those that will bee rich* (saith *S. Paul*) *fall into diverse temptations and snares*. Whence our Saviour advieth us to take heed, that our hearts bee not oppressed with surfeiting, drunkennesse, or the cares of this life; with which many are become as drunk, as others with beastly quaffing. It is a natural desire, for a man after labour of body or minde, to unbend and refresh himself with some recreation or sport: but here how doth the Devil watch, either to thrust some unlawfull exercise into mens hands? or, if lawful, to use them unlaw-

unlawfully, wasting their time and goods, loving pleasure and pastime, or choosing (wearing, drinking, or idle company, and then they are presently overmastered.

When did Satan set upon *Peter*? not so long as hee was among good company, of Christ or his fellow-Disciples, whose presence might have upheld him; but when hee runs among a company of rake-hells, and sits him down among the High Priests serving-men by a warm fire, now hee is fit to be wrought upon, and be brought from denying his Lord, to forswear him, and from that, to curse himself. Many such knocks are they sure to meet with, who turn themselves out of their way and calling, and promiscuously run into all companies, and all exercises, where God and Christ is not, but Satan and his instruments with a whole band of temptation.

4 Watch thy self narrowly in thy outward estate, whatever it be: for in all estates Satan hath his baits laid; and indeed few there be that can use their estate aright. God gives a man prosperity, honour, and wealth in the World: here now is an opportunity to set forth the glory of God, to do good to others that need, and to further his own reckoning by being rich in good works, and laying up in store a good foundation against the time of need, 1 *Tim.* 6. 19. but how doth Satan pervert it to be an occasion of forgetfulness of God, when hee most remembers us, to envy our betters and equals, to disdain our inferiours, to mischief our selves by security, presumption, pride, wantonness, and all riotous behaviour?

Contrarily, God disposeth a mean and poor estate unto others: here is a fit opportunity to bring to a man the knowledge of himself, to train him up in humility, to whet up his prayers, to urge him to make God his portion, and to a diligent seeking of heavenly treasures; to exercise his faith, patience, hope, diligence in his calling, and other graces. But Satan by his malice useth this as a small opportunity to draw men to grudging, murmuring, impatience, despair, injustice, stealth, wronging men, and blaspheming God. And all this comes to pass, because men have no care to learn *S. Pauls* lesson, *Phil.* 4. 11. to be full and hungry, to abound and to want, to be abased and to be advanced, and in every thing to be content. *Job*, when hee had lost his goods and children, and was sore afflicted, then the Devil set upon him by himself, and *Jobs* friends, to distrust God.

5 Keep thy warches in the performance of the parts of Gods worship: for even then (as here hee dealt with Christ, when by fasting and prayer hee had prepared himself to his ministerial function, hee set on him) hee will assail thee: hee will be with thee to keep thee from Church; and if thou must come for shame, hee will come with thee, to make prayers, preaching, and all unprofitable: hee came with *Judas* before Christ, so that all his holy doctrine was intercepted from his heart; the sower sowed good seed, hee sowed Tares. Wee shall be sure of him, not onely when wee are idle as *David*, but when wee are best occupied: which is the cause, that when wee have most strictly kept the Sabbath, and endeavoured our best, in all our duties publike and private, wee have much matter of humility; and this may serve as an hammer against spiritual pride.

The Tempter

II. The second thing in the entrance of this adversary, is his name, which is here changed; before hee was called a *Devil*, now a *Tempter*, but with emphasis, *Thas Tempter*, ὁ πειράζων, to distinguish him from other tempters. For,

First, *God tempteth man*, sometimes by afflictions, which are called temptations, *James* 1. 2. sometimes by some special Commandment, as hee tempted *Abraham*: sometime by occasioning objects, as 2 *Thess.* 3. 1. God sends

sends strong delusions, that is, objects enticing and deluding. But neither is this to tempt to sin, nor a stirring up to it, but rather a proof what is in us, and a trial what we will doe; this is, *δοκιμαζειν*, not *πειραζειν*.

Secondly, *man tempteth God*, when hee makes trial of Gods power and justice, whether he can or will help or hurt, *Exod. 17. 2. Wherefore doe yee tempt the Lord?* this is by curiosity, presumption, or distrust; as *vers. 7. Thou shalt not tempt the Lord thy God.*

Thirdly, *man tempteth man*, by seeking matter and occasion against an other, to accuse and reprehend: so the Pharisees and Herodians tempted Christ by captious and subtile questions, to bring him into danger: or by perswading to sin, as *Josephs* Mistis every day tempted him: But,

Doct. *Satan is called a tempter by eminency*, because, 1 Hee was the first tempter to sin, moving and stirring up *Adam* and *Eve* in Paradise to sin: *an old Serpent.* 2 He makes a trade of tempting; ever since it is his profession, and no marvel if he be denominated from his profession: he spends his whole time, policie, and strength in tempting to evil, and the scope of all his actions is to bring men to sin against God. As he begun betime, so he will continue as long as time lasteth. 3 He is the author or abettor of all other evil temptations: for he tempteth not only by himself, but by his instruments; as *Eve* by the Serpent, *Adam* by *Eve*, *Ahab* by his Prophets. 4 He is furnished and stored with all arts to deceive: he can change himself into an Angel of light: he takes occasion from our selves to seduce us, and lead us away by our own concupiscence: he hath the world his faithful armour-bearer; in it hee hath false doctrine, heresie, wicked counsel, wicked company, wicked example: on the right hand, wealth, honour, power: on the left contempt, persecution, vain presumption, and rash confidence, despair, &c. he hath all sins that are near of kin to us.

Satan the most eminent and dangerous tempter.

Quest. *Why is Satan thus restless in tempting?*

Ans. 1. Because of his infinite malice; by which, seeing hee cannot hurt God, he rushes upon his Image in man. 2 Because of his envie: that man should climbe by Christ to that estate, which himself is fallen from irrecoverably. He would have him everlastingly unhappy like himself. 3 Because of his special enmity against the godly: for all contraries tend to the destruction of contraries.

Satan restless in tempting, for three reasons.

Use 1. If Satan be so restless a tempter, it behoves us so much the more to watch and pray against him: *The former* the Apostle *Peter* commends unto us, that seeing our adversary goeth about continually seeking to devour us, we must watch and resist, *1 Pet. 5. 8.* If our adversary were capable of end of days, or end of malice, we might be secure; or if he were wearied with continual ranging, or did take rest or truce. But the Apostle tells us, that so long as there is a world, there shall be a Devil; and so long as he is a tempter, he will continually compass us, whatsoever we are about: if a good thing, to hinder it; as he stood at *Jobababab* right hand: if an evil, to hatch, contrive, and thrust it forward; and being done, to draw and spin out as much wickedness from it as may be. So where ever we be, wee are not without a tempter, at home or abroad, in the street or in the field, alone or in company, in our callings or recreations, in our eating and drinking, in our preaching or hearing, reading or praying, the Tempter spares no attempt against us. *The latter* our Saviour teacheth us, namely to pray that we be *not lead into temptation*, that seeing our enemy is mighty, subtile, and every way furnished for the assault, God would give us strength to resist evil, and persevere in good ways to the end.

Use 2. It justly reproveth their folly, who as if there were no tempter, are tempters of themselves, care not what occasions and weapons they minister to Satan; run into such company and courses, as if for want of Satans malice, they

they would lay snares and hooks for themselves, that Satan may easily draw them to all evil. Of this sort are they that haunt Ale-houses and Taverns, seekers of excess, drinkers down of health and wealth, drowners of sobriety and honesty: what need this man any other tempter, that sets himself to save the Devil this labour? yet, lest he should be alone in his sin, he will fit him, and send in before or after him some swearer, or scerner, or Atheist; and they together shall swill in oaths, and scoffs, and impiety with their liquor, and notably confirm each other in lewdness and prophaneness.

Of this sort also are they that watch the twilight to frequent lascivious company, or the houses of light persons, men or women; or the society of such as are foul in their speeches, and wanton in behaviour; a secret poison infecteth the heart hereby, and this is to seek the tempter: how hath he fenced himself with watching and prayer against temptation, that thus goes out to meet it? *Joseph* fled these occasions, and ran out of the company of his lascivious Mistress. Of this sort are they that use wanton and light attire: and those that goe to Malls, and say they keep their hearts to God: and those that set up Images before them, flat monuments of grots Idolatry.

Of this sort are they that run to Enterludes and Playes, which are the Devils bellows, and blow no few sparks into the gunpowder of our own corruptions. It was wont to be said, that there was no play without a Devil; but there is never a one, but there is a great many more Devils than one, than seen; every part, person, action, speech, and gesture almost, is a notable tempter and corrupter: what need these be driven of Satan, that thus run before him? Of this sort lastly are they, that seek to Witches and Sorcerers: these run to the tempter; as *Saul*, when God was gone from him, took great pains to goe to the Witch; yet he went in the night; but our Witch-hunters run in the day; the tempter need not come to them, they will find him if he be in any corner of the country.

Vse 3. This is a special use to Ministers, to bee careful and watchful over their people against this tempter, *1 Thess. 3. 3.* The Apostle from this ground provoketh and testifieth his care over them: *For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you —.* And how jealous was hee over the *Corinthians*, *2 Corinth. 11. 3.* saying, *I fear lest as the Serpent beguiled Eve through subtilty, so your mindes should be corrupt from the simplicity of Christ?* and having written against the incestuous person, that hee should bee delivered to Satan, to humble him, he writes in his second Epistle, *chap. 2. 11.* that they should now receive him again, *lest Satan circumvent us, for we are not ignorant of his wyles.* The Apostle knew there was a tempter that did mightily and continually assay, to bring in corruption of doctrine and manners; that would hinder them from the Word, and choak it in them; and therefore he was the more careful.

Thus should every good Shepherd watch his Flock against this ravening Wolf, and reside and abide with them as he is sure the tempter doth. How unsafe and destitute are many people left to the tempter by the absence of them, who have taken their charge, is plain by the Parable of the tares; that when the Husband-man slept, the envious man sowed tares: hee slept a little and slumbred, but he was present: and if the tempter take the advantage of a little negligence in the presence of a Pastor, how will hee bestir him in his absence? what an harvest of tares must be reaped by that? It is sure the tempter will not bee absent, neither moneth, nor quarter; and therefore the Pastor had need, not only to be still present, but also watchful, to espy the state of his people, to help them out of sin, and teach them to resist the tempter.

Vse 4. Beware of tempting any to evil, or of with-drawing any from good:

good: for this is a Satanical practice. Our Saviour Christ, when *Peter* dissuaded him to go to *Jerusalem*, said, *Come behind mee Satan*: in which words hee shewes, that none can tempt to evil, or from good, but Satan, or one led by him. So the Apostle *Paul* calleth *Elimas*, who sought to dissuade the Governour from the faith, *the child of the Devil*, *Act. 13. 10.* because, as Christ said of the Jews, his works hee did. What a number of Devils are now in the World, continual instruments of wickedness, alluring and drawing men from God and goodness? yea, their Trade is to allure unto evil, as those that draw men to strumpets, and are bawds to that filthy sin; so to Ale-houses, and there provoke them to drink, and to excess; Those that draw men to ordinary gaming houses; such as stir up mens spirits to revenge; such as with-draw men from Gods house, and good exercises; such as dissuade from Religion and strict courses; such as commend onely loose and disordeted mates for boon companions. In all these the speech is true, *Homo hominis demon*, one man plaies the Devil with another. All of them are plain devils incarnate, tempters; and as the devils company is to bee avoided, so is theirs.

Use 5. That wee may bee most unlike unto Satan, wee must bee continually provoking and moving one another to love and good works, *Heb. 10. 24.* and exhort and edify one another, *1 Thess. 5. 11.* Every Christian must by holy example, and holy admonition, bring one another forward in goodness: if they bee weak, to confirm them; if slow, to provoke and quicken them; if astray, to revoke and recall them. Hereunto consider these motives.

1 *Shall Satans* vassals exhort and perswade one another to evil, and bee more diligent to help one another to Hell, than wee to set forward Gods work, and help one another to heaven?

2 Consider the bonds between us and our brethren: 1 *The bond of nature*, all are one mold, and one flesh, and the Law of nature binds us to pity and relieve their bodily wants, and much more their souls, if wee can: If their beast lay under a burden, thou wert bound to help it up; but thy brothers soul is under the burden of sin. A good *Samaritan* will not pass by the wounded man like the Priest and Levite, but will stop near him, and have compassion on him. 2 *The bond of the Spirit*, which yet ties us nearer: for if wee must do good to all, much more to the household of faith: this bond makes Christians to be of one body, and therefore, as members of one body, to procure the good and salvation one of another: they are children of one father, brethren in Christ, who have one faith, one hope, one food, one garment, and one inheritance: will one member refuse to impart his help, his life, his motion, and gifts to another?

3 Consider the excellent fruit that ensueth this godly care of provoking one another to good: hee that converteth a sinner from going astray, shall save a soul, *James 5. 20.* and the fruit of the righteous is as a tree of life, and hee that winneth souls is wise, *Prov. 11. 30.*

4 Consider these dull and backsliding times, full of deadnesse and coldnesse, wherein wee see a general decay of zeal, love, delight in the Word, sin bold and impudent, and piety almost ashamed of her self and name. Ah wee have great cause to quicken one another, as Travellers will call forward the weary and faint, and encourage them both to speed and perseverance; and as souldiers will animate and incourage one another against the common enemy: so must wee in our spiritual fight against sin and Satan. The tempter is so much the more busy, because his time is short: and wee must bee the more diligent because the time is so dead.

Come to him]

Here may a question bee moved, *How Satan came to Christ, being a Spirit?*

I An-

Four motives
to stir up one
another to
good, as Satan
doth to evil.

Satan cometh
to a man two
waies.

I Answer, Satan cometh two waies: 1 *Inwardly*, and more spiritually, and that either by suggestion, troubling the heart and understanding; and thus hee put into *Judas* his heart to betray his Lord, *John* 13. 2. or else by vision worketh upon the phantasy. 2 *Outwardly*, and corporally, either by some instrument; as to Christ by the *Scribes, Sadducees, Herodians*, and *Peter*; or else by himself in some assumed bodily shape.

Now after what manner was Christ tempted?

I answer: Howsoever some good men think Christs temptation was onely in motion inwardly, and not externally and visibly; yet I think it was chiefly externally, and in a bodily shape assumed.

Their Reasons for their opinion are two: 1 Because in the words following, the Devil shewed Christ all the Kingdomes of the world in a moment, which to do in a corporal manner were impossible; and therefore it was but in motion and cogitation. But that is but to insilt in the question; and when God shall bring us to that place, wee shall see that even this was done really, and not only in imagination.

2 Reason out of *Heb* 4. 19. where it is said, that Christ was tempted in all things like us: now (say they) our temptations bee inward by cogitations and suggestions: and therefore so was his. But this is much weaker than the former: for if hee were in all things tempted like unto us, it is plain hee was externally tempted as wee bee; *Adam* by *Sathan* in the external shape of a Serpent, *Saul* by Satan in *Samuels* shape; and it is the general confession of witches, that their spirits appear in an external shape of cats, mice, &c.

Our reasons which probably conclude the contrary (for it is no fundamental point, necessarily and stiffely to bee held, because the Scripture is not plain in it) are these:

Christs tempt-
ation external
and in a bodi-
ly shape assu-
med, for four
reasons.

1 As Satan in his combate overcame the first *Adam* in a bodily shape: And external temptation, so it is likely hee came against the second *Adam* in some bodily shape: And that hee thus externally assaulted him by outward objects, is probable by these things in the text: 1 Hee spake often to Christ, and Christ truly spake and answered. 2 Hee said, command *these* stones, not stones in general, but either offering, holding, or pointing at them being real stones, as Mr. *Calvin* saith. 3 Hee willed Christ to fall down before him and worship him, even by bodily and outward gesture, and citeth Scripture for his second temptation. 4 Hee took him and led him to the pinnacle of the Temple, by local motion; neither was the second temptation in the wilderness as the former was, but in the holy City *Jerusalem*, and on the pinnacle of the Temple, as after wee shall see. 5 Christ bids him depart. 6 How could hee hurt himself by his fall, if it were onely in vision.

2 The word *πειρασμος*, doth imply a corporal access; by which these temptations differed from the former, wherewith hee was exercised in the forty daies of his fast: for they were lighter skirmishes, and lesser onsets by suggestion sent out like scouts; but now hee comes in person with all his strength, and thus he now came, and not before.

3 Some good Divines make difference between Christs temptations and his members, which giveth good light in this question; that whereas our temptations are chiefly inward, because they finde good entertainment in us (our disposition being like a mutinous City, that is not only besiedged with strong enemies without, but with false traytors within, ready to betray it) contrarily, Christs temptations, if not onely, yet chiefly are external, presented by outward voices and objects to his outward senses; but presently, by the perfect light of his minde, and unchangeable holinesse of his will, discerned, and repelled, that they could not get within him, and much lesse to bee moved and affected with them.

4 This is an History, wherein the letter is so far to bee kept as it is not repugnant to the Analogy of faith, or true interpretation of other scriptures: But that Satan should come bodily, or assume a shape, is not against the Scripture, but confirmed in the example of *Eve* and *Samuel*.

It is further asked in what bodily shape hee came, here I am with the scripture silent. Onely hee came not in a Monkish habit (as the gross Papists say) because there was no such in use in the world then, nor many hundred years after. And yet it is observable, that themselves think this habit the fittest for the Devil, as indeed it hath been since proved: for never did the devil in any habit so prevail against Christ in his members, as in this Antichristian weed.

Note.

1 Note hence what moved Satan thus to come, namely his own voluntary motion and will. hee came unsent for: *Christ comes not but led of the Spirit, Satan comes of himself.* And the same difference is to bee observed between them that are led by the Spirit of God, and by this unclean Spirit. Those that are led by Gods Spirit, whatsoever they bee about, they will look to the motion, what warrant they have for it, whence it is, and whither it tends, whether they bee led, or undertake things of their own head: they look whether the thing bee good in it self, whether good in them, whether convenient in circumstances, whether it belong unto them: and hence they do it cheerfully, and with a blessing on it.

Christ came led of the Spirit, Satan comes of himself.

Whereas whom Satan carries, they look for no warrant, they set themselves on work, and execute their own lusts, humours, and desires; yea, in the things they do best, they look for no warrant, and therefore, it is bee in any thing that is good, every thing is begun as with a left hand; they are without blessing and protection. See this difference between *Abab*, and *Jehoshaphat*, 1 *King. 22.* *Abab* saith, *Let us go up to Ramoth Gilead*, but *Jehoshaphat* said, *I pray thee let us ask Counsel of the Lord*; and was there not as much difference in the issue? yes, *Abab* was strangely slain, a mighty man by chance drawing a bow, hit into a joynt of his armour, and slew him: but *Jehoshaphat* was marvellously delivered. And therefore look to your warrant in your actions, ask your hearts whether you bee led by the Spirit, or come of your selves: and then you come of your selves, when either you have no word, or attempt any thing against the word, seeing Gods Spirit and Word cross not one another, and one never directs but by the other. So if you bee crossed in your actions or attempts, cast an eye back to that which moved you to it, or whether you went by warrant, or upon your own head. If you have gone, and the Spirit not leading you, what could you expect but to bee crossed? Look on the seven sons of *Serua*, *Alt. 19. 16.* who would take in hand to cast out Devils in the name of Jesus; but being not led by the Spirit, the evil Spirit took advantage on the want of their Commission, and ran upon them, and overcame them, and prevailed against them, so that they fled out naked and wounded.

Note 2. *Observe the impudency and boldness of the Devil that thus visibly comes against Christ.* Had hee not heard the voice from heaven? or had hee forgot it whilst it yet sounded? no, hee begun all his temptations thus, *If thou be the Son of God.* Or did hee doubt that hee was the Son of God? No, the Devils confess him so to bee, *Matth. 8.* and hee knew by all the Prophecies and accomplishments, that Christ was hee; the Scepter was gone from *Judah*, hee was born of a Virgin at *Bethlehem*, whom *John* went before in the Spirit of *Elias*; hee knew the Shepherds testimony, yea, the Angels at his birth; he knew well he was the Son of God.

Quest. What? could it stand with his policy, so visibly to assault the son of God?

Satan would assault the Son of God knowing him so to be, for four reasons

Ans. 1 God in justice befotted him, that against his knowledge hee should

should encounter Christ for his own overthrow. 2 Though hee knew, that Christ was hee that should break his head, and that hee could not prevail against him; yet his malice made him fearless, hee would set upon Christ, whatsoever should be the issue, himself could be but condemned. 3 He would against his knowledge shew his malice to God in molesting and troubling his blessed Son: for here, and daily hee sinneth the sin against the Holy Ghost. 4 God having him in chains, so over-ruled his malice, as it should be turned against himself; and be a means to proclaim Christ in all ages, the promised seed who had broken his head.

Hee which thus emboldned himself to come against Christ, will not fear to come to thee, be thou as just as *Job*, yea, wert thou as innocent as the Lamb of God. It is Gods great mercy, that hee comes not so bodily and visibly to us as to Christ: wee know, if God give him leave, hee can possess even any of our bodies, as appears in all those demoniaks: hee can assume a body also to terrifie or delude us with all, if God suffer him, as wee see in *Sauls* example. So in Gods just judgement, when men give up Gods service, and undertake to be agents for Satan, hee gives power to the Devil to come to them in a bodily shape for his better familiarity with them, as to witches, and the like. It is Gods mercy that hee comes not thus as hee did to Christ, so ordinarily as hee hath done in ignorant and Popish times; and wee must pray, that even in visible shapes hee may neither terrify, nor delude, nor grow familiar with us. But the light of the Gospel hath forced him to come to us more secretly and spiritually, by wicked motions and suggestions, partly from himself immediately, and partly mediately from others.

And seeing wee cannot hinder his coming to us; wee must be so much the more watchful, that when hee comes, hee may find us prepared against him. For as wee cannot hinder birds from flying in the air, but wee may hinder them from making nests on our heads: So wee cannot hinder the flying motions of Satan, but wee need not suffer them to settle in us.

Quest. How shall I know when the Tempter comes?

Two certain
rules to know
when the
tempter
comes.

Ans. By observing these two rules: 1 Whensoever thou art perswaded to any thing that is evil, then thou maiest know the Tempter comes. Sometimes hee perswades to sin by extenuating it, why, it is but a little one, a grain, as light as a feather; now comes the Tempter: Gods Spirit never perswades that any sin is little. Sometimes by the utility and commodity of it, Oh it is profitable, by one oath or lye thou maiest be a great gainer, and why shouldst thou be so nice? but now the Tempter is come: for the holy Spirit commands thee not to swear at all, nor to lye for Gods greatest advantage, much less thine own, and what profit is it to win the world with the loss of ones soul? Sometimes from the pleasure of it: wilt thou defraud thy self of thy pleasure? is it not as sweet as hony? why, thou art but young, thou mayest game, and swear, and drink, and be wanton: now thou hast an occasion of lust, take thy time, thou canst not have it every day. But here the Tempter is plainly come: for the Spirit of God would with thee to remember, that for all these things thou must come to judgement; and that neither adulterers nor whoremongers shall enter into the Kingdom of God. Sometimes by removing the punishment and terror; Why, who sees? God is merciful, and easily intreated; you are a Christian. and no condemnation is to them that are in Christ Jesus, and Repentance wipes off all scores. Here the Tempter is come: For Gods Spirit saith, There is mercy with thee that thou maiest be feared: and, there is no condemnation to them that are in Christ Jesus: but withall which walk not after the flesh, but after the Spirit.

2 Rule. When thou art dissuaded from any good belonging to thee, the Tempter cometh; who as hee can make vice seem beautiful, so vertue to seem ugly.

ugly. Hee can dissuade men from Religion in great friendliness: 1 *From* a supposed impossibility; How canst thou (poor weakling) bear such a yoke? certainly thou wilt never indure such strictness, thou mayest set thy hand to the plough, but thou wilt soon look back, and prove an Apostate. But here *is a Tempter come*: for Gods Spirit teacheth otherwise, that howsoever *without Christ we can do nothing*, yet it is *God that beginneth and perfecteth his good work in us*, whose yoke is easy, and his burden light. 2 *From* the great trouble and small necessity of it, from the disgrace it carries among men, and the contempt of such as preach and profess it. Here *is the tempter come*: for the Spirit of God teacheth, that hee that denies Christ before men, shall be denied of him before men and Angels.

Further, hee can dissuade from diligent hearing the word, and from reading the Scriptures, because they be exceeding long, and hard to be understood. Why, thine own business is such as cannot give thee leave ever to attain any thing to the purpose, especially because deep knowledge of points belongs not but to Divines; for an unlettered and private man a little knowledge is best. Here *is a Tempter come*: though hee should speak in the voice of an Angel: for Gods Spirit bids private men *search the Scriptures, because they testify of Christ*; and commends private Christians, because they were full of knowledge.

Further, hee can discourage the practice of piety, by suggesting, that to be strict in life is to favour of too much purity, at least it will be counted but scrupulousness and too much curiosity: and, if thou wilt be singular, and condemn, and condemn all men but thy self, so will men deal with thee: Why, thou livest although men were to be saved by good works, and not by Gods mercy. Here *is the Tempter come*: for the Spirit of Christ *never quenched smothering flax*, but encouraged the care of walking in Gods ways, though it be to walk in *the straight way, and narrow path that leadeth unto life*.

Lastly, in all outward or inward temptations, let us look to Christ, who hath sense of both, that hee might be compassionate to us in both.

If thou be the Son of God, command these stones to be made bread.]

In this first and fierce assault, consider two things: 1 The ground of it, *If thou be the Son of God*. 2 The inference, *Command these stones to be made bread*, which is on a good ground to intice him to evil. In which temptation Satan aims at four things directly. 1 To impugn Gods truth, and word, and that notable oracle from heaven, testifying that Christ was the Son of God. 2 To shake the faith of Christ: Satan knew well enough hee was the Son of God, and hee makes not this a question, as though hee would be instructed in it; but that hee would make Christ doubt whether hee was the Son of God. And note how cunningly hee ties his policies together, as hee did against the first Adam; hee calls Gods word into question, which is the ground of faith; which if hee can bring out of credit, faith failes of it self. 3 Because of his present estate, to doubt of his fathers providence; and because of his great hunger and want of means to supply it, to call his own Divinity into question. 4 To use unlawful means to relieve and sustain himself.

Satan aimeth at four things in this first temptation.

In these particulars, standeth the drift of the temptation. As for that which the Papists generally say, that it was to bring Christ to the sin of gluttony, by which (they say) the first Adam fell, there is no sense so to think: For 1 Christs Answer, which was directly fitted to the suggestion, tended nothing to the sin of gluttony. 2 Gluttony is an excessive eating of more than needs; whereas Satan desires no more than that Christ would at his desire eat, to the necessary sustaining of nature: it is no great gluttony to eat a

piece of dry bread in extreme hunger; belly-gods and gluttons satiate themselves with other more pleasant and delicate dishes. Let us therefore know that the proper end of this temptation, is distrust in God, in his word, and sufficient and due means to relieve his present estate.

If I be the Son of God] that is, the natural Son of God, equal in power, the delight of the Father, as the voice pretends, then do this that I may believe thee; else deceive not thy self, because of the voice from heaven, thou art but a pure man.

Satan directly
opposeth the
word of God

Doct. 1. Note how Satan doth directly oppose himself against the word of God. God had said Christ was his Son, Satan knew it, and after confessed it; yet against his own knowledge hee calls it into question, although hee had seen it confirmed by two strange signes from heaven, of which wee have spoken. The like was his practice, when hee set upon Eve, saying, What? hath God said thus and thus? why, hee knew God had said it, and that in the day they should eat, they should dye: and yet hee labours to make them doubt of that truth, which both hee and they knew too well. This was ever his practice.

Reasons

1 Because of his great malice to God, who hath every way set himself to confirm his word, that his own truth might shine in his word to all the world. Therefore hee hath outwardly confirmed it by many powerful, and glorious miracles, such as the Devil could never make shew of; as raising the dead, the standing, and going back of the Sun, the division, and standing of the Sea and rivers, and the bearing of a Virgin: and inwardly, his holy Spirit perswades, testifies, confirms, and sealeth up the Word in the hearts of Gods Children, 1 John 2. 30. 2 Cor. 1. Now to make God a liar, and to shew himself most contrary to the Holy Spirit, hee contradicts, and opposeth, stormeth and rageth.

2 Hee hateth the word of God, because it is the greatest enemy to his Kingdome, every way resembling God the author, and carrying his image. It is light, and no marvel if the Prince of darkness resist it; it discovers his subtilties, and tenneth the Christian against his policies; it discerneth spirits, that let him come as an Angel of light, hee shall bee uncafed. As hee prevaileth in darkness, so hee worketh in impurity; now here the word resembling God himself crosseth him; it is pure in it self; and a purifier, as Christ saith, *Ye are clean by my word*. Further, his chief power being in the Sons of disobedience, and in the hearts of infidels, here also the word clips his wings, being the word of faith: and John 17. 30. Christ prayed not onely for his disciples, but for all those that should beleeve in him *by their word*. In a word, seeing hee exerciseth his chief power in the sons of perdition, who are given him to rule at his will, here the word is his enemy, because it converteth sinners, and saveth soules, called therefore a word of salvation.

3 He opposed Gods word through the malice he beareth Gods children: for hee ever opposeth true professors, casts them into prison, and would never let them have a good day in the world, if hee might have his will, and follows them with temptations, and with onward afflictions. But this is the sword of Gods mouth, and the sword of the Spirit, by which they cut thorow his temptations, and make them forceless: it is that which comforts them, and sustains them in their troubles, and directs them happily to heaven, so as no way he can have his will of them.

4 It stands him in hand to oppose Gods word: for his long experience hath taught him, that so long as men hold to the word, they be safe enough under Gods protection; and hee could never win his Captain-sinners to such high attempts in sin, were it not that hee had first shaken the truth of Gods word out of their hearts. How could hee have brought Pharaoh to such obstinacy against God and his people, as to say, *Who is the Lord?* and *I will not*

let *Israel* goe: but that he had brought the word in *Moses* and *Aarons* mouth into contempt, further than the sting of the miracles forced him. When *Saul* had once cast off the Word of the Lord, Satan lead him as in a chain, to hunt *David*, to throw a dart at *Jonathan*, to seek to the Witch, against whom himself had enacted a severe law. The like of *Abab*, *Herod*, *Nero*, *Dimitrian*, &c.

5 The Word of God is the sentence and rule of righteousness, which condemneth Satan: and therefore no marvel if he cannot endure it, and with it false, and love it no better than the bill of his own condemnation, and death eternal.

Vse. It is a note of a man foyled by the temptation of Satan, and of a devillish spirit, to call Gods Word into question; either to deny it as false, or doubt of it as uncertain; either of which if Satan can perswade unto, he hath his wish: for he knows they are no subjects to God that will not acknowledge his Scepter, but doubt of the rod of his mouth: he can easily blind-fold them, and lead them whither he will, that deny the light: hee can easily vanquish them, and lead them captive to all sin, if he can get them to cast away their weapons.

Yet what a number of men hath the Devil thus farre prevailed with, in this violent kind of temptation? Some call in question whether the Scripture be the Word of God, or no; swarms of Atheists, and Machevillians, that hold the Word but an human devise and policy; which is to open a door to all carnal and brutish Epicurism, and to confound man and beast together. Others doubt not of all, but of some Books: and others not of some Books, but of some places of the holy Scripture. But we see that Satan would have Christ, but to deny or doubt of one sentence: and what *Eves* calling into question of one speech of God brought on all our necks, all we her posterity feel. And it is in our natures, when God speaks plainly against that sin, we make *ifs*, and *pervadventures* at it, and so turn it off. As for example:

1 Our Saviour teacheth plainly, that whosoever are of God hear his Word, and his sheep hear his voyce. Either men must beleeve it, or deny it: and yet how few can we perswade conscionably to hear the VVord? all who must plainly either make the voyce of Christ false, or themselves none of Gods, none of Christs sheep, for not hearing it.

2 Our Saviour saith expressly, *He that heareth you, heareth me*, Luk. 10. 16. and that God speaks in the mouthes of his Ministers, 2 Cor. 5. 20. and that they have an heavenly treasure in earthen vessels. But how few are of this mind? never did any Heathens so despise the voyce of their Priests, and the answer of their Oracles, as Christians in general despise our voyce, in which God and Christ profess they speak.

3 Christ plainly saith, this word is the immortal seed of our new birth, the sincere milk to nourish the soul, the bread of life, heavenly food. But who beleeve him? for generally men have no appetite, no desire to it, and can well be content to let their souls languish in grace, and be starved to death. And whereas they would goe as farre or farther into other Countries, as *Jacob* and his Sons into *Egypt*, when there was no Corn in *Canaan*, to supply their bodies with food, this they will not stirre out of their doors for.

VVell, take heed of calling Divine truths into question, stand not in them upon thy reason and understanding, which are but low and shallow, suspect them in things thou canst not reach rather than the truth of Scripture, and make good use of these rules. 1 In the rising of any such temptation, know, that Satan seeks advantage against thee, and would bring thee into the same condemnation with himself, by the same sin and malice against God. If hee durst thwart so Divine a truth, so strengthened from Heaven, and that to Christs own face, he dares and will contradict Gods VVord to thee. 2 Con-

No Divine truth to be called into question, for these reasons.

sider, if thou sufferest Satan to wrest away the credit of any part of Divine truth, or the Word of God, what shall become of all our religion, and the ground of our salvation; all which is laid upon the truth of the word, of all which our Saviour saith, that not one jot of it shall fail. 3 Know, that by yielding a little to Satan herein, God in his justice may give thee up to such strong delusions, as the Devil himself cannot be so befottered as to believe. See it in some instances. Satan beleeves there is a God, and trembleth, saith *S. James*, and yet he so farre deludes a number, as their sottish hearts say, *There is no God*, *Psal. 14. 1.* Satan knows there is a day of reckoning and judgement, as the Devils confessed, *Art thou come to torment us before the time?* and yet he so befotteth and blindeth others, that they make but a mock of all, as those in *Peter*, who mocked and said, *Where is his coming?* 2 *Pet. 3. 1.* Satan knows, that God is all an eye, to whom day and darkness are alike: yet in tempting men to secret sins, he will make them say, *Tush, who sees us?* *can God see through the thick cloud?* The Devil knows, that God is just, and will not take the wicked by the hand; and yet he makes the sinner believe his case is good enough, being a most graceless man; and makes one wicked man say of another, as in *Malachi*, *We count the proud blessed, &c.* The Devil knows, that he that goeth on in sin, shall not prosper; yet he makes the sinner, who turns from the word, to believe he shall prosper.

As this temptation aimed to overthrow the Word of God, so also the faith of Christ in that word, namely to bring him from his assurance that hee was the Son of God. Whence we may learn, that,

Satan in all his temptations seeks to overthrow the faith of men.

Doct. 2. *Satan in his temptations against all the members of Christ, aimeth to destroy their faith.* This Christ himself witnesseth, that Satan desired to winnow the Disciples; but himself prayed that their faith might not fail, *Luk. 22. 31. 1 Thess. 3. 5.* For this cause when I could no longer forbear, I sent *Timothy*, that I might know of your faith, lest the tempter had tempted you in any sort. And hence his continual practice is to bring men to the extreame of faith, in adversity to despair, in time of prosperity to presumption.

Reasons.

1 He maligneth faith, as being a special gift and mark of Gods elect, because it is given to them only, and to all them, and therefore is called the faith of Gods elect, *Tit. 1. 1.* and to faith is the work of regeneration ascribed, *Acts 15. 9.*

2 All Satans temptations tend to break off the Covenant and communion between God and his children, and therefore must in special manner aim against faith: for by faith we are made the Sons of God, *Gal. 3. 26.* and God espouseth and marrieth us unto himself by faith, *Hos. 2. 20.* and by faith wee are brought into the grace by which we stand.

3 He knows that faith is our shield, whereby wee both keep off the fiery darts of Satan, and quench the same, and that faith is the victory whereby we overcome the world: this is it that makes all his temptations forceless: for, though we have no power of our selves to withstand him, yet faith gets power from Christ, and lays hold on his strength, which quells all the adversary-power of our salvation. We stand by faith, saith the Apostle; and Satan sees the truth of Christs speech, that the gates of Hell shall never prevail against it. He hath reason therefore to labour to weaken it, and to root it (if it were possible) out of the hearts of men, and out of the world.

4 All his temptations bend themselves to cut off and intercept the course of Gods love, and his favours to his children: he bursts with envie at the happiness of the Saints. But unless he gain their faith, he cannot interrupt this; for by faith, as by an hand, we receive Christ himself given us of the Father, *Ephes. 3. 17.* and with him all his merits, and all things belonging to life and godliness. We receive the promise of the Spirit by faith, *Gal. 3. 14.* yea the presence

sence of the Spirit, who dwells in our hearts : by faith we receive the hope and hold of our blessed inheritance hereafter, *Gal. 5. 5.* And whereas Satans continual drift is, to estrange God and us, faith only crosseth him. by which wee have entrance and boldness to the throne of grace by our prayers, to speak unto God freely as to our Father, *Ephes. 3. 12. Heb. 10. 11.* yea, to ask what we will, and obtain not only all corporal blessings good for us, but also the sanctified and pure use of them ; whereas the unbeliever corrupts himself in them continually.

5 Satan well knows, that faith is the ground of all obedience, without which the word and all Gods Ordinances are unprofitable, *Heb. 4. 2.* without which there is no pleasing of God, *Heb. 11. 6.* in any thing : for whatsoever is not of faith, is sin. Hath he not reason then to assay by all his strength, to take this hold from us ? Doth not he know, that the foundation being overthrowen, the whole building must fall, and the root overturned, all the tree and branches come down with it ? Sever a man from his faith, he tumbles in impiety and unrighteousness, he is odious to God in all things, Satan tramples upon him, and leads him at his will. From all which reasons we see, that Satan especially in temptations aimes at our faith, as he did at Christs.

Use 1. Those who never felt any temptation, but ever believed, & never doubted, (as they say) *never had faith :* for never had any man true faith, but it was assayed most fiercely : never was faith laid up in the heart of any child of God, but the combate between nature and grace, faith and frailty, flesh and spirit, was presently proclaimed. *Eves* faith was won from her quickly : *Abrahams* faith was mightily assayed, which because in such a combate he retained, hee was renowned and stiled *the father of all the faithful,* and faithful *Abraham :* *Moses* his faith was shaken, and his great sin was unbelief : *Job* in his misery was many ways assayed to distrust God, as his words import, *If bee kill mee, I will trust in him still :* and Satans aym was, to bring him to *blaspheme God, and dye.*

No temptation,
no faith.

Use 2. As the Devil laboureth most against our faith, so should we most labour in fortifying it. Policy teacheth men to plant the most strength at that fort or part of the wall, where the enemy plants his greatest Ordinance, and makes the strongest assault. And nature teacheth us to defend all our parts, but especially our head and heart, and such like vital parts : the very Serpent will save his head so long as he can, by natural instinct, whatsoever become of other parts. Our chief fortress is our faith : we have no grace but is worth preserving and saving ; yet of them all, Faith is as it were the Head and leader, it sends the vital spirits of heavenly life to the whole man. Let grace therefore teach us to save this grace, which is the heart of a Christian, above all the rest, and to beware of the least prick or crack in it, which is dangerous. A man may receive great gashes and wounds in his arms, and thighes, or exteriour parts, and recover it well enough : not so in the heart or brain. Though thy comfort, joy, feeling, yea and fruits may fail, take heed thy faith, thy root fail not. This is that which the Apostle *Peter* exhorteth, *1 Pet. 5. 9. --- whom resist stedfast in the faith :* wherein if a man sit not very fast, Satan will soon unhorse him.

Because Satan
most opposeth
our faith,
we must most
fortifie it.

And of all others let afflicted and humbled souls lay hold, and make use of this exhortation ; for Satan doth with so much the more violence assault them, as he findeth it easier to prevail with them : for well he knows, that howsoever they heartily detest all other sins, and much adoe he hath to bring them to his lure in other, yet their spirits being oppressed and wounded by the sense of sin, and Gods displeasure for it, he findes them inclinable enough upon every trivial temptation to despair ; and so makes a wide breach by their improvidence, watching narrowly all other things, but not that which they ought most of all, and which Satan most of all impugneth.

Quest.

Quest. *How may I strengthen and stablish my faith?*

Ans. By observing these few directions :

Three general
directions for
the fortifying
of faith.

Excellency of
faith in four
things.

1 Consider the excellency of this grace: for those onely that know it, are in love with it, and will use means to preserve and increase it. And this excellency appears in these branches.

1 It is the first stone to bee laid in Christianity, called a *substance or foundation*, *Heb. 11. 1.* from whence also Christians are styled, *1 Cor. 1.* and, *the household of faith*, *Gal. 10. 6.* of which Christ himself hath undertaken to bee the Author and finisher, and hath appointed all his Ordinances to breed and perfect it in the hearts of all that shall attain the end of it, which is salvation, namely the word of faith, *Rom. 10. 8.* the Sacraments the seals of faith, *chap. 4. 11.* and the Prayer of faith, *Jam. 5. 15.*

2 It is the beginning of our blessedness, *John 30. 29.* *Blessed is he that hath not seen, and yet beleeveeth*: It espouseth us to God and Christ, and ascertaineth us of the marriage day: It honoureth God, as *Abraham* by beleeving gave glory to God, and makes us witness that God is true, which is not more honour to God than our selves, *John 3. 33.*

3 All our strength is from faith, *Heb. 11. 33.* by faith the Saints subdued Kingdomes, and were strong in battel: faith is the victory whereby wee overcome the world: by faith wee stand: A grain of it can work wonders, and what then can strong faith? It draws vertue from Christ, who himself was foiled by it in the *Syrophoenissan*. All things are possible to it, *Mar. 9. 23.* Give *Peter* faith, hee shall not sink, but shall walk on the Sea, *Matth. 14. 29.*

4 All our present comfort is from it; peace with God, and peace in our consciences, *Rom. 5. 1, 2.* comfort in afflictions; it beareth great weights uncrushed, it self being *unshakable*, a sound and sure foundation. According to the measure of faith, is the measure of all other graces and comforts. As a man beleeveeth, so hee obeyeth, loveth, prayeth, and is heard. Yea, not onely the measure of grace here, but of Glory hereafter is proportioned to the measure of faith. And is it not worth preserving and increasing?

Means of fortifying
faith, four.

II. *How means to increase and strengthen it*, and they be these: 1 Acquaint thy self with the word of God, often read, repeated, preached, meditated, and conferred on: this is the *word of faith*, and every thing is fed and preserved by that whereof it is begotten; and the often hearing, reading, meditating, and conferring of it doth fix and digest it, and makes it at hand to comfort the weary hands and weak knees. And wee must not opely frequent the audible, but also the visible word, that is, reverently and conscientiously use the blessed Sacraments, which are signes and seals of Gods favour, and our Faith. Those that say they beleeve, and yet neglect the Word and Sacraments, deceive themselves, for there is nothing to save, where is no means of saving. A man cares not greatly for an empty chest. Neither can faith stay where she sees not her self respected. Oh take heed of Satans subtilty, who to hold men in infidelity with-holds them from vision, and to starve mens souls intercepts their food: And in comming to the word, consider the excellent promises that are made to faith, and take special notice of places which may batter the devils temptations to unbelief.

2 Observe the tokens of Gods love and favour towards thee; and, because no man knows love or hatred by things before him, labour to find it in spiritual things, how much thy heart loveth him, which is a reflexion of his love, what joy of the Spirit, what assistance in former tryals, what strength, patience, issue and use of them thou hast. Experience of God is a strong prop, when the soul can gather from former time a conclusion of Gods presence

sence, and aid for time to come : So did *David*, *Psal.* 23. ult. and *1 Sam.* 17. 34. 37. and *Psal.* 143. 4. 5. and 77. 7. to 13. *Hadst the Lord forgotten to be merciful, and shut up his loving kindness in utter displeasure ? I said this is my death: yet I remembered the years of the right hand of the most High, I remembered the works of old.* And how justly do some faint in trouble for want of observing the waies of God with them in former tryals and deliverances?

3 Labour to get, and keep the assurance of thy adoption : for then the gates of Hell shall not prevail to hurt thee. *The former*, by the witness of the Spirit, which will alway uphold us in afflictions, if our care bee not to grieve and quench him : So long as the spirit of consolation possesseth the heart, what sound comfort can bee wanting ? but if hee depart in displeasure, neither can our faith or comfort bee long upheld. *The latter*, by keeping good conscience ; for faith and good conscience stand and fall together : an accusing conscience weakens faith, and destroys boldness, that wee dare not come neer unto God ; whereas contrarily our election is made sure by good works, *2 Pet.* 1. 5. and by the fruits of the Spirit. It stands us in hand, if wee would stand against Satan in the day of Tryal, to take heed of admitting any thing against our conscience ; which the Apostle compares to a ship fraughted with precious wares, such as faith, love, joy, with other graces : Now if wee crack our ship of conscience, wee make shipwreck of faith and the other graces, which good conscience had preserved.

4 Faith being the free gift of God, who is the author and finisher of it ; a means to stablish it, is fervent and continual prayer, as the Apostles knew well enough, *Luk.* 17. 5. saying, *Lord increase our faith:* and that good man, *Mark.* 9. 24. *Lord I beleeve, help my unbelief.* Christ praises for the not failing of thy faith, wilt not thou pray for thy own ? A special mark of the least measure of faith, is, that it can pray for more.

The least faith
can pray for
more.

III. When thou seekest Satan assaulling thy faith, and hiding from thine eyes the love of God, then set before thine eyes Gods gracious promises made, and to bee made good to thee in Jesus Christ ; both because, 1 of the generality of them, which run without excepting thee, if thou doest not except thy self ; as also, 2 Because they are built and grounded, not upon thy sense and feeling, but upon Gods unchangeable love ; as also, 3 Because hee hath commanded thee to beleeve.

Object. *Oh, but would you have me beleeve, when I feel nothing but corruption in my self, and correction and displeasure in God ?*

Answer. Yes : for faith must bee where is no feeling, and may bee : one thing is the being of a thing, another the discerning of it. Doth not the sun shine, though a cloud or some other thing bee between our sight and it ? Nay, then when sense and feeling cease, faith begins her chief and most glorious work. Was it not *Abrahams* commendation, that hee beleeved against beleeve, and hoped against hope ? when all nature and sense was set against him, hee held the word of promise against sense and nature. Nay, our blessed Saviour, in whom was no grudgings of infidelity, but assured faith in his Father, yet in respect of his present sense and feeling cryed out, *My God, My God, why hast thou forsaken mee ?* *David* beleeved in the word of God, and not his eyes, and so must thou, that thou hearest God speak, and not that thou seest. *Thomas* when hee would beleeve no more than that hee saw and felt, our Saviour said to him, *Be not (so) faithless, but faithful.*

In the strongest encounter wait still till Christ come to ease thee, hee is not far off, and commit thy self in well doing into his hands as into the hands of a faithful Creator ; say with *Hester*, I will go to the King, *if I perish, I perish;* it may bee hee will reach out his scepter graciously, and I shall live ; but if I must needs perish, I will perish under the wing of my Lord and Husband.

So much of Satans second drift in the first temptation.

In the third place he seeketh to make Christ doubt of his Divinity, and call in question whether he was the *Son of God*, or no, from his present necessity: as it he had said, Seest thou not in what famine and need thou art? thou hast fasted here these forty days of my knowledge; What is become of thy Father, and of his providence, whose Son thou art proclaimed? Is this the care thy father hath of thee? Doth he think thou canst live of air, or feed of winde, or digest stones? Art thou (weak creature and starven) he that must prevail against the gates of Hell? Art thou the *Messiah*, that hast not a morsel of bread to put in thy mouth? No, if thou wert the Son of God, he would care a little more for thee: no natural father that had a drop of affection, would leave his child so destitute. Whence we may learn, that,

Satans drift is to make men call in question the truth of their adoption, in their trials.

Doct. 3. *Satan seeketh to make the members of Christ* (as well as the Head) *call in question their adoption and salvation, for present adversity and want.* A notable instance hereof we have in *Job*, whom when the Devil by Gods permission (to bring him to blaspheme God) had robbed him of his goods, had slain his children, had afflicted his body with most painful and loathsome botches; then he sets upon him, and sets all his friends upon him, to make him believe that God also is his enemy, and hath brought his sin upon his head. And this he taught his instruments, the wicked rulers, or rather raylers, *Matth. 27. 41.* when Christ was in most extream torments, and terrours of body and soul, hanging on the Cross, they said in scorn, *If he be the Son of God, let him come down from the Cross, and we will believe on him: He trusted in God, let him now deliver him if hee will have him: for he said he was the Son of God.* As if they had said: Is not this a notable deceiver to say hee was Gods Son, and now is in extreame danger, ready to perish shamefully, and no hope of any deliverance? If he were the Son of God, would hee suffer him to perish? So it is his ordinary temptation to any believer: Dost thou not see thy self poor and despised, in want and sorrow? Seest thou any one sign of Gods favour? Art thou not deprived almost of all the pleasures of the world? Seest thou not that God cares for beasts and fowls, which he feedeth in due season, but thou art neglected?

Reasons.

1 This comes to pass, because of Satans malice towards God himself: hee would not only falsify his word, who hath said, that *No man knoweth love or hatred by all the things afore him, Eccles. 9. 1.* but also impeach his providence and care over his children, who whatsoever their outward estate seem to bee, are still as dear unto him, as the apple of his eye; and when they be as most unknown, yet are they known.

2 Because of Satans malice to piety and religion, which by this means hee seeks to chase out of the earth: for the world keeps it under, and commonly it riseth to no great matters. Now if God respect it not neither, who would bee godly? *what profit were it to serve the Lord?*

3 Satan herein hath much strength from our own corruptions, and ploweth often with our own heifers: for we desire rather to walk by sense than by faith: we hardly believe without pawns and pledges; every man trusts his own eyes, and thinks *wisdom good with an inheritance.* Hence his temptation finds the easier entrance and better entertainment.

4 Satan ever in these temptations hath a further reach than he shews, namely that he may hence persuade men by some unlawful means to releve themselves, and better their estate; no longer to depend upon God, who hath cast off the care of them; but to shift for themselves, and (as hee moved Christ himself) to make stones bread.

5 Satan hath gotten no small advantage against Gods dear children by this kind of temptation, and brought them to take their own ways, as if God had quite forgotten them. *Abraham* thought God had left him to the cruelty of the

the Egyptians, and that there was no way to help him, but by lying, and teaching his Wife to doe also. Lot was so invironed by the Sodomites, as to avoyd their fury he saw no way, but to offer his Daughters to their abuse and filthiness. David was so hunted by Saul, as hee must flie for himself by feigning himself mad. An heart now cleaving unto God, and resting in his assured love and providence, would have waited till God had come unto it, and not turned it self to carnal counsels.

Use. This condemns their folly, who judge themselves and others by outward things, which fall alike to all : whomay see by this, what spirit it is that suggesteth them. It is a delusion of Satan, and general in the world, to make men deem themselves and others happy, and in Gods favour, because they prosper in the world, and Gods people unfortunate, because the world crosseth them for the most part. For :

1 By this conclusion Christ himself the Son of God, who had all his Fathers love poured upon him, should have been most hared of his Father, and a most unhappy creature : He was in want of house, of money, of friends, of food ; the world had no malice in it, which was not cast upon him : and hee was not only forsaken of men, but in such distress on the Cross as he complained hee was forsaken of God. And yet all creatures were not capable of that love wherewith his Father loved him, when he loved him least.

Outward things
make neither
happy nor un-
happy : four
reasons.

2 Neither the testimony of Gods love, nor the dignity of his Children stands in outward things, nor in the abundance of worldly comforts : for then the rich Glutton should have been farre better than Lazarus ; Abrahams, Isaac, Jacob, who for famine were glad to fly their Country, should be in less grace with God, than the wicked Kings to whom they went. The Apostles, who were the lights of the world, who were in hunger, thirst, nakedness, buffeted, without any certain dwelling place, reviled, persecuted, accounted as the filth of the world, and the off-scouring of all things, should have been in no better account with God than with men. The Saints in *Heb. 11. 36. to 39.* who were tried by mockings and scourgings, by bonds and imprisonment, were stoned, hewn asunder, tempted, slain with the sword, wandred in sheepskins, &c. being destitute, afflicted, and tormented, should have lost both their dignity in themselves, and their favour of God. But they lost neither of these : For the same text saith, that the world was not worthy of them, being men of such worth, and that by faith they received a good report, namely from God, and all good men.

3 The beauty of Gods children is inward : that which argueth Gods love, is the gift of his Son, faith, hope, a joyfull expectation of the future inheritance, *1 Joh. 3. 1. Behold what love the Father hath bestowed upon us, that we should be called the sons of God.* In which words, the Apostle calleth our eyes back from beholding earthly dignities and prerogatives, which we are ever poring into, and have Hawks eyes to see into the glory of the world : But hee would have us behold Gods love in other things than these, namely in the inward notes and marks of Gods children. And here is a main difference between that love which comes from God as God, and that which cometh from him as a Father ; between that which he bestoweth on his enemies, and that which he bestoweth on his sons ; that which Bond-children receive, which are moveables, and that which the sons of the free-woman receive : for this is the inheritance : let Isaac carry that away, and no scorning *Ismael* have a foot in it.

Difference be-
tween the love
of God, as God,
and of God as a
Father.

4 Whereas Satan from crosses, losses, afflictions, anguish, and durable sorrows perfwades that men are not Gods children, the Apostle (*Heb. 12. 6, 8.*) makes a clean contrary argument, that afflictions and crosses are signs of Gods love rather than of hatred, and marks of election rather than of refection : *Whomsoever the Lord loveth, he chasteneth, and scourgeth every son he receiveth. If ye see without correction, whereof all are partakers, then are ye bastards,*

bastards, and not sons. And, *2 Tim. 3. 12.* *All that will live godly in Christ, must suffer persecution :* the world must rejoyce, while they must be sorrowful, and cannot but hate them because they are not of the world. It is the condition of Christian hope, that those who will be conformable to Christ in glory, must be conformable to him in his sufferings.

Rules to withstand this dangerous temptation.

Rules to confirm the heart in the love of God, our withstanding outward crosses.

Rule 1. Labour to confirm thy self in the assurance of thy adoption, which Satan would have thee stagger in, as Christ here : and if thou beest assured thou art Gods child, it will draw on another assurance ; namely, that God will be careful of thee, to releeve thy want, and deliver thee in thy distrests, whose love surpasseth the love of most natural Parents to their children ; as appeareth, *Isa. 49. 15.* Can they that are evil, give their children good things ? how much more shall God our heavenly Father give good things to his children, which he seeth good for them ?

Quest. *How shall I confirm my self in my adoption ?*

Ans. By thy resemblance of God, as the natural child is like his natural father. In *Adam* we lost the excellent image of God, let us labour now to find it restored in the second *Adam*.

Means to confirm to a mans self his own adoption, three.

1. Examine the life of God in thee, who art naturally dead in sin : the breath of this life is heavenly thoughts, meditations, affections : the actions of this life are spiritual growth, and increase in grace and vertue ; Christians duties in general and special : the maintenance of this life, is the hungering and thirsting after the heavenly Mannah, and water of life, the Word of God : the very being of it, is our union and communion with God by his Spirit, which is as the soul to the body.

2 Examine the light of God in thee : for he is light, and in him is no darkness ; and if thou beest his child, thou art one of the children of light. As thou growest in understanding what the will of the Lord is, so thou growest in this Image, and art like unto Christ thy elder Brother, upon whom the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of the Lord doth rest, *Isa. 11. 2.* whereas on the contrary, these two things goe together ; as in the Heathens, darkness of understanding, and estranging from the life of God, *Ephes. 4. 18.* Wouldst thou be confirmed in assurance that thou art Gods child ? then labour for this part of his image, which is renewed in knowledge, wait at the gates of Wisdom, shut not thy heart and eyes from the beams of this blessed light.

3 Grow up in holiness and righteousness, as God himself is not only free from all evil, but infinite in goodness, most just, most holy : and as hee letteth his light shine before men, so must thou let thy light shine before men, that they may see thy good works, *Math. 5. 16. 2 Cor. 7. 1.* cleanse your selves from all filthiness of flesh and spirit, that yee may grow up to full holiness. This holiness must not only fence the heart from uncleanness, but the eye, the ear, the mouth, the hands and feet, and all the members, when they bee ordered according to the Word prescribing rules for them all.

Rule 2. VVhen thou seekest grudgings of diffidence arise, and Satan will urge thee how thou canst think thy self respected of God, being beset with such a world of trouble, and almost drowned in a sea of vexations, without bottom or bank ; Now call to mind and set before thee Christs blessed example, in whom, as in a glass, thou mayest see the sharpest of thy sorrows in any kind, not only sanctified and sweetened, but mingled with admirable love of his Father. VVhat evil befalls thy body and soul, or thy estate inward or outward, which he hath not born and broken, and yet never the less loved of his Father ? Thou wantest comforts of body, House, Land, Meat, Money ;
hee

hee had not a foot of land, not a house to hide his head in, not any money till he borrowed of a fifth, not a cup of cold water till he had requested it of the *Samaritan*, who would give him none. Thou wantest friends respect in the world, yea, where thou well deservest, yea where thou mightest justly expect it: Remember it was his case; his friends became his foes, his scholar a Traytor, the world hated him cauteless; he came to his own and his own received him not he was without honour in his own Countrey, hee had evil repayed him for good. he wept over *Jerusalem* misery, but *Jerusalem* laugh't at his. Thou wantest peace of conscience, canst not see a clear look from God, nor feel any ease from the tising of thy sins, thy sorrowful mind dries up thy bones, all outward troubles are nothing to this: But remember that never was any so laden with the burden of sin, as Christ, when his bitter torment exprested such words as these, *My God, my God, why hast thou forsaken mee?*

3 *Rule.* From these crosses, by which Satan would drive thee from God, labour to see how near and graciously God draweth towards thee; and thus beat him with his own weapon.

1 The Lord helpeth forward our salvation by them, being four sawces to bring us out of Love with our sweet sins, and of this evil world: plowing of ground kills the weeds, and harrowing breaks the clods: they be the Lords sharp salves to draw out our secret corruptions, and the Lords sopes to wash foul linnen white: they be the Lords ushers to teach us his statutes; to teach by a little smart both what thou hast deserved in the life to come, and what Christ hath suffered for thee in bearing the whole punishment of all thy sins; to teach thankfulness for contrary blessings; by poverty, sickness, trouble, men learn to be thankful for wealth, health, peace: to teach pity and compassion towards the misery of others: to teach circumspection in our waies, and more care of obedience to all Gods Commandments.

2 The Lord by crosses tryeth, and exerciseth the faith, patience, and sincerity of his servants, whether they will hold out as *Job*: for as a man by wrestling knows his own strength better than before, so is it here.

3 The Lord is never nearer his children than in trouble, in fire and water, in six troubles and in seven, to support them with strength and patience, to give a blessed issue and use, and turn it to his own glory in their mighty deliverance, and to their best; all things are turned to their best, to recompence their light afflictions with an eternal weight of glory. As Christ said of *Lazarus*, This sickness is not to death, but that God may be glorified, *John 11.4.* so wee may say, This poverty, loss, disgrace, &c. is not to the utter undoing of a man, but that God may have glory in his deliverance and glorification.

So much of the third drift of Satan in this first temptation: now of the fourth. In that the Devils last drift in it is, to have Christ in his want and hunger, to use an unlawful means of supply; note, that

Doct. 4. *It is an ordinary instigation and temptation of the Devil, or a Devils spirit, to use unlawful means in our want to help our selves.* Because Christ had no ordinary means of getting bread, hee must provide for himself by extraordinary. *Gen. 25.29,32.* *Esa* comes out of the field weary and hungry, and almost dead for meat: how must hee supply his want? Sell thy birth-right (said Satan) and so hee did. *Peter* was in great danger in the High-Priests Hall: how must hee help himself out of their hands? Deny thy Master (said Satan) forswear him, and curse thy self: and thus hee gat out. *Saul* was in great straights, God was gone from him, hee was not answered by *Urim*, nor Oracle: how shall hee do for counsell? hee must go to the witch of *Endor*: and so the Devil send him from himself to himself, who can tell him more than all his *Urim*, his Dreams, his Prophets. *Sarah* wan-

Sundry waies
of God draw-
ing neer his
Saints in their
troubles.

To use unlaw-
ful means to
help our selves
is diabolical.

ted a Child, shee had a promise of one, but shee laught at that, *Gen. 16. 3.* yet must shee have one another way; shee gives her maid to her Husband, and shee brings an *Ismael*, a mocker and persecutor of the promised seed.

Reasons.

1 Satan sees how easily hee can weaken our confidence in God, seeing wee are ready to trust more in the means than in God: hee knows our inidelity, which makes us hasty and soon weary of waiting.

2 Hee knows how derogatory this is to the promise, truth, power, and providence of God, who can sustain his children as well above means-without means, yea, against means, as with them. His hand is not shortened that he cannot help.

3 Hee easily draws on this temptation under of a colour of necessity, which wee say hath no law, but falsly. Hence is the common speech of the world, to defend any injustice, Why? I must live, I must not put forth my wife and children to beg, I must so exercise my calling, as to maintain my wife and family, I must utter my wares, though I lye, and swear, and exact, and deceive: and so under a colour of good, and pretence of necessity, no wickedness comes amiss in the course of ones trade.

Note 1. This teacheth us to bewail the pittiful estate of numbers of men taken in this snare of the Devil: as,

1 Numbers of men oppressed with poverty, because they say they must live; they must live in an unlawful calling, wherein they be slaves and drudges to every mans sin: such as are Players, Jesters, Wizards, Tumblers: such are Scholars, who for preferment run into Popish Countries, and betake themselves to seminaries, and so become Traytors. Yea, those that have no calling, must live too: but how? by filching, stealing, or begging, as idle and roguish vagrants, and those at home whose extream idleness, brings poverty upon them as an armed man. Or else by gaming, cheating, and by their wits. The whole course of all which, is but a prentiship to the devil.

2 Others that exercise honest trades, but easily help themselves forward by swearing, lying, facing, false weights, measures, and trickes which they put upon men: They never stick for a penny-profit to hazard their souls: He is no quick Chapman, if hee cannot lye for advantage: neither can hee bee trusted unless hee swear: hee must swear, or hee must not sell: hee must sometimes make the best of an ill bargain, and with a little colour lay it upon another mans neck: for why should hee willingly wrong or undo himself?

3 Others a number, 1 who by mis-demeanours have brought just reproach upon themselves, and seek to salve it by lying, facing, and shitting: and perhaps by worse means. This was the case and sin of good *David*, hee had corrupted himself with *Bathsheba*, hee was afraid the adultery would come home to him, hee sends for his worthy Captain *Uriah* to go home to his wife, that so it might bee covered; but when it could not that way, good *Uriah* must bee slain at *David*s appointment, and so hee would hide adultery by murder. 2 Like unto these are those, who having outrageously overshot themselves in notable riots by word or deed, and being called to account for it, lay all the blame upon drunkenness, a sin indeed of strong burden, able to carry away many sins upon it: but never was any sin lessened by another, but aggravated, and the excuse is a confession of a double sin, which in all true judgement deserves double punishment. 3 Servants, or children, who having committed a fault, hide it by lying, and so to avoid an inconvenience, run in to a mischief.

4 Others, being sick and diseased, are perswaded and resolved to goe to Wizards, and Witches, cunning men and women, and so get releafe by breaking the Prison. A pittiful cure, when the Devil is the Physician, *Saul* never

never went to the Witch, till God was gone from him. And take this for a certain conclusion; 1 Whoſoever goeth or ſeeketh to a Witch, in loſſes, croſſes, &c. let him boaſt as much as hee will of his faith, it is but a Satanical faith, a faith in the devil, and not in God, by which the Witch workes all that is done. 2 The remedy is far worſe than the diſeaſe, ſeverely revenged on *Saul*, 1 *Chron.* 10. 13. and on *Aſa*, 2 *King.* 1. 16. 3 The Devil hath got from them, that which hee could not from Chriſt; namely, to uſe another means of releaſe than God appointed.

Some there bee that are hearers of the Word, yet if they ſee any perſon extraordinarily viſited, will give him counſel to ſeek out to the cunning man. Is it becauſe there is never a God in *Iſrael*? is this a ſmall ſin? By Gods law they ought to dye that ſeek to thruſt a people from their God, and drive them to the Devil? *Deut.* 13. 10. But this is a greater ſin than that. Miſerable comforters that wiſh them to go to Hell for help.

Pſe 2. Let us carefully look to ſuch rules as may keep us from uſing unwarrantable means, and they are four.

1 Conſider that all means outward and ordinary are but ſervants, to which God hath tyed neither bleſſing nor providence, further than hee pleaſeth, that our affections ſhould not bee tyed to them, nor our eyes fixed on them, but on his hand who diſpoſeth means to his own ends. It was the ſin of the *Iſraelites* to limit the *Holy One of Iſrael*, namely to means, that when they ſaw no means, they ſaw no God: whereas a heart looſed from the means, and rightly diſpoſed to the Author, doth not ſtint him neither to the *meaſure* of affliction, nor to the *time*, or *means* of deliverance. *Job* will not tie God to any *meaſure*, but commits himſelf wholly to him, ſaying, *If hee kill me, yet will I truſt in him.* For the *time* of deliverance, the godly commit it to God, in whoſe hand times and ſeaſons are: the juſt man that lives by faith makes not haſte, *Iſa.* 16. 28. For the *means* of deliverance, *Abraham* is ſecure of it, *My ſon, God will provide*: hee ſaw no means of the Promiſe, if *Iſaac* were offered, yet hee laies him on the alter, on the wood, and receives him from the dead.

Four conſiderations to ſhew us from uſing unwarrantable means.

2 Conſider, that any good thing is then beautiful, when it is compaſſed by good means. Satan ever aimeth at one of theſe two things, to hinder every thing that is good, or, if hee cannot do that, then to thruſt it on by evil and ungodly means, that hee may at leaſt blemiſh that which hee cannot hinder: and, if hee cannot overtake us in the matter, yet to get beyond us in the manner of doing it. Wee muſt therefore watch in both theſe, that what wee do bee warrantable; aſto preſerve our ſelves, and provide for our families: (Hee is worſe than an Infidel that doth it not) but withal know, that hee is no better than an Infidel, that doth it by evil means, or after an unwarrantable manner.

Satan ever ſeeketh to blemiſh that good which he cannot hinder.

3 Conſider, that there is no neceſſity, if ordinary and lawful means fail: to uſe unlawful. When men ſay, I muſt live, and I muſt maintain my family; here remember, that *muſt* is for a King, nay, abſolute and unlimited neceſſity is for the King of Kings. It is not abſolutely neceſſary, that thou live, but ſo long as God pleaſeth: yea, it is abſolutely neceſſary that thou rather periſh, and not live, then break Gods Commandement: If thou periſh for want of means, thou mayeſt go to heaven as *Lazarus*, and exchange a miſerable life with an happy: But if to keep thee from periſhing, thou looſe thy ſoul, this is to *leap out of the pan into the coales*. Thou therefore that muſt provide for thy ſelf and thine, I tell thee, thou muſt do it by a moderate and honeſt care, warrantable by the word, and not ſhift and prole, as if all were fiſh that comes to the net: that is all the neceſſity that God hath laid on thee, the other is ſuggeſted by Satan.

4 Labour to live the life of faith, which will exclude ſuch diſturbiſh thoughts

Three excellent properties of faith in want of means.

thoughts and practices. For the property of faith, is,

1 To beleieve the promises of God, when we see the clean contrary; as, when we feel our own sins most, then most to beleieve our own justification; out of the deep with *David*, yea out of the Whales belly with *Jonah*, and in darkness with *Job* to see light.

2 To see things invisible, to make things absent, present; yea God absent present, and to set him continually at the right hand. *Moses* feared not the wrath of the King, because *he saw him that was invisible*, Heb. 11. 17. *Elisha* being in *Dothan* feared nothing, when his servant cryed out; because his eyes were open to see the Angels, as fiery Chariots protecting him.

3 Faith is never so working as in perillous times, because then there is most need, most use of it; then it sets it self a work, and mingles it self with the promises of God, by which it quickens and puts life unto a man, when he is half dead, as *Psal. 119. 49. Remember thy promise wherein thou hast caused me to trust: it is my comfort in trouble: for thy promise hath quickened me.* Now it bestirres it self, to make Gods faithfulness and truth his shield and buckler. Notable is that example of the three Children, *Dan. 3. 16, 17.* who were in present danger of their lives, and cast into an hot Furnace: In this danger now their faith bestirres it to provide for their safety, not by any yeelding, or blanching, or buckling to the unjust command; but by furnishing their mouths with a resolute answer, *Be it known unto thee, O King, that wee will not worship this Image*; and by preparing their hearts (through their confidence in God, who was able to deliver them) rather to yeeld themselves to the fire and raging flames, than to any part of that commandment. And were faith and Gods fear working in the heart, it would destroy false fears and infidelity, which Satan prevaileth in mightily, causing men to seek help by unlawful means, if the lawful bee never so little set out of light.

Command these stones to be made bread.]

Here is an inference upon the former words, *If thou be the Son of God*: upon a true ground Satan raiseth a dangerous consequence: Christ was the Son of God: true, Must he therefore needs make stones bread?

Satan inferreth mischievous conclusions upon true premises.

Doct. *It is an ordinary temptation of the Devil, to inferre mischievous conclusions upon true premises.* God had no respect to *Cains* Sacrifice, as to *Abels*: Whereas now *Cain* should have offered of the best, as *Abel* did; and have brought faith with his offering, by which *Abel* offered a better Sacrifice, Heb. 11. 4. Satan inferres upon it, *Therefore kill thy brother.* *Saul* received no answer of God: that was true: but that therefore he should goe to the Witch of *Endor*, was Satans inference, both against the Law of God, and *Sauls* own law. God is a merciful God: a true promise, and the scope of all the Scripture: but, that *Jonah* should therefore fly to *Tarsish*, and not goe to preach the destruction of *Ninive*, was a Satanical inference. A man must pity himself, and doe what he can to repel evil from him, and avoyd danger: but that Christ should therefore not goe up to *Jerusalem* to suffer, was a dangerous consequence of Satan in *Peters* mouth; whom therefore Christ calleth Satan.

Reasons.

1 Satan is cunning, and seeketh by mingling good and evil, truth and falsehood. to justifie that which is false, and to draw it on with the truth. If hee should never speak truth, he could never deceive half so much: therefore hee speaks many truthe. to give credit to his lyes: and the same hee hath taught all his agents. Do we think, that a false teacher or heretick could doe any great hurt, if he should not lay his leaven in a lump of truth? would not every man at first reject him, if he should bring never a true doctrine? but therefore, that his heresie may spread like a gangrene, he comes with a fair pretence of many truthe.

truthes which cannot be denied. Doe wee think, that the Church of *Rome* should have prevailed in the world, or that Antichristian state should have been endured, or could any *Papist* bee suffered in ours or any well-ordered Country, if they did not colour all their abominations and false religion with some general truths; if they should not in word and shew hold and receive the Articles of faith and principles of our religion, concerning God in unity of essence and trinity of persons, concerning Christ, the Church, &c. were it possible, that any Christian state could bear them, while indeed and in truth they reverse the whole foundation of religion, and are limbs of Antichrist? Nos, their deceit is a mystery, and walks in darkness, and the mask and vizards of truth with pretence of holiness, hath held the Swords of Princes from them, which else had long since been sanctified in their overthrow.

3 Satan can doe no other, who cannot speak truth for truths sake: for being a Liar from the beginning, he loves not truth, and therefore if hee speak truth, it is to corrupt the truth, or to stablish some lye. *Lying is the Devils mother tongue*, Joh. 8. 1 Sam. 28, 17, 18. Satan in the habit of *Samuel* spake many truths; as, that the Lord had rent the Kingdom from him, and given it to *David* (because he had so spoken hee would doe it, and because *Sam* obeyed not the voyce of the Lord, nor executed his fierce wrath against the *Amalekites*;) and that the Lord would deliver him, and the *Israelites* into the hand of the *Philistines* the next day, &c. But all this was to feed *Sam* in his delusion, and hold him in his sin, as though he were *Samuel*, as *vers. 17.* the Lord hath done it, even as he spake *by mine hand*: and *vers. 19.* to morrow shalt thou be with me, &c. So in the New Testament we have the Devils confessing Christ to be the *Son of God*, the *Holy One*, the sum of the Gospel; and *Paul* and *Silas* to be the *servants of the high God*, Act. 16. but both Christ and his servants put them to silence, and would not have them to speak the truth, because it was to deprave and slander the whole truth, as though Christ and his servants had been in league and agreement with the Devils, and so their doctrine had been not Divine but Diabolical. Thus Satan like a Barge-man looks one way, but rowes another.

Lying the Devils mother tongue.

3 Satan sees how our nature is easily carried away through a general shew of good or truth, to take in with it error and falshood hand over head, without trial or discerning: For though our blessed Saviour would not confound stones and bread, yet we easily take stones with bread, and Serpents with Fishes. The whole Masse-book is but an heap of Idolatrous prayers, and Ceremonies: but yet because there is some shew of good in it, many Scriptures, and some tolerable and good prayers, with many devotions, it is wholly received without trial, of millions given over to delusion.

4 Satan the Prince of darkness can transform himself into an Angel of light, 2 Cor. 11. 14. and the false Prophets will be confident that the truth is with them: *Zedekiah* will oppose *Micajah*, and *Hanani* will smite *Jeremy*, and make yokes against the King of *Babels* yoke, Jer. 28. 11. The *Donatists* in *Africa* cryed out, that the sound Christians were Traytors to the holy Books, and themselves the defenders of them. The *Papists* at this day cry out with *Diocorne* the heretick, I defend the opinions of the Fathers, and their whole doctrine is condemned with mine.

Vse 1. Let us learn to be wise, and try before we trust, not taking all things in gross, but first examining and proving them: False-hood carries often a shew of truth, and truth often covers false-hood: no vice appeareth in his proper colour, but under the likeness of some vertue. The Romish VVhore of *Babylon* offereth not her wine of Fornications in the bark of some poysoned plant, or shell of some poysonful or venomous Creature, but hath conveyed them all into a cup of glittering gold, *Revel. 17. 4.* and this hath enticed the

great ones of the earth, who gazed at the glister of the golden bowl, but never looked what was in it: the glorious stile of Catholike Church, Vicar of Christ. *Peter* successor, hath deceived such as liked not to try before they did trust: and so hath universality, antiquity, fathers, consent, and the like. *Eve* should have examined the words of the Serpent, and *Adam* the gift of his Wife; and then neither of them had been deceived. The builders of *Babel*, had they examined the motion before they had made onset, had avoyded that confusion. *Abraham* should have tried the counsel of *Sarah*, before he had taken her Maid into his bosome. This examination and trial by the touch-stone of the Word, will shew the inconsequence of such dangerous conclusions. How lamentably are many great wits and gifts given over in Popish Countries for want of this sound trial, taking their religion by tradition, offering to the shrines of their fore-fathers, that often they can spend their goods and lives for it, as though it were the only truth.

Vse 1. Let us labour to avoyd these common darts, these falsely concluded conclusions which Satan seeks to have us assent unto: It is a great subtilty of the Devil, by which he overthrowes many, and must the more circumspectly be watched against. See some instances of this his Stratagem, in matters of faith, and of practice.

False conclusions in matters of faith.

I. In matters of faith: 1 In the Scripture it is a frequent ground, that God is merciful: true, therefore (saith Satan) be bold in sin, and deferre thy repentance: thou must repent when thou list. Here is a wicked inference indeed: for there is mercy with God, that he may bee feared; and, Knowest thou not that the long suffering of the Lord should lead thee to repentance?

2 It is a true ground, that Christ dyed, and that for all, &c. elect and beleevers. But Satan saith, Therefore what needest thou care? why shouldest thou be so precise? Is not Christ a sufficient pay-master? Yes, but he paid for none, but for those that walk not after the flesh, but after the Spirit, *Rom. 8. vers. 1.*

3 It is a true ground, that a man must provide for himself and his family, or else he is worse than an infidel. Hence Satan collects, Thou mayest bee covetous, thou mayest scrape and scratch together any thing; an Infidel is the worst in the world: and so he perswades a man, that all is fith which comes to net, and any wind good that brings gain with it.

False conclusions on true grounds in matters of practice.

II. In matters of practice, many ways: 1 Thou art the Son of God, then make these stones bread, thou mayest be a little bolder than other, God will not be so angry with thee. Here see a plain Satanical inference: For the child of God must honour his Father, *Mat. 1. 6.* and fear to offend him. If I by profession draw near unto God, I must the more sanctifie myself, and grace my profession.

2 If thou beest a man, a gentleman, a man of valour, doe not put up this wrong, but revenge this quarrel: else every one will point at thee for a dastard. Here is another devillish conclusion; for a man must not step into the place of God, who saith, *Vengeance is mine, and I will repay:* and a Gentleman must bee of gentle behaviour, not savage, fierce, and cruel: a man of valour must pass by offences: *It is the glory of a man to pass by an offence, Prov. 16. 32.*

3 If thou beest an honest fellow, drink, sit bare upon the ground, and pledge so much to such and such a friend, drink a health to that and the other boon companion. But the inference is like the former: it warres with honesty and civility, to drink and swill till health be drowned, and reason banished, and the party sorted with the brute beasts.

4 If thou beest a good Catholike, a true Romanist, desie these Hereticks, dye for the Romish religion; but before thou dyest kill thy Prince, cut the throat

throat of thy countrey, blow up the Parliament-House, so shalt thou bee a Martyr presently. But a true Catholike cannot bee a limb of Antichrist, cannot bee a Traytor, cannot bee the Devils martyr; though a false Catholike, a false-hearted Romanist may bee a fox, a *Faux*, an incendiary, a *Clement*, a *Ravilliac*, a Catholike villain, or universal mischief.

5. But thou art now in danger, therefore now deny thy profession, forswear thy Religion, abjure Christ, at least cast one grain into the fire at the Emperours Commandment. Here is another devillish conclusion upon a true premise: for God bids mee in danger draw near unto him, and not renounce him, or go further from him: Christ did not by any evil means avoid danger for mee; and hee hath said, hee will deny him before men and Angels, that shall deny him in this world. And the further from God, the nearer to danger.

6 Thou art a man of learning, and in a populous place, why, shew thy learning sometimes, and preach above the peoples capacity: thou canst speak tongues, do so, and study to bee more eloquent. Here is Satans Sophistry and learning upon the learned: the ground is often true, the inference false and dangerous: the Apostle *Paul* was a man of learning, and in a populous place, at *Corinth*, but hee thought nothing worthy to be known, but Christ and him crucified: neither stood his Preaching in the enticing speech of mans wisdom, but in plain evidence of the Spirit, and in power, and that for good reason, 1 *Cor. 2. 3. -- 6*. And can I think that Satan hath any care of edifying my people?

7 Thou art a man of knowledge and understanding, why dost thou hear sermons so diligently, seeing thou knowest enough, yea, as much as the Preacher can tell thee? A wicked inference of the Prince of darknesse: for true knowledge empties the heart of pride and presumption, and the more I know, the more I had need bee stirred up to practice, that my stripes bee not the more.

8 Thou art an ignorant man, thou understandest not Sermons, why then dost thou follow them, or read the Scriptures? A wretched conclusion: the more ignorant I am, the more I need use the means of knowledge; the less I understand, the more I had need bee taught, But this ignorance is one of the chief Pillars of Satans kingdom.

Object. *These Preachers agree not among themselves, and therefore I will believe never a one of them.*

Answer. Thou must search for wisdom as for silver, and for understanding as for gold.

9 Thou art a man of good conscience, of much integrity, above other Christians; and if thou beest so, then separate thy self from these mixed companies of godly and prophane, *Come out from among them my people, lest ye partake of their plagues*; separate from their preaching and prayers, from their fellowship and company, from civility and salutation; thou maiest eat their meat, but say not grace with them; pray for them, not with them. Ah, but if my conscience bee good, I must not forsake the fellowship, as the manner of some is, *Heb. 10. 35*, as knowing, that such pure assemblies cannot bee found under the whole cope of heaven.

And if wee would fence our selves against these wicked inferences of Satan, wee must carefully observe these rules. 1 Believe not every Spirit, but prove the spirits, whether they bee of God, 1 *John 4. 1*. as Goldsmiths separate gold and dross, and examine every piece of gold by the touchstone, 1 *Thess. 5. 18*. Try all things. 2 Compare doctrines, and the reasons of them with the Scripture: if a doctrine disagree from any part of the Word, it is erroneous and dangerous; as namely that of the real presence, which impugneth the article of Christs ascension. 3 Hold fast that which is good, 1 *Thess. 5. 18*.
When

πάντα δοκι-
μαίετε.
τὸ καλὸν κα-
τέχετε.

οὐκ ἐλάλει When wee have considered and known truths, wee must with *Mary lay them*
ἐν τῇ καρδίᾳ up in our hearts, to bee ready to serve our use.

Command these stones to bee made bread.]

Wee have considered the scope of Satan in this first temptation; which was,
 1 To impugn the word of the Father, proclaiming Christ his Son. 2 To
 shake the faith of Christ. 3 From consideration of his present estate, to
 bring him to doubt of his Fathers providence. 4 To use an unlawful means
 to relieve himself. Wee have heard also what a dangerous interence hee
 bringeth upon a true ground.

Eight things
 cunningly
 contrived in
 this one sug-
 gestion.

Now wee come to the more special handling of the suggestion it self;
 wherein wee shall see how cunningly Sathan convices it, and how instantly
 hee follows it, implying in these few words; 1 That it is an easy thing: say
 the word, or *Command*, here is no labour: and being so easy, why should
 Christ stick at it? 2 That it is now fit; here is an object ready, here bee
 stones, *these stones*. 3 That it is harmlesse, onely a proof of the power of
 the Son of God, and in reason what should Satan have gained by it? and
 Gods Son cannot sin, nor God bee angry with his Son. 4 That it is a ne-
 cessary thing: is it not necessary for a man that is ready to starve, to eat and
 procure bread? If hee will live, he must eat. 5 That it is a glorious thing, to
 command stones: I say not *Pray* (for by prayer as great things as this have
 been done; the Sea dried, fire turned into water, the Sun staid in his course,
 to stand still, yea and go back) but *command* by thine own proper power.
 6 That it is a work of special use, not onely for the releef of thy self in this
 want, but to satisfy mee; for if thou makest stones bread, I will confess the
 finger of God, and beleeve thy Fathers voice, that thou art the Son of God,
 and accordingly account of thee: and so shall all that shall come to the
 knowledge of this great and extraordinary work. 7 That it is not unrea-
 sonable: to command a few stones to bee made bread, will bee no hurt to a-
 ny man; and if thou wilt not transubstantiate many stones, turn but one
 stone into bread: so it is, *Luke 4.3. Say to this stone that it bee bread*, in the
 singular number; whereas it is probable, that at first hee offered him many, or
 all the stones in the place, which *Matthew* recordeth: if Christ think that
 too much, hee will bee content that hee turn but that one into bread, as *Luke*
 hath it. 8 The Son of God should demean himself as the Son of such a Fa-
 ther, who is heir and Lord of all things: mee thinkes thy estate is not suited to
 thy person; and therefore by this action manifest that which thy estate doth
 not: and if thou doest not, give me leave to doubt of thy person, and take thee
 for an impostor.

Satan ordina-
 rily moveth
 men to turn
 stones into
 bread.

Doct. *It is an ordinary temptation of the Devil to shake the faith of Gods chil-*
dren, to move them to turn stones into bread: For as hee dealt with Christ in
 want, Christ was hungry, and the devil shews him stones, let him turn them
 into bread if hee will: so is it with men who are tempted in like manner,
 if they bee in want: Bread you must have, what need I tell you of so sensi-
 ble a want? and therefore shift for your self, here bee stones, at least one
 stone in time of need, turn it into bread, why to help your self you may use
 a little extraordinary or unwarrantable means. When Satan seduced *Eve*,
 hee perswaded her to turn a stone, or rather an apple into bread: why?
 thou seest how God envies your full happiness, and doest thou beleeve his
 word to bee true? No, no, it is but to keep you from being as Gods, which,
 what an excellent estate it is, you now know not. *Evan* was very hungry
 when hee came from his hunting, and hee must dye if hee turn not a stone
 into bread: and as Satan never goes without his stones, that is, his objects, so
 there was a mess of broath ready, for which prophanely hee sold his birth-
 right: I am almost dead, and what is the birth-right to mee? *Saul* was ex-
 tremely haunted and vexed, and knew not what to do with himself; God was so
 far

far out with him as hee answered him no way: and now hee must get him to another patron, and who is fittest for him, who is gone from God, but the Devil? Hee must now seek a familiar to answer him, 1 Sam. 28. 7. the stone is not far off, there is a Witch at Endor, and hee can eat no bread but from her hands.

There bee two especiall reasons or occasions, whence Satan groundeth and followeth this temptation of turning stones into bread: 1 The avoiding evil. 2 The procuring of some appatent good; both which hee knows our hasty inclination unto.

1. In avoiding troubles hee layeth two snares, and hath two plots: 1 To turn stones into bread, by using some unlawfull means. *Abraham* to save his lite may lye, and entreat *Sarah* so to do. *David*, thou art in danger, flye to *Achish*, play the tool and dissemble, thou seest no way else left, devise a way of safety beyond Gods. *Peter*, thou art now in the midst of thy Masters enemies, if thou turnest not stones into bread, and help thy self by lying, swearing, cursing, and denying thy Master, look for no other than to dye with him. Thou that art a poor man, seest hard times as if thou wert in a Wilderness, and here is nothing but stones, no way but to turn them into bread, thou canst not live if thou dost not lye, or steal, or swear, or be unjust; poverty and danger shall come armed upon thee.

Snares laid by Satan in avoiding our evils.

2 If wee cannot thus help our selves, but the evil continues, then Satan solliciteth us to repine and murmur within our selves, *Psalme 116. 11. I said in my distresse, that all men are liars*, and 31. 22. *I said in my hast, I am cast off*: and this, to bring us to disclaime confidence and waiting upon God any longer; as *Jeheram* said, 2 King. 6. 33. *This evil is from the Lord, and shall I attend any longer upon him?* Thus hee daily shews us our crosses, as so many stones to move us to impatience, and gain from us our affiance in God, that hereby he may both pull and draw us from our strength, and help, and glory from God. Both these are apparent in this dart against Christ.

11. In the purchasing of some apparent good, hee knows the halfe of our unbelieving hearts as well as in the former, and how easily wee are brought to turn stones into bread. In the matter of the world, what a number of men are there of this trade, which we may fitly call the Devils Alchymistry? Some by extortion, usury, and oppression make stones bread; as many Land-Lords just of the Devils lath, that by racking their rents, would have their Tenants get bread out of stones: nay, not so merciful as hee; for no doubt if Christ had made bread of stones, he would have let him eat it; but so will not these, but eat up bread, and sweat, and all. This is called, *bread of violence and oppression*, *Prov. 4. 17.* and because being made of stones it is hard of digestion, it needeth a cup of Wine, which is at hand too: for, *they eat the bread of wickedness, and drink the wine of violence.*

Numbers have learned this trade of the devil to make stones bread.

Others, by deceit and subtilty turn stones into bread, and glory when they can go beyond their brethren, by trickes of wit, or cunning; and this seems to go a step beyond the Devil, who would have Christ turn stones into bread, that is, something into something; but these would turn nothing into bread, but only live by their wits. *Solomon* calls all bread thus cunningly changed, *holm bread*, and *bread of deceit*, which seems sweet in the mouth: but that yee may know whence it comes, hee tells you that for all that, it returns to his former poverty, *Prov. 20. 17. The bread of deceit is sweet to a man, but afterward his mouth is filled with gravel.* Both these the Apostle condemneth, 1 Thess. 4. 6. *Let no man defraudor oppress his brother in any matter; for the Lord is the avenger of all such.*

In procuring health in sicknesse, or helping our selves to recover our losses, hee easily perswades us to Witches, Sorcerers, and to try many unwarrantable conclusions, and enforceth them strongly; perswading us else that we shall miscarry and perish by our own negligence.

Use 1

Satan never
cometh with-
out one stone
or other.

Use 1. This shews us that Satan never comes without stones, that is, objects of his temptations; at least, hee hath one stone, which it hee offer, hee seemeth reasonable. Hee hath not onely a *Bathsheba* for *David*, but every man hath his severall *Bathsheba*, some dear lust or other, which Satan will still be feeding his eyes and senses upon: Nay, as *Mar. 5. 5.* in the parties possessed, hee armed them with stones against themselves, and made them beat themselves with stones; so out of our own scrip hee fetcheth stones against us, hee knoweth the inclination of our wills, the stream of our affections, the constitution of our humours, the predominant desires of our hearts, and accordingly assaulteth us. Nay, not onely in evil things, but in the best of all hee wants not one stone or other against us: Even the tree of life it self (a Sacrament of Gods Covenant of life) will serve his turn; and hee wisheth not *Eve* to eat all the apples on it, but seems very reasonable while hee offers but one. In coming to the Word, and Sacraments, and Prayer, hee is content if a man bring but one stone in his heart, one sin, either hardness of heart, that the seed may fall in stony ground; or unbelief (for how know you that this is the word of God?) or covetousness, which is as thornes to choak all; or malice and envy (for then God will put none of his precious liquor into such a fusty vessel); or wandering thoughts, or dislike of the Preacher, or any other lust (though but one) hee cares for no more.

Wee should therefore never go without our fence in our own houses, or in Gods houses, that wee may escape the danger of this battry. Yea, let us watch Satan in base and despised things, as an apple, or a stone, in idle words, or unfruitful speeches, in the matter of a pin, or any small trifling matter: for even in these things he can get much advantage, and sow discord between the nearest of all, even the husband and wife.

Satan less-
eth men rather
than to want
bread to get it
out of stones.

Use 2. This teacheth us, *That the scope of all Satans proffers, is to make men earthly-minded*: hee cares not how much men be addicted to seek bread, yea, he would have them so eager of bread, as rather than want it, to get it out of stones; for 1 Hee would fill the heart with these base desires, that there might be no room for better. 2 Hee knows, that if hee can make a man a servant to the world, hee cannot serve God: hee cannot serve two Masters commanding such contrary things. 3 Hee knows this runs with nature, and in the channel of our corruption since the fall, to which wee are easily perswaded, and very hardly (if ever) recovered back again. God in his word deals clean contrary, and every where reigneth us in, where Satan spurs us forward: that calls us out of the World, forbids us to seek, that is, immoderately, the bread that perisheth; calleth us to heavenly mindedness; to converse and traffick in heaven: and send our affections above; to seek after Christ the bread of life; to give all diligence to make our election sure; to seek the Kingdome of God. From whence, when wee find our selves strongly set upon this World, with neglect of better things, to scrape and gather bread, and things for the body, wee must labour to espye Satans suggestion in it, together with our own inclinations to swallow down all such temptations, and forthwith to cast our eyes upon such Scriptures as may be back-biasses to our natural motion.

Satan alloweth
his servants
stones for
bread.

Use 3. Note the cold comfort that Satan affords his followers: *when they need bread, hee offers them stones*, as with Christ here, *Matth. 7. 9.* *What man is there among you, that if his Son ask him bread, will give him a stone?* as if hee had said, No Father that loveth his childe, can be so unnatural: but Satan, who cannot but be an unnatural murderer, here for bread offers the Son of God a stone. It is clean otherwise between God and his children: for if *Fathers which are evil, can give good things to their children, much more our heavenly Father giveth good things to them that ask him*, even things according to their need: *For our heavenly father knoweth that ye stand in need of all these things.*

things. If they have need of Christ the bread of life, he gives them this bread of life: If they need the Holy Ghost, hee gives the Holy Ghost to them that ask him, that is, not only beginnings of grace, but increase of it in greater measure, and a comfortable feeling and fruition. If they need temporal mercies, he gives them more than they ask, as *Salomon*, yea above all they are able to ask or think. VVho would not think himself happy to bee Gods favourite rather than stand to the Devils wages, who for bread will reach him stones.

Use 4. The way to get bread, is not at the Devils appointment to turn stones into bread, or use unlawful means; but, 1 To fear and serve the Lord, *Exod. 23. 25.* If thou wilt serve the Lord thy God, he shall bleſs thy bread and thy water: the good land and all the fruits of it were promised to the *Israelites*, so long as they were Homagers to God: no good thing shall be wanting to such, *Psal. 34. 10.* If we serve him, we shall never need turn stones into bread, even as Christ here did not, who refusing Satans offer was refreshed of the Angels.

2 To live in an honest and lawful trade of life painfully: Gods ordinance is, that in the sweat of thy brow thou must get thy bread: the earth brings not forth so naturally now as at first, yet at first *Adam* must Till the ground.

3 In our lawful Calling to depend upon Gods blessing, which maketh rich, leaving all the success to God: and this will make us content with that estate which God maketh our portion by good means.

Verf. 4. *But hee answering said, It is written, Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*

IN this answer of our Saviour repelling the Tempter, four things are to be considered: 1 The manner. 2 The affection, negative, *But.* 3 The matter of it, a testimony of Scripture, *It is written.* 4 The parts of this testimony: 1 Negative: *Man lives not by bread only:* 2 Affirmative, *but by every word that proceedeth out of the mouth of God.*

The manner and quality of the answer appears in the whole answer; that it was 1 A reasonable, 2 A meek, 3 A modest answer.

First, it was a reasonable answer: our Lord did not shake off the Tempter without an answer, though he deserved none; but, to shew that hee did not refuse the motion, of a wilful mind, but upon just ground, he makes him a sufficient answer: whence our Saviour would teach us, that

Doct. *If we be to deal with our most deadly adversaries,* suppose them as malicious as Satan to Christ, yet we must doe nothing, nor speak nothing of a wilful mind, but take the guide of reason, and the ground of conscience with us. For,

1 The will of man not ordered by reason, is like a wilde Colt without a Rider, most untamed and untractable, most hateful to God, and most hurtful to men: and a note of man reserved to the Judgement of the Great Day to be punished, is, to be presumptuous and stand in his own conceit, *2 Pet. 3. 10.*

2 Reasonable men must have reason for their actions at the least: for herein is a difference between the beasts and men, they are lead by sense and appetite, but men by reason, from which if men depart, they degenerate into beasts, being lead with sensuality, *2 Pet. 3. 13.*

3 Our Saviours example carrieth us further, that we should not only be lead by reason in our affairs, but by reason sanctified and renewed, reason directed by the word: and this not only here, but in all his course of life, *Mar. 10. 40.* when he refused the unreasonable request of the Sons of *Zebedee*,
lee

Gods way to get bread, contrary to the Devils, in three things.

Christ: must be reasonable to most reasonable devils. Reasons.

hee gave a just reason, saying, *It is not mine to give, but shall bee given to them for whom it is prepared*: I must not give the chief seats in my Kingdom according to kindred and affection, but according to my Fathers election.

When he rebuked *Peter*, and called him *Satan*, he giveth a reason for such unwonted sharpnes; *For thou art an offence unto me, thou savourest not the things of God*, thou wouldest hinder mans Redemption, and *Satan* could have done no more, *Matth. 16. 23. Acts 1. 7.* when the Disciples would know of Christ at his ascension, when he would restore the Kingdom to *Israel*, he denies their request, and gives a reason, *It is not for you to know this, my father hath put times and seasons in his own power*: yee have another task, to bee witnesses to me, &c. intend this, look to your Apostleship.

Use. This reproves the forwardnes and unreasonable wilfulness of men, and especially in their dealings with their adversaries, taking violent courtes, not respecting conscience, religion, nor reason it self, but standing upon their will, and saying, *This I will doe*, let see who shall hinder me, and let him undo it if he can. Now perfwade this man, Oh, but let not passion guide you, but shew your self a man, cast away this impotent and womanish reason, to such as are brutishly destitute of reason, I will because I will; No, hee is an enemy to all your perswasion, his will out-runs his wit and reason, his lust is his law, his conscience, and his religion. But if any thing can reclaime such a man, if he be not rather an Heathen than a Christian, let him see Christs example here before him, who would not be wilful without reason to the Devil himself in a most devillish motion; and wilt thou to thy brother, to thy neighbour, yea to thy wife, children? &c. Either let thy self to walk in thy Lords steps, or get thee another Master.

Five reasons of
Christs meek-
ness to Satan.

Secondly, this answer of Christ was a most meek answer. Christ was omnipotent, able with a beck to have confounded the Devil; hee might by his power have driven him back to Hell, and made him actually know and confesse he was the Son of God; but he would not for sundry reasons:

Christians must
overcome ad-
versaries rather
by patience
than by power.

1 To teach us, that (as he did) we must rather overcome Satan by humility and patience, than by power; as Christ obtained his full victory not by majesty, but by abasement and passion.

2 To teach us, that when wee suffer indignity and wrong of evil men, as Christ here of the evil one, wee should rather turn our selves to Doctrin, and convincing them by the Word, than to revenge: so did Christ.

3 That we might hence know the power of the Word of God, a part of our spiritual armour, even the sword of the Spirit, put into our hands by God to slay and vanquish him by: for the whole Combate of Christ was exemplary, may hee sustains here our person, and wields our weapon for us.

4 Christs humility and meekness was now a fitter weapon than power and glory, in two respects: 1 To the greater vexation of the adversary, who thought himself so strong and cunning, as no flesh was ever yet able to resist him, only he knew God had him in chains; but now he is foyled by the seed of the Woman, by the wisdom and weakness of Christ as man, and not by his Divine power as God. 2 Christs meekness lets him goe on, and pass thorough all his temptations, to his greater and utter overthrow and silence: for if Christ by his Divine power had cut him short at the first, hee would have said, that God fearing his weakness would not suffer him to be tempted, or not to abide in temptation: Now his mouth is shut, Christ the Son of man foyle him.

5 To comfort us: 1 By shewing us that there is something else besides Divine power, to overcome all hellish and Satanicall power withall: for else
we

wee that want divine power, and are weaker than water, could have small comfort: but now wee see Satan may bee overcome of weak men, by the means that Christ used, as fasting, prayer, and the Word of God. 3 By perswading us, that if Christ in his humility and abasement could encounter and foil Satan, much more can hee now help us, being in his glory and exaltation. If hee can rescue us out of the mouth of the roaring Lyon, when himselfe is as a Lamb before the shearer, much more when hee shall shew himselfe the mighty Lyon of the Tribe of *Judah*. Hence note, that

Doct. *Christ cut not Satan here so short as hee did sundry wicked men, nay, as hee did some of his beloved Disciples.* Peter, how sharply was hee checked for dissuading Christ from *Jerusalem*? and *Joh. 21. 21.* when hee asked curiously concerning *John*, what hee should do; Christ said, *What is that to thee?* so he might have said to Satan, what is that to thee, whether I be the Son of God, or no? but hee doth not.

Christ not so rough with Satan as with some wicked men, nor as with some of his dear Disciples.
Reasons.

1 Not because hee loves his Disciples and Gods Children worse than Satan, but because the Devil and wicked ones must bee let go on to the height of impiety, as Satan here: and *Judas*, how patiently did Christ bear him all the while; yea at his apprehension calling him friend? they go on to confusion without check or bands almost in their life and death: But he will take up his children in the beginning, they must not bee let run too far, as good Parents reclaim their children timely.

2 God declares his power in taking the wicked at the height, as *Pharaoh*, *Rom. 9. 17.* *For thou cause have I stirred thee up, that I might shew my power in thee, and that my Name might be declared to all the world:* if *Pharaoh* had been taken at the first, the Lord had never had such glory of his overthrow.

3 The Lord hereby declares his long patience to vessels of wrath, *Rom. 9. 22.* all which bountifullnesse and patience, because they abuse, and are not lead to repentance by it, they are excuseless, and condemned justly, as having heaped coals of wrath on their own heads. Who could so long have indured *Pharaoh*, but patience it self?

4 The Lord hereby declares the riches of his glory upon vessels of mercy, whom hee hath prepared to glory, *Rom. 9. 23.* for as hee hath prepared them, that is, decreed to glorify them, so hee daily prepares them to glorious uses, as wee do our vessels by rubbing and scouring, separating corruption from them, and the rust of sin by his rough handling them, judging them in the world, not to condemn them with the world.

Use 1. If the Lord bee not so quick with thee in his corrections as with others, thou hadst need bee the quicker with thy self to judge thy self, and see what estate thou standest in, that thou bee not in the upper staires and room of sin. Take heed of thy self, when God lets thee alone to thy self. *The greatest judgement of all, is, not to be judged at all.* When a man hath cast off his Son, and lets him run his own riotous waies, as careless what becomes of him, it is a certain sign hee shall never enjoy his Land: so is it with God, and the sinner pacing on without controul in his sin.

The greatest judgement of all, not to be judged at all.

Use 2. If Christ bee thus meek and patient with Satan himself, and God use to great patience to vessels of wrath, this commendeth unto us the grace of meeknesse towards our brethren much more. 1 This is the Commandement of our Saviour, who was a special School-master of meeknesse, *Learn of mee, for I am lowly and meek:* Hee was herein testified to bee the Son of God, because the Spirit descended on him in the likeness of a meek and harmless Dove: and thus wee must testify our selves the Sons and children of God, by the lighting of the same Spirit of meeknesse upon us, *Gal. 6. 2.* 2 A meek spirit is much set by of God, and preserveth peace with men, by soft answers, and readines to forgive and pass by offences.

Use 3. This reproves men of a fiery and furious disposition, men as meek as rough *Esau*; right *Ismaels*, their hand is against every man, and every mans hand against them; like *Lamech*, who if hee bee provoked, will revenge a word with a blow, a scott with a stab. But others, let them alone, offend them not, you shall have them meek enough, tractable enough: but move such a one but a little by a word, or the least neglect as may bee, Oh he is presently as meek as *David* at *Nabals* churlish answer, hee will kill and slay, even all, presently in his hot blood. But is this Christian meekness, to bee so boisterous like a sackmain wind, which thy self scarce knows whence it is, or whither it tends? no; but a brutish meekness; for even the beasts will scarce stir unprovoked; nay, wee say the Devil is good so long as hee is pleased; and thou art good no longer. But thou that art so impatient, and thus betrayest thy meekness towards thy brother, what wouldest thou do, if thou hadst the Devil in hand, as Christ had here? Also this makes against railers and scoffers of others: for Christ railed not on the Devil himself, nor would overcome him otherwise than by humility.

Christ's answer
most modest.

Thirdly, This Answer of Christ was a most modest answer. Satan would have him confesse himself the Son of God, this hee denyeth not, nor yet affirmeth, but modestly acknowledgeth himself a man, *Man liveth not by bread alone*. The like wee may note elsewhere, being called to his confession before the Goyetnoans; *If hee were the King of the Jews*, *Matth. 27.11*. *If hee were the Christ*, *Luke 22.67*. *If hee were the Son of God*; hee did not directly affirm it, but either, *Thou sayest it*, or, *ye say that I am*, not denying, but modestly assenting; and ordinarily hee called himself the son of man, not the Son of God: teaching us by his example, when wee speak of our selves, to speak modestly. *Paul* being to speak of great things of himself, speaketh all in anothers person, *2 Cor. 12.2*. *I know a man in Christ above fourteen years ago*, &c. taken into Paradise, &c. and *John*, speaking of himself, saith, *And when Jesus saw his mother, and the Disciple whom hee loved*: and, *who leaned on Jesus at supper*, chap. 19. 26.

Note.

Alas! how far are wee degenerate from this our pattern, who if wee bee but the sons of mean men, we will stand upon it much more than Christ did upon being the Son of God? we will pride it out, and ruffle, and brag, and bear our selves upon our ancestors, if they bee steps but one step above the lowest: Christ, when hee had good occasion, would not scarce profess himself the Son of God, being of another manner of spirit than that which breathed out that brag in the temptation afterward, *All these will I give thee*.

II. Now to come to the second point in the answer, namely, the affection,

But Jesus answered, and said,

The conjunction disjunctive sheweth our Saviours disagreement from Satan, and that his Answer is negative to the temptation: for although Christ both might by that miracle of turning stones into bread, have shewed himself the Son of God; and now needed bread being hungry, yet hee would not yeeld to Satan.

Quest. But seeing Christ, who as God could have turned stones into sons of *Abraham*, could much more turn stones into bread, so easily by his word (for if hee had spoken to the stones, as Satan desired, certainly they would have had ears to hear him) why would hee not do it? what hurt had it been?

Why Christ
who could turn
stones into
bread would
not have yeelded

Answer. 1 Miracles must confirm faith in Believers unto salvation, *John 2. 11*. but Christ knew the Devil could not believe, if hee had all the miracles in the World. Besides, hee had even now heard the Fathers voice, testifying Jesus his beloved Son; and Christ knew, if hee would not believe the

the Fathers voice, he would not belevee for the Sons miracles.

2 Christ would not by this miracle give the least suspicion, that either he distrusted his fathers seasonable providence, or that he would depend for his preservation upon the means, but upon his Fathers word: hee was in his fathers work, and lead by the Spirit into the wilderness, and therefore knew he should not want necessities.

3 It was an unreasonable motion, it was now a time of humiliation, of temptation, of affliction, wherein it was fit to avoid all shew of ostentation, which was the scope of the temptation: for Satan would onely have him to shew what hee could do for a need, for a vaunt of his power. Now in a time of serious humiliation to advance himself by a miracle, had been as seasonable as Snow in harvest.

4 Christ would not give the least credit to Satan, nor do any thing at his desire, were it good and profitable which hee suggested: for his end and issue is ever wicked and devillish: yea, hee would shew, how he contemned the will of the Tempter; for hee is not overcome, unless hee be contemned.

5 Christ Jesus being the wisdom of his Father, well knew, that Satan grossly dissembled with him: for hee spake as if hee wished well unto him, and would have his hunger satisfied: but could hee indeed respect the releef of Christ? did hee desire Christs preservation and welfare? knew hee not that hee was the promised seed, that must break his head, and destroy his works? and therefore seeing Christ knew, that Satan must needs seek his destruction in all his attempts, hee had just cause to yeeld to none of them all, though they seemed never so beneficial.

In that Christ here would not make his Divinity known to Satan, neither by word nor miracle, wee may note, that

Doct. *Christ will not purposely make himself known to such as hee knows will make no right use of him.* Luke 23. 8. *When Herod saw Jesus, hee was exceedingly glad: for hee had heard many things of him, and hoped to have seen some miracle:* But Christ would not work any sign in his presence, because hee had wrought workes enough already to prove him the Son of God: neither was it fit to prostitute the power of God, to the pleasure of a vain man, who would have made no right use of it. *Matth. 12. 39. This evil and wicked Generation seeketh a sign, and none shall be given them save the sign of the Prophet Jonah?* Why? had they not infinite signes, and miracles both then and afterwards? Yes, but they had none such as they would have: for they would have some extraordinary sign, as *Mat. 16. 1. Master, shew us a sign from heaven:* as if they had said, Either cause the Sun to stand still or go back, as in *Joshuabs* and *Hezekiab*s daies, or the Moon to stand, as in *Ajalon*, or call for an extraordinary tempest of thunder and rain, as *Samuel* did, which made all the people to fear the Lord and *Samuel* exceedingly, *1 Sam. 12. 18.* or call for fire from heaven, as *Elijab* did. These and the like they thought befitting men of God: as for turning water into wine, restoring of sight and legs, &c. those they saw little power in.

Christ revealeth himself only to such as make right use of him.

But why would not our Saviour give them such a sign as they desired? Surely hee had just reason, the same in this our doctrine; for they did not desire it for a good end, but (as *Luke* saith expressly) *to tempt him*: not to help their infirmity, but to feed their curiosity: neither to increase and strengthen faith, but to nourish their infidelity. For had that been their end, had they not beside the doctrine of the Prophets, and the fulfilling of the promises, the blessed Doctrine of the son of God, of whom some of themselves said, *Never man spake like him;* and for the confirmation of that, many and mighty powerful miracles, which were signs from heaven, shewing that hee was from heaven? And yet for all this they beleevd not.

So *Matth. 27. 48.* the High Priests, Scribes, and Pharisees said. *If hee bee the King of the Jews, let him come down from the Croffe, and wee will belevee him.* No doubt, Christ could, but hee would not; not onely because it was an hour of darknesse; but because hee knew they would never have beleevved him, *Psal. 22. 21, 23.* I will declare thy name to my brethren, to the seed of Jacob, to Israel.

Reason.

1. This practice of Christ is answerable to his precept, *Matth. 7. 6.* *Cast not holy things to doggs*, nor pearls before swine. By *holy things* and *pearls*, are meant the things of Gods Kingdom, Christ and his merites, &c. so called, both to shew the excellency of them in themselves, being above *all pearls*, *Prov. 3. 14.* as also our duty, to prize and lock them up in our hearts, and keep them (as we doe our pearls) safely in our memories. By *Doggs* and *Hoggs*, are meant malicious and obstinate enemies, convicted of enmity against Gods Word, of whose amendment there is little hope: every man naturally is an enemy to God and his Word, and so a dogg and a swine; as Christ called the Heathens and Gentiles, *It is not lawfull to take the childrens bread, and cast it to doggs.* Now to such as these we must preach and offer the Sacraments, yea Christ offered himself and came to call sinners: but when his Word and Miracles were rejected, and himself evil intreated, as among the Pharisees, then saith Christ, *Let them alone*, they are blind leaders of the blind.

2. Christ shews himself unto none but such as he loveth, and love him, *Joh. 14. 21.* and this was the ground of Judas his speech, *Lord, what is the cause, that thou wilt shew thy self to me, and not to the world?* the world sees him not; for none seeth him but to whom he sheweth himself; and he sheweth himself to none but such as love him; and none love him, but such as love his word, and keep it, *vers. 23.*

3. This was one cause, why Christ spake so many things in Parables, that such as would be blind might not see; and such as would not make a right use of his holy doctrine, might not understand, *Matth. 13. 13.* For many that heard them, let them goe without further question in a careless manner, whereas the Disciples of Christ inquired of him his meaning, and one learned of another; and so that which for the difficulty drave others away, became in this manner of teaching, much more easie and familiar, yea much more perspicuous and clear than any other.

4. Never could extraordinary means, convert such as beleevved not the word, the ordinary means: and therefore Christ never or seldome gratified the Scribes and Pharisees with Miracles or extraordinary means. because they resisted his Doctrine, Person, and Works: or if any wicked men saw any of his mighty Works and Miracles, they saw not himself in them; as *Pharaoh*, what a number of Miracles saw he? yet he was never the better, he would not acknowledge God nor his servants: and in the Wilderness, they who saw Miracles every day and moment, yet not beleevving the Word of God in them, were never the better; the arm of the Lord was not made bare unto them.

Vs 1. Ignorant persons, that know not Christ, nor desire to know him, are in a wofull estate, being such as Christ counts unworthy to reveal himself unto: and therefore he either keeps the means from them, or leaves them without grace to make an holy use of them.

Vs 2. In worse case are they that have the means, and yet no tast of them, no reformation by them: their covetousness, their pride, their drunkenness and uncleanness will not be left; as many that come to Church to hear the Word, and receive the Sacraments, and yet are no better than Doggs and Swine, and altogether unreformed in their lives and courses. Some draw the Word of God into question, and would be taught by Angels, or Miracles, as

Satan

Numbers of
men to whom
Christ never
revealeth him-
self,

Satan here : but Christ will not make himself known to them no more than to him : to faith *Abraham* to *Dives* in Heil, when he denied his request, They have *Moses* and the *Prophets*, if they will not beleve them, neither would they beleve if one should rise from the dead. Some are resolved to live as they list, let the Preachers say what they can : whereas he that is in Christ, to whom he reveals himself, is a new Creature : for Christ speaks to the heart, not to the ear only.

Others say, they are decreed to life or death, and therefore, doe what they can, they cannot change Gods mind, and hence never goe about to change themselves : But, had Christ shewed himself to these, he would have directed them to the means of saving knowledge, namely to the Scriptures which testify of him, *Joh. 5. 39.* and to faith, which unites to him, and to the fruits of faith, which testify the truth of it, to his glory and their comfort. Others will be saved by faith alone, and by a profession of the Gospel, and so neglect the works which justify it, and the power of godliness : whereas, if Christ in the Ministry had revealed himself to such, he had quickned their faith, and not left it as a Carkas : for faith without works is dead. Others, poor simple people, will be saved by mercy alone, and never labour for knowledge, faith, or true feeling of their own estate, and care not how sin abound, that mercy may abound much more : But, had Christ met with them, hee would let them see their misery in the causes and effects, and teach them to hunger after mercy in the means, and having obtained it, to goe and sin no more, lest a worse thing follow.

Others, disclaiming the doctrine of mortification, and self-denial, therefore dislike the VVord as too straight a Doctrine, stripping them of their pleasures and profits : and hence some hold on in their lusts, some return with the Swine to their wallowing in the mire, they cannot dye to sin, they cannot live without laughter, mirth, and sports : Whereas, had Christ revealed himself unto them, he would have taught them, that his yoke is an easier yoke than the yoke of sin, and that there is no sound comfort but in mortified affections and actions.

Vse 3. VVhosoever would have Christ reveal himself fully unto him, must labour to be thus qualified : 1 He must be humble : for he teacheth the humble in his ways, *Psal. 25. 9.* but the proud hee sends empty away ; as rain makes vallies fruitful, but falls off the mountains, which are therefore barren. 2 He must long and desire to meet Christ in his Ordinances : for Christ is the scope of the VVord and Sacraments : therefore desire to know nothing but Christ Crucified ; goe to the tents of Shepherds where he hath told thee thou shalt meet him. And this desire, if it be sincere, will vent it self in earnest prayer, to be taught of God, *Teach me thy statutes, O open mine eyes,* that I may see the wonderful things of thy Law. And it hath a promise to be answered, *Joh. 14. 21.* I will love him, and shew my own self to him. 3 Hee must have a conscionable indeavour and industry to obey that part of Gods will, which he revealeth unto him, *Joh. 7. 17.* If any man will doe his will, he shall know whether the doctrine be from God or no.

III. The third part in the answer is the matter of it, a testimony of Scripture, *It is written.*]

Christ might have oppressed the Devil by his Divine power, but being as man to be tempted, he would as man overcome. 1 To magnifie mans nature. 2 To torment Satan the more : and 3 To teach us how to overcome him. And by this his practice he gives to understand, that,

Doct. 1. *The word written is a chief part of our spiritual armour to foil Satan* by ; yea indeed the principal weapon of our spiritual warfare is the VVord of God.

The Word is principal weapon of our spiritual warfare, Reason.

1 *Ephes. 6. 17.* Take unto you the sword of the Spirit, which is the VVord

of God : and therefore, as a *sword*, it serves 1 To defend us : 2 To wound Satan : 3 To cut asunder all his temptations : so it did serve Christ here. Neither is it a Carnal weapon, but the *sword of the Spirit*, that is, a Spiritual weapon as the fight is spiritual, not made by man, but tempered, framed, sharpened, and put into our hands by the Spirit of God himself : for whose Word else is it? or whence hath it power but from Gods Spirit? *Revel. 1. 16.* It is called the two-edged sword, which goeth out of the mouth of Christ : because it is sharp and piercing, to wound all his enemies : it pierceth to the very bones and marrow. VVith this sword he slayes the wicked, *Isa. 11. 4.* with this he visits *Leviathan*, and slayes the Dragon, that is, the mightiest enemies of his Church, *Isa. 27. 1.* with this sword he consumes Antichrist, *2 Thess. 2. 8.* and with this sword he toys the Devil here : with the same he slayes corruptions, and Satanical temptations in the hearts of his own children.

2 This part of our armour was signified by the *Shields* wherewith *Salomons* Temple was hanged, *Cant. 4. 4.* and by the *smooth stones*, whereby *David* smote the *Philistim*, *1 Sam. 17. 40.* here the Sons of *David*, and *David*s Lord, smites the *Goliath* of Hell with a deadly wound : *Saul*s Armour is here refused, worldly weapons, wisdom, and subtilty, and one stone is taken from the fountaines of holy Scripture, out of the bag of his holy memory, and by it Satan falls. Yea, it is the armory of the Church, whence all other parts of Christian armour are to bee had.

3 All the contention and fight of Satan, is to fasten some error and falsehood upon us : now therefore the onely fence from error, is to bee girded with the girdle of truth : now the title of truth is often given to the word of God, *Psal. 19. 10.* *The judgements of the Lord are truth* : and *Job. 17. 17.* *Thy Word is truth* : to shew, that so long as wee hold to the word, wee are sufficiently armed against all falshood and error, both in judgement and practice. And the like may bee concluded from that it is called light, discovering and chasing before it all mists and darknes.

4 The Word is a *complete armour*, covers every part of the soul, gives fence, and direction to the minde, understandings, memory, thoughts, all the affections, and all the faculties of the soul : it covers every part and member of the body, teacheth the eye to look, the ear to hear, the tongue to speak, the feet to walk : It directs us in all our conversation and actions of life towards God and men, even to all conditions of men, superiours, equals, interiours, poor and rich : further, it guideth us in all conditions of life, in all times, in all places, in all ages, prescribing rules to children and men, young and old : in all exercise and use of things indifferent, as meat, drink, apparel, recreation : in a word, in all things concerning this life, or the life to come. So as here is a sufficient defence for all occasions.

5 Never did any man receive any hurt from Satan, or his own corruptions, or from this evil world, but either because hee did not draw out this sword, or did not rightly use it. What other was the cause of the deadly wound of our first Parents, and ours in them, but that they drew not out this sword of Gods word, but suffered the Serpent to wring it out of their hands? How could *Peter* have been so greivously wounded in the High Priests Hall, but that hee forgot the word of Christ, which had admonished him of it, the power of which was such, as it healed his wound as easily as it had done *Maleus* his ear, which hee had struck off; and therefore wanted no power to have preserved him, if he had remembered it? What a fearful wound befell *Lets* wife, because shee cast off this armour, and forgate the Word, charging her shee should not look back? The like of *Solomon*, all his wisdom could not fence him if hee cast off the word of God, which had charged him not to meddle with out-landish wives; but neglecting that, must fall by them.

Vse 1. This is a confutation of Romish Teachers, who disarm men of the Scriptures, and wring this special weapon out of the peoples hands: common people may not have the Scripture in their vulgar tongue; for this (saith *Harding*) is heretical. But this place is sufficient to prove the contrary: whence I conclude thus: The weapons whereby people are fenced from Satans temptations, are not to bee taken from them; but the scriptures are the weapons of defence against Satans temptations: and again, if all the common people bee assaulted and wounded, and all have to do with Satan, then all have need of this fence and cover against this most capital and deadly enemy: But the assault is made against all, and Satan seeks without exception whom hee may devour; and therefore all without exception need the fence of the Scriptures. And further, whosoever turn the people naked unto all Satans temptations, and disarm them so as they cannot but bee overcome, are guilty of all the wickedness of the people, to which Satan draws them; and also of their destruction, unto which they be drawn: But Popish Teachers by destituting the people of the Scriptures, turn them naked into temptation, and disarm them; and therefore are guilty of their sin and damnation.

But this practice of theirs is, 1 *Against the Scriptures*: for God would therefore have the scriptures written, and commended to men in their own Language, not onely for the learned, but unlearned also, that it might bee familiar to all sorts of men, *Deut. 31.11.12. Thou shalt read the words of this Law before all Israel, that they may hear it, and learn to fear the Lord:* and hee names their men, and women, children, and strangers.

This practice, 1
against the
scriptures.

Object. But this belongs to the Jews alone.

Answer. No, The reason is perpetual, all of all ages must fear the Lord, and therefore have the means, the word of God, *Jerem. 36.6. Jeremy commanded Baruch to read the word of the Lord, in the hearing of all Judah, and in the audience of the people. Joh. 5.39. Search the scriptures.*

Object. Christ spake to the learned, the Scribes and Pharisees.

Answer. But the reason of the precept belongs to all, who desire life eternal, *Col. 3.16. Let the word of God dwell plentifully in you: and 1.v.9. hee prayeth they may be filled with the knowledge of the will of God, in all wisdom, and spiritual understanding:* now all the *Colossians* were not Clergy-men. And how doth the Lord encourage all his people to understand and obey the words of the Law? *Deut. 4.6. Onely this people is wise, and of understanding, &c.*

2 *It is against the example of Christ and the Apostles*: Christ taught in a known tongue, so the Apostles were indued with divers Tongues to preach to every Nation in their own Tongue, and all the writers of holy scriptures did write them in the tongue best known, most vulgar and common, whereby it might more easily come to every ones knowledge: for whatsoever was written, was written for our learning, that wee by patience and consolation of the scriptures might have hope: so our Saviour saith, *These things are written, that yee might believe:* so as whosoever must have faith, hope, patience, comfort, must bee acquainted with the scriptures: and if these be entailed onely to learned men, so may they.

2 Against the
example of
Christ and his
Apostles.

Rom 15.4

3 *It is against common sense*, and as if one should advise another who is to meet his enemy in the field, that if hee would drive away his enemy and get the victory; hee must lay down his weapon, or leave it behind him.

3 Against
common sense.

Object. But the Popish Doctors put other weapons into their hands to fight with, as crosses, holy-water, charmes, and conjurations, wherewith the ruder sort yet content themselves.

Answer. These are weapons of the Devils own forging; the *Leviathan* of Hell accounts of these spears but as straw, and laughs at them: as if a man being

being

being to encounter a most furious and turnishe enemy, should cover himself with a cob-web, and think hee were well furnished: No, no, Satan puts these into mens hands, to keep them from the word, which is the only charm, the only crosse, the only hallowed water, that can conjure him, which our Lord by his blessed example hath taught us to use.

4 Against the
Fathers.
Ad Volusianum
Epi. 1.
Contra Valent.
lib. 1. cap. 12.

4 It is against the Antient Fathers: *Augustine* saith, *Demi in Scripturis quasi amicum familiaris loquitur ad cor doctorem & indoctorem*: The Lord in the Scripture speaketh familiarly to the conscience of the learned and unlearned. *Irenaeus* saith, *Hac omnia contulit eis Scripturarum Dei ignorantia*: The Valentini-ans fell into all their heresies through their ignorance of the scriptures: But how should Papiſts beleeve *Irenaeus*, when they will not beleeve the Son of God, who tells the Sadduces, that they erred because they knew not the scriptures? *Chrysostome* hath these words, *Audite quosquos estis mundani, & uxoris praefecti ac liberis, quemadmodum vobis Apostolus Paulus precipiat legere scripturas, idque non simpliciter, neque obiter, sed magna cum diligentia*, and again, *Audite omnes seculares, comparate vobis biblia, anime pharmaca*. And *Hieroms* gloſs is good: *Hic ostenditur (saith hee) verbum Christi non sufficienter, sed abundanter Laicos habere debere, & se invicem docere vel monere*. Lastly, *Origen* shews his judgement in this affectionate speech, *Vtinam omnes faceremus illud quod scriptum est, scrutamini scripturas*: Ob that wee would all do as it is written, search the scriptures.

Ad Coloss.
hom. 9.

In Epist. ad
Coloss. cap. 3.
v. 16.
In Iſaiah. 1.

5 Against lear-
ned Papiſts
themselves.

5 It is against the Popish writers themselves. *Cajetan*, a very ingenious man, and a great scholar, saith, *Hinc discamus arma nostra esse sacras scripturas, Let us take this for a good lesson, that the holy scriptures are our onely weapons*. *Diaz* a Portugal Fryer saith, That as *Laban* in the night deceived *Jacob*, by giving him instead of fair *Rachel*, blear-eyed *Leah*; so Satan deceives us in the night of ignorance, with vain traditions for divine Scripture. Yea, and *Bernard* himself, whom *Harding* brings in as a favourer of his cause herein, saith, That at *Bethlehem* the common people sang Psalms and Hallelujahs, yea, in the fields as they were plowing and mowing, &c.

By all this wee conclude with our Saviour, *Job. 3. 20. They do evil, and therefore they hate the light*: They have a long time deceived the World, by holding it in ignorance, a principal pillar of their Religion; and labour still to hold it in blindness, dealing no otherwise than the Philistims dealt with the Israelites, *1 Sam. 13. 19.* who to hold them in base bondage and servitude, took all their weapons from them, and left them not a Smith in *Israel*, lest they should get weapons, and so get from under their power.

Use 2. If the word of God bee a principal part of our spiritual armour, then ought we alwaies to have the Scriptures in a readines; not onely the Bibles in our houses (which many have not, who have their corslets hanging by the wals) but put on upon us, *Eph. 6. 17.* and that is, when by diligent reading, hearing, meditating, and study of it, but especially by earnest prayer, that God would open our understandings to see his good pleasure in it; wee have attained such skill, as wee can wisely shape an answer to the nature and quality of any temptation.

Alas, how lamentable is their estate, that regard not the sound knowledge of the Word, but content themselves in their ignorance, whereby Satan holds them under the power of darknesse? for impossible it is, till men come to know the truth, that ever they should come out of the snare of the devil, and to amendment: see *1 Tim. 2. 25, 26.* Many spend their daies in reading fables, or profane Histories, or cannot tell how to pass their time, but by taking in hand the Devils books and bones, (as one calleth them) cards and dice, or some other unwarrantable exercise; all which give Satan more power over them. But the armour of proof, against Satan and their own corrup-

ruption,

ruption, which is the Word of God, lies in the book untouched, untossed, as if men were at league not to disturb Satan at all, but let him blind them, bind them, and lead them at his pleasure. Others will defy and spit at Satans name, but they have no word against him, but do as a foolish and inconsiderate person, that will quarrel with a man of might, and deteye him, as though hee could make his party good, but being without any weapon, carries away the blows, the smart of which makes him feel his folly, which formerly he could not see.

Others are enemies to such, as would teach them the use of this weapon: men of valour and strength will pay liberally such as take pains with them, to teach them the skill of their weapon, and willingly take their directions: but such cowards a number are in this field, that as they dare not look an enemy in the face, so have they resolved, never shall weapon come in their hands; they are enemies to such as would furnish them. Others would fight with Satan, and with the Word, but in the wicked abuse of it, making charms and exorcisms of sundry words of scripture, highly taking Gods name in vain: some write the Lords prayer in Hebrew, Greek, and Latine: some the words of some of the Gospels; some the names of God and Christ: But all this is forcery and Magick, and a fighting for the Devil, yea, a shooting in his own bow. Others will have the Scriptures to resist with, but they bee not ready nor at hand, they bear many blows before they can recover their weapons: when they get a Scripture against him, for want of exercise and experience it is but as a sword in a childs hand, who can neither well help himself, nor yet much hurt another more than hee is like to hurt himself.

Doct. 3 *Then the word of God is used aright, when a man hath skill thereby to cut off temptations, and contain himself in his duty: Psal. 119. 11. I have hid thy promise in my heart; that I might not sin against thee: Prov. 2. 10, 11, 12. When Wisdom (that is, Gods Word) overruleth into thy heart, and knowledge enlighteneth thy soul, thou shalt counsel preserve thee, and understanding shall keep thee, and deliver thee from the evil way, and from the man that speaketh froward things.* The right skill of Gods word, is to cut off temptations by it.

1 The Word of God is the Law of God: now what is the use of a Law, Reasons. but to keep a man within the bounds of godly life? then he lives according to the Law, when hee saith, I must, or must not do such a thing, because the Law willeth mee so: so hee is a good Christian, that can say, I must do this, because Gods Word commandeth it; or not do it, because it forbiddeth mee.

2 It is called, *A light to our feet, and a Lantern to our path*: now what is the use of light, but to shew a man the right way, and direct him to avoid the wrong, and keep him from falling?

3 It is called the Oracle of testimony of God, wherein hee testifieth what hee alloweth, and what not: and then wee use it aright, when wee straiten all our paths according to this rule.

Use 1. Therefore let us keep us to Scriptures in all Satans temptations; whereof wee may say as David said of Goliaths sword, 1 Sam. 17. 9. Oh give mee that, there is none to thee: put off all Saranical suggestions with, *It is written.* Now it will not bee amiss, to shew in some instances how a Christian may by the Word furnish himself, and cut off by this Sword every temptation, though Satan bee never so instant in tempting him.

These instances are four: 1 Temptations to despair: 2 To presumption, or prophaneesse: 3 To pride and ambition: 4 To injustice and wrong.

1 *Temptations to despair*, Satan overthrowes many who want this Word
of

In temptations of the Spirit, by these motions which wee must by it resist.

to despair, how
the word sen-
tence,

Object. 1. *What hast thou done with God, or God with thee? how is thy Father as thou professest? seest thou not his hand against thee, yea, his wrath upon thee?*

Ans. Yet it is written, that even when the whole wrath of God (such as I cannot bear, if I had all created strength) was laid upon Christ, hee remained the dear Son of God, and could say, *My God, my God;* and Rom. 5.8. God setteth out his love towards us, seeing that while wee were yet sinners, Christ dyed for us, much more now, being justified by his blood, shall wee be saved from wrath.

Obj. 2. *Satan being thou put off, goeth on, and saith, Thy sins are infinite in weight and number, thy debt is above ten thousand talents, how can God save thee? thou hast not a farthing to pay: what? is it justice, thinkest thou, for God to remit so many sins without satisfaction?*

Ans. It is written, Isa. 43. 25. I, even I am he that puts away thy sins for mine own names sake, and not remember thine iniquities for ever: and again, Where sin hath abounded, grace hath abounded much more: and the Parable saith, that the Master forgave all the debt to the hopelesse Servant.

Obj. 3. *Well, if thou hast thy sins forgiven thee, where is thy joy and peace of reconciliation? the Kingdom of God is peace and joy, but alas poor fellow! thou art pensive and melancholy, and God hath left thee without comfort.*

Ans. It is written, Psal. 97. 11. that light is sown to the righteous, and joy to the upright of heart: and, they that sow in tears, shall reap in joy.

Obj. 4. *What speakest thou of joy? why, thy cross is intolerable, sickness and diseases eat thee up, poverty pincheth thee, and reproach every where meets thee.*

Ans. But it is written, Heb. 12. 6. whom he loves, he chastens: and that no man knows love or hatred by all that is before him, Eccles. 9. 2.

Obj. 5. *Thine are tedious afflictions, durable and lasting ones, thou hast prayed thrice, yea a long time to have them removed, and art never the better: why wilt thou go on, and still lose all thy labour? why, thou knowest not, whether, or when thou shalt be heard?*

Ans. It is written, Psal. 50. 15. Call upon me in the time of trouble, and I will hear thee, and deliver thee: and Hab. 2. 3. If the vision stay, wait: for it shall surely come, and shall not stay: and, The just shall live by faith: and, He that beleeveeth, maketh not haste.

Obj. 6. *But wert thou not better to goe to this wise man, or that cunning woman? thou shouldst quickly recover thy health, or stolen money, or things that are lost: thy loss is great, and thou must use means for thine own.*

Ans. It is written, Levit. 20. 6. If any turn after such as work with Spirits, or after South-sayers, to goe a whoring after them, I will set my face against such a person, and will cut him off from among his people: and it is written, that Saul was cast off for this practice.

II. The second sort of instances, is in motions to presumption or prophaneity.

Word cutteth
off temptations
to presumption.

Obj. 1. *But it is in vain to serve the Lord, and what profit is there in his ways? the worse the man is, the better is his estate; and the more godly, the more crossed in the world.*

Ans. It is written, It shall be well with them that fear the Lord; not so to the wicked: and again, that the light of the ungodly shall be put out, when the light of the godly shall rise brighter until perfect day: and the end of the just is peace.

Obj. 2. *What need so much fear of Condemnation, seeing there is no condemnation to them that are in Christ Jesus?*

Ans.

Ans. It is written, that such must walk after the Spirit, and not after the flesh: and, that such must work out their Salvation in fear and trembling.

Obj. 3. But if thou beest predestinate, what needest thou care? and if thou beest not, all thy care will not avail thee.

Ans. It is written, that I must study to make my election sure, 2 Pet. 1. 10. and, that I must believe in the Lord Jesus Christ, and bring forth fruits worthy amendment of life.

Obj. 4. But what needest thou be so strict? shall none come to Heaven but such strict persons, thinkest thou? why, God requires no such strictness.

Ans. It is written, that the Master is a hard man, who will stand strictly for justice: and, that we must walk precisely, Ephes. 5. 15.

Obj. 5. But why shouldst thou respect these Preachers so much? dost thou not see how they take upon them to disgrace thee for such and such courses? and they are men as well as others, no better, many of them worse.

Ans. It is written, 1 Thess. 5. 12. Have them in singular love for their works sake: and that our Saviour said, He that heareth you, heareth me: and that the least Minister in the New Testament, is greater than John Baptist who yet was greater than any Prophet, Matth. 11. 11. and, that God did send two Bears, and destroyed forty two of those wanton children, that mocked and reviled the Prophet Elisha, 2 King. 2. 23.

Obj. 6. But thou art young, thou mayest swear, and game, and swagger, and be wanton; these are but tricks of youth, and sowing the wilde oats, &c.

Ans. It is written, As a man sowes, so shall he reap: and, remember that for all this thou must come to judgement.

Obj. 7. Oh, but thinkest thou, that God sees or takes notice of every thing? or if he should, hee is merciful and easily entreated, and thou hast time enough to repent.

Ans. It is written, that all the ways of a man, are before the eyes of the Lord: and to him day and darkness are alike: and, that to abuse the patience of God, is to treasure up wrath against the day of wrath.

Obj. 8. Oh but thou hast now a fit opportunity, and occasion to take thy delight; the Husband is gone a farr journey, Bathsheba is at hand, and now it is twilight, why shouldst thou deprive thy self of thy pleasure? take thy time, thou canst not have it every day.

Ans. It is written, Prov. 5. 3, 8. The end of a strange woman is more bitter than worm-wood: and, keep thy way farr from her, and come not neer the door of her house: and, that neither fornicators nor adulterers shall enter into heaven, 1 Cor. 6. 9. and Ephes. 5. 3. but fornication, and all uncleanness, and covetousness, let it not once be named among you, as becometh Saints.

III. The third rank of instances, is in motions to pride and self-conceit, wherein sin hath great strength.

Obj. 1. You are a man rich and high, well friended, well monied; why should you stoop to such a one? this were a base thing indeed: let him seek to you, or doe you crush him.

Ans. It is written, God resists the proud, 1 Pet. 5. 5. and, in giving honour, give one before another: and pride goes before the fall: and, that the haughty eye is one of the six things which the Lord abhors, Prov. 6. 17.

Obj. 2. But you are a man of knowledge, wise, and learned, what need you be so diligent in hearing Sermons, especially of such as are farr your inferiours? you can teach them, not they you.

Ans. It is written, Isa. 5. 21. Woe be to them that are wise in their own conceits: and Christ hath said, Hee that despiseth you, despiseth me, Luke 10. 16. and that Job despised not the counsel of his maid, much less must I of the least Minister: and that we know but in part, and are

to

The word entreateth off temptation to pride.

to consider not who, but what is spoken : and that the same Spirit is mighty in one, and in another.

Obj. 3. But you are a man of gifts and authority, and these will carry you through all, and you may rise and tread such and such under your feet ; who dare say any thing to you ?

Ans. It is written, *Matth. 18. 6.* Who ever offendeth any of these little ones that believe in me, it were better for him that a Millstone were tied about his neck ; and he cast into the midst of the Sea : and, He that doth wrong, shall receive according to the wrong that hee hath done ; and, there is no respect of persons, *Coloss. 3. 25.*

Obj. 4. But you may follow the fashions of the world, in strange apparel, ruffian behaviour, monstrous tyres ; whomay else ? how else should you be known to be a gentleman, or a gentlewoman ?

Ans. It is written, *1 Pet. 3. 3.* That even womens apparrelling must not be outward, as with broidered hair, and gold, &c. but the hid man of the heart must be uncorrupt : for Sarah, and other holy women trusting in God, did so attire themselves : and again, *Fashion not your selves according to this world,* but be renewed in the spirit of your mind : Be ever of the newest fashion there.

Obj. 5. But it is a small matter, and of great credit, to swear, and curse, and speak bigge words : it is a way to get reputation, and be respected as a man of spirit.

Ans. It is written, *Levit. 24. 16.* Hee that blasphemeth the name of the Lord shall be put to death, all the Congregation shall stone him : and *Jam. 5. 12.* Above all things, my brethren, swear not, neither by heaven, nor earth, nor any other oath ; but let your Yea, be Yea, and your Nay, Nay.

IV. The fourth instance is in motions to wrong and injustice.

The word cutteth off motions to injustice.

Obj. 1. Thou art a great man, thou hast Tenants, thou mayest and must live by them ; they are thy Servants, and thou must enrich thy self by them : rack their rents, bind them to sute and service, they cannot resist thee. Or, thou art a Master, keep thy Servants wages from him, make thy use of it, weary him, poor Sneak what can he doe ? pay him at thy pleasure, hee will endure any thing rather than lose thy work.

Ans. It is written, *Jam. 2. 13.* Judgement mercilesse belongs to them that shew no mercy : and those that grinde the faces of the poor, shall one day be ground under the millstone of Gods heaveie displeasure : and, *Levit. 19. 13.* Thou shalt not robb thy neighbour : the Work-mans hire shall not abide with thee till the morning. The reason is in *Deut. 24. 15.* Lest thy Servant cry against thee to the Lord : surely it shall be sin unto thee.

Obj. 2. But thou mayest make the best of thine own commodities, by buying the prices, and diminishing or corrupting the quantity or quality. No man can force thee to sell thy own in dear times, unlesse thou wilt ; and much lesse to give it away to the poor and needy : then shut up thy heart, live to thy self, let others shift for themselves as thou doest for one.

Ans. It is written, that covetousness is the root of all evil, and that it is Idolatry : and the Lord hath sworn by a great oath, even by his own excellency, *Amos 8. 4.* that he will never forget any of their works, that swallow up the poor, and make the needy of the Land to fail ; that were weary of the Sabbath, because it hindered their setting of Wheat to sale, that made the Ephraim small, and the shekel great, and falsified their weights, and sold corrupt corn, that is, took all courtes for gain. Besides the fearful fruits of covetousness in Achan, Gehazi, Abab, Judas.

Object. 3 But thou lendest thy money too freely : ten in the hundred thou maiest take by Law ; but if by cunning tricks and devices thou canst get twenty in the hundred, thou shalt grow rich the sooner.

Ans.

Ans. It is written, Luke 6. 35. Lend freely, looking for nothing again: and Dent. 23. 19. Thou shalt not give to usury to thy brother, and Exod. 22. 25. If thou lend money to my people, thou shalt not be an usurer: and Levit. 25. 36. Thou shalt take no usury nor advantage, neither lend him money nor vittuals to increase: and, What shall it profit a man to win the whole world, and lose his own soul?

Object. 4. But thou art a poor man, and defraudest thy self of profit; thou mayest by an oath, or a lye, or a little cunning and sleight get good gains: and why needest thou be so nice?

Ans. It is written, Prov. 23. 3. The rich and the poor meet together, and the Lord is the maker of them both, that is, in their persons, and in their estates: and Levit. 19. 11, 12. Ye shall not swear by my name falsely, neither defile the name of the Lord thy God: and, That the curse entereth into the house of the swearer, and thief: and, Ye shall not steal, nor deal falsely, nor lye one to another: and, that all that love abomination and lyes, shall be kept without the gates of the holy City, with dogs, Rev. 22. 15. and, that I must not lye for Gods glory, much less for my own profit.

Object. 5. But thou mayest revenge thy self upon thy enemy, and make him know whom hee hath in hand: breach some mistruth or other upon him, and thou shalt at least disgrace him: and if thou leest him go with this, every one will scorn thee.

Ans. It is written, Vengeance is mine, and I will repay, saith the Lord: and, Thou shalt not bear false witness: and Matth. 7. 12. Whatsoever you would that men should do to you, the same do you to them: and, It is the glory of a man to pass by offences.

Object. 6. But the cause is good, the Catholike cause, it is but a title of rebellion, or treason, indeed it is a meritorious work, and thou shalt be Canonized a Romish Martyr, if thou shalt kill a King, or Queen, or Prince that is an Heretick; but above all, if thou canst by one terrible blow, not only kill the King, Queen, and Prince, but also the whole Council, all the Lords, all the Judges, all the Laws, all the Law-makers, yea, and blow up the whole Parliament-house, and with that three heretical Kingdomes together.

Ans. Here wee can hold no longer, but, in such a temptation as is so direct a worship of the Devil, with our Lord, say, Avoid Satan, bee packing foul Devil, for It is written, Rom. 13. 1. Let every soul be subject to the higher powers, and 1 Pet. 2. 14. Submit your selves to all manner ordinance of man: and the fearful judgement of Corah, Dathan, and Abiram, with their complices, betide such Catholike rebels, as dare lift up their hands against the Lords anointed, not to cut off his lap, but his life, which is the life and breath of all his people.

Use 2. The like use hath the Scripture in the right use of it against all errors and heresies: as wee may see in these instances.

1 If the Papists would teach us justification by workes;

Ans. It is written, Rom. 3. 20. By the works of the Law shall no flesh be justified: and the like in Gal. 3. 3, 4, 5. And Paul had as many merits as any, yet he would not be found in his own righteousness, Phil. 3. 9. and, our righteousness is but as filthy ruffes, or filthy clouds: and, after our best indeavours wee are but unprofitable Servants.

2 If they urge us with transubstantiation and real presence;

Ans. It is written, that after Christ had given the Sacrament, hee went into the garden, and suffered: which hee could not, if hee had been eaten before, and not being glorified: and a remembrance is of things absent: 3 He continues in heaven till his comming to judgement, Act. 3. 21. 4 The Fathers ate the same Sacramental bread, 1 Cor. 10. 3. and yet Christ was not then in the flesh: 5 There is no alteration in the sign of Baptism; and there is the same use of the sign of the Lords Supper.

The scriptures the hammer of heresies.

Instance in justification by works.

In transubstantiation.

In the seven
Sacraments.

3 If they object unto us seven Sacraments,
Wee reply against their five ballard ones; as in that of Matrimony for the
rest, thus: 1 It hath no sign instituted by God; when he brought Eve to Adam,
here is matrimony, but no sign: the ring which they make a sign, is not.
2 It is not proper to the Church, as Sacraments are, but common to Jews,
Turkes, and Infidels. 3 Every Sacrament belongs to every Member of the
Church: but matrimony belongs not to their Priests and Vicaries. 4 All Sa-
craments serve to confirm faith: so doth not matrimony. Adam in innocen-
cy had no need of faith, but hee had need of matrimony.

In original sin
after baptism.

4 If they tell us, that by Baptism Original sin is quite washed away,
Wee Answer: No, true Baptism takes away the guilt, but not the being
of sin: and it is written of David, *Psal. 51.5.* that hee confessed hee was still in
Original sin: see also *Rom. 7.7.* and *Jam. 1.13.*

In absolute ne-
cessity of Bap-
tism.

5 If they would thrust upon us the absolute necessity of Baptism:
Answer, It is written, that Circumcision (being the same in signification and
use with Baptism) was omitted in the wilderness forty years: and, that Da-
vid doubted not of his uncircumcised child's salvation: and, that children are
baptized through their believing Parents. *1 Cor. 7.14.*

In communion
in one kind.

6 If they will administer the Communion but in one kinde;
Against this their sacrilegious practice, wee have Christs institution, and the
example of the Apostles, besides the Primitive Church.

Vse 3. This mighty effect of the Word in the right use of it, shews the
Scriptures to be of God, and the authority of God, and not of man (as the
Papists teach us) not of the Church, of Fathers, Counsels, Popes in *Peters*
fictitious chair, or the company of *Cardinals*. What writing of man can
have authority over mens consciences as Gods Word hath? Or who will be-
lieve the Church, that will not believe the Scripture? Is not the Word Truth,
and *eternally* and subject to error? Now shall that which is not subject to
error, be subject to that which is subject to error?

Vse 4. Whatsoever writing doth indeed confirm error, is not Canonical
Scripture: for this confutes all error, in practice and in judgement: there-
fore *Apocryphal* Books are not Canonical and divine Scripture: 1 because in
every of them there is some repugnance to the Scripture: 2 because they were
not written by any Prophet, nor in Hebrew; nor 3 given to the Jews as
Gods Oracles, as all the Old Testament was, *Rom. 3.2.* 4 because Christ
and the Apostles cited not any of them. This I speak not against the books
(which contain in them many good Morals, and, in my judgement, many
of all humane Histories be best used) but against the Papists, who would
thrust upon us Invocation of Saints, and Prayer for the dead, &c. from their
authority.

Vse 5. See hence the Reason, why Satan and all his instruments were ever
enemies to the true Preaching and professing of the Word; namely, because
in the right use it is the onely hammer of the Kingdome of darkness. Hee
storms not at frothy and foolish delivery, or at professors that are loose and
ungirt, and can take liberty for any thing they list. Onely faithful Preachers
and Professors, that rightly preach and profess, bear the burden of Satans and
the Worlds malice: Christs innocency, and the Apostles power could not
fence them from it.

Vse 6. Lastly, acknowledge it a singular priviledge of the Church so befit
with enemies, to have so sufficient and perfect a word, 1 written, that all men
might have the benefit of it: 2 Preached, and rightly divided according to
every mans particular necessity. It is a great comfort, that poor as well as
rich, base as well as noble, have a share in it in an equal large manner. The
chief priviledge of the Church of the Jews, was, to keep Gods word in the
letter, *Psal. 147.19,20.* and *Rom. 3.2.* but it will be our preheminance above
them,

them, it wee lock up the true fence of it in our hearts, *Job 22. 23.* and *Prov. 22.* It is a sure stay, and a shield to them that walk uprightly. No thief, nor robber can steal it, no it cannot bee taken away with our lives; It is *Marius* good part, which was never taken from her, neither can bee from us, being a perpetual freehold.

I V. Now followeth the fourth thing in this allegation of Christ, to wit, the parts of the Divine testimony: 1 Negative, *Man lives not by bread only:* 2 Affirmative, *But by every word that proceedeth out of the mouth of God.*

First. Of the fence of the negative part. *Man*] that is, a meer common and ordinary man, and much lets I that am the Son of God.

Liveth not] that is, preserveth not the natural life of his body.

By bread] is meant all necessary and ordinary means of meat, drink, rest, sleep, physick, recreation: for so it is also used in the fourth petition of the Lords prayer:

Onely] here bread is not opposed to other means of sustenance, as flesh, fish, &c. but to Gods blessing, without which it cannot sustain our bodies.

But by every word] that is, every thing, a common Hebraisme, *verbum* for *res*, and more specially for the decree and ordinance of God, appointed to sustain man: so the words following imply.

That cometh out of the mouth of God] that is, whatsoever God hath decreed, commanded, or promised, that it shall preserve life.

Now the sum of Christs answer, in more words, is this: Thou sayest I must now have bread to satisfy my hungry, or else I cannot live: but thou speakest likely thy self: If my Fathers word bee to sustain mee without this means, I shall live thereby without bread, my Father is not tyed to ordinary means for preserving of life, who is all-sufficient, and Almighty, and doth what and how hee will. And this cannot bee doubted of, seeing it is written in *Deut. 8. 3.* by *Moses*, that when the Israelites were in the wilderness, as I am, hungry, and having nothing to eat, no more than I have, hee fed them with MAN forty years, to teach them that man liveth not by bread onely (for they had none) but by every word and means which himself appointed. Besides, if I should distrust my Fathers providence, and turn all these stones into bread, yet, if his word come not to give vertue and life unto them, all this would not help, all this bread would bee no better than stones, as it was before. And therefore I will still expect his word, and not turn stones into bread at thine.

The negative part affordeth us this lesson, that

Doct. Outward and ordinary means are not of themselves sufficient to sustain Outward and preserve the life of man, *Luke 12. 15.* mans life standeth not in abundance. If wee make an induction of all the chiet means, either of the being or well being of mans life, wee shall easily see their insufficiency. means not sufficient to sustain the life of man.

1 Bread is a special means appointed to strengthen the heart, *Psal. 104. 15.* but yet there is a staff of bread, which is another thing than bread, and this being broken, wee shall not bee strengthened, but fade in the midst of bread. Hence is the sentence accomplished against many, *Lev. 26. 26.* *Thou shalt eat, and not bee satisfied:* The Lord gave the *Israelites* Quails in the wilderness, enough to maintain six hundred thousand footmen for many daies: but a secret poison was in it, that the more they had, the more they dyed, as of an exceeding great plague; so as the place was called *the graves of lustings*, *Numb. 11. 33.* Yea, although our bread did not grow out of the earth, but fell from heaven as *Mannab* did, yet our Saviour saith, *Job. 6. 49.* Your Fathers did eat *Mannab* in the wilderness, and are dead.

2 Clothes are a special means to preserve a man in natural heat: but yet a Clothe of raiment of it self cannot keep him warm, *Hag. 1. 6.* *To clothe you, but yet bee not*

warre: and of David in his age it is said, that they covered him with clothes, but no heat came to him, 1 King. 1. 1.

3 Physick.

3 *Physick* is a remedy appointed by God to regain health and strength, distempered or decayed: but *Asa* goes to the Physician, and pines away for all that, 2 Chron. 16. 12.

4 Money.

4 *Money* is a good means to provide necessities for the sustenance of mans life; and therefore men labour, and take much pains for it. But, both *labour* is in vain; except the Lord build the house, Psal. 127. 1. and, *thou shalt earn money, and put it in a broken bagge, or a secret rust shall consume it*, Haggs. 1. 6.

5 Strength.

5 *Strength* is for the warre, and a good means for the defence of life and right: but strength alone is weakness: *Psal. 20. An horse is a vain thing in battel*: and therefore David goes against Goliath, not with a sword or a bow, but in the name of the Lord, that was his strength.

6 Counsel.

6 *Counsel* and policy is for a State both in peace and warre: wee see how soon *Rehoboam* ran through ten parts of his Kingdom, by the bad counsel of the young men. But yet there is *no counsel nor policy that can prevail against the Lord*. Many are the devices of mans heart, but the counsel of the Lord shall stand. The counsel of *Achitophel*, which was like unto an Oracle of God, was turned into folly.

Reasons.

1 The means themselves are without life, and in a very short time rot away of themselves; or if they be living things, as Sheep, Oxen, Beasts, Birds, and Fishes, they must lose their lives before they can come to be helps of ours; how can they then give life, or keep life in us by themselves, being dead? The death of the Creatures sheweth, that our life is not from them, but from something else.

2 God hath prescribed means of life, and tied us un to them, but not himself: he is able to doe whatsoever he will, and his providence is of equal extent and latitude with his power, which cannot be restrained to means, these being finite, that infinite. And hence it is, that means are ordinarily necessary, but not absolutely, seeing God in his absolute power can feed us with stones, as well as raise men out of stones.

3 If means alone could sustain a man, how comes it that the same whole some meat that feedeth some, should poyson others? How comes it that men using means, as men in a Consumption eat as much as others, and yet pine away, and are starved? that men labour and toyl, and get money, and yet thrive not, but their state is in a Consumption still? How comes it that they who are best fed, as great Personages, are less lively and healthful? Poor day-labourers, who fare hard and coarse, laugh at rich men for maintaining Physicians, and yet are still sick: poor mens Children thrive better, and look fairer, with *Daniel* and his fellows, feeding only of coarse pulle, than many that fare daintily with the Kings Children. See wee not the Fathers before the Flood, living some seven hundred, some eight hundred, some nine hundred years and above, of greater strength and stature by farre, and they carried near a thousand years upon their backs, more lightly than we can carry half an hundred? and yet they lived upon herbs only: we have also flesh and fish, of all sorts, with the best and most exquisite Cookery: so that if our Lives were pinned upon the means only, where they lived near a thousand years, wee should by our means live many thousands.

4 God is the God of life, it is hee that continueth our lives, and not the means; and all means are in his hand, to be either blessed, or blown upon at his pleasure. What can an Hammer or Saw doe, without the Artificers hand? no more can the means, which in Gods hand are as a Tool in the Work-mans, whose hand can doe many things without tools, but they nothing without his hand.

5 What

5 What means that Petition, which every man must daily use for daily bread, even he that hath the most, but because he may have bread, and want that in bread which may doe him good and help?

Use 1. Learn hence how to conceive of means aright, namely as things not to be trusted to; because by one blast of God, they may become unprofitable and unsuccessful, especially when men are loath to raise their thoughts beyond them. *Asa* his Physick shall not help him, because hee trusts in the Physicians. *Israel* shall dye of that flesh, wherein they thought their life was. And it is just with God, that when the means step up into his place, and men ascribe that vertue unto them, which only Gods blessing addeth unto them, he deprives men either of the means, or of the right and comfortable use of them. And were not the means too much magnified, and set above their own place, men would not so spend their days in carking cares for them, with such instance and neglect of all things else, as if they were ever to live by bread only; not so wise as the Fool and Churl in the Parable, who when he had goods enough for many years, would have his soul take his rest; but these men having bread and means enough for many ages, are as restless and insatiable, as ever before; their life stands in seeking and holding abundance.

Use 2. Let us learn to trust God without the means; which the worldling cannot doe. In plenty, in health, when the barns be full, and the chells ready to break with treasures, the most earthly churl can bee content, and praise God for all: but in poverty and sickness his heart lets him down, as though God is not as able and willing to help in one estate as in another. But now faith were it present, would most shew it self: it is a dead faith, that withdraws it self from the living God, and sets it self on dead things.

Use 3. Learn we to moderate our care for the things of this present life, as such who value them according to their right estimate, without which a superiour vertue can do us no good: for what is food, apparel, and the like, but base things without Gods blessing, which men of thousands enjoy abundantly, and yet by a secret curse either upon the wicked getting or holding them, want the comfort that many poor men have, whose portion is but a mite to the others superfluity? And what is the reason, that men bury themselves alive in the graves of their lustings and earthliness, but that they falsely conceive of the means, and place them above their worth or work? What saith the worldling? is it not my living? and must I not look to that? I tell thee no, it is not thy living, unless thou livest by bread alone, or hast that *animam triticiam*, that wheaten-soul of the rich man in the Gospel, who thought hee must now live many years, because he had wheat enough.

Obj. But you speak as though we were to expect Miracles for our maintenance, or to cast off our Callings, to neglect the means, and live by the Word of God.

Ans. 1. Miracles are ceased, and yet if God bring us into an estate where in all means fail us, God remains as powerful and able, as merciful and willing, to help as ever he was, and rather than his children shall miscarry, he will save them by miracle. 2 Our callings and means are not to bee neglected, because, 1 Christ denies not but that man lives by means, but not only by them. 2 They are a part of that (every word of God) whereby man lives; and if ordinary means be offered, we may not trust to extraordinary, without some special promise or revelation. 3 It is a tempting of God, to pull poverty on our selves, or cast our selves into danger, and is a breach of his ordinance, who enjoyns every man to get his living in the sweat of his brows. But one thing is a Christian care, another a carking care for the things of this world: one thing is the care of the world in *Mary*, who especially minds the one thing necessary, another in *Martha*, who distracts her self with many busi-

nesses, neglecting the good part which should never bee taken from her: one thing to *possess* the world, another to bee *possessed* by it: one thing to *use* means, another to *trust* in them.

More care must
be had of Gods
blessing, than
of means.

The comfort of
the creatures, a
greater mercy
than the crea-
tures them-
selves.

Vse 4. It man live not by means alone, bee more careful for Gods blessing than for the means; bee more thankful for that, than for these: else hee that made bread, and gave it thee, can break the staff of it; else he can make thee great and rich, but lay a sensible curse on thy person and estate, either in thine own time, or in thy heirs. And as for thanksgiving, Christ never used any means but by prayer and thanksgiving, and taught us to pray for daily bread, *i.e.* for a blessing upon bread. It is a greater mercy of God to give us comfort of the creatures, than the creatures themselves: Yet a number, as if they lived by bread only, come to their tables as the hog to his trough, or the horse to his provender, without either prayer or thanks. A wonder, that every crum chokes them not: for without Gods blessing it might.

But by every word that proceedeth out of the mouth of God.]

On the word
yet every word
of God prefer-
reth the life of
man.

Doct. This affirmative part of the testimony, alledged by Christ, teacheth us, That, *It is only the word of God, and every word of God that preserveth the life of man.* But first wee must distinguish of *mans life*, which is either supernatural or natural; and also of *the word*, which is put forth either for the life natural or supernatural. The former is a word of Gods power and providence, creating and governing all things according to their natural courses, called in the Text, *a word that goeth out of the mouth of God*: for no word of the creature, can produce the being or well-being of any other. The latter is the word of *Truth*, whereby hee doth quicken the soul, and repair it to his own likeness: and this word proceedeth not onely out of the mouth of God, but of his Prophets, Apostles, and Pastors: and this word begetteth and preserveth a supernatural life in man, as the other doth a natural, *Jer. 15. 19.*

How the soul
liveth by the
word of God.

Now our Saviour meaneth here the natural life of the body, and the word of Gods power and providence, generally sustaining the being and life of all creatures: and not that a man can live by the written word without meat and drink. It is true, that the soul of man liveth by Gods Word of Truth: for, 1. Hee is begotten a Christian by it, and born of this immortal seed, *John. 1. 12.* 2. Hee is nourished by it, as by sincere Milk, *1 Pet. 2. 2.* 3. As bread increaseth the body in all dimensions, so the Word strengtheneth the soul in faith, patience, comfort, hope, love, as children grow by Milk. 4. Bread strengthens the heart, and all the strength of a Christian is in the word; it preserves the natural heat, and the word makes his heart burn within him, and keeps it in a readiness to every good word and work.

But yet this is not the proper meaning of this place, neither can it agree with the meaning of *Moses*, who plainly speaks of the bodily hunger of the *Israelites*, and the feeding of them with *Mannab*, *that they may know that man liveth not by bread only*: nor yet with the mind of our Saviour Christ; nor with his present condition; nor with the drift of Satans temptation; nor with the sound repelling of his dart, which was, that Christ for the appeasing of his bodily hunger, after his forty daies fast, would turn stones unto bread.

How man
lives by every
word of God.

And now, wee knowing what is meant by the Word of God, even the powerful word of Gods providence, in creating and governing all things; wee are further to consider, that our Saviour addeth an universal particle, *every word*: the reason is, because this word is twofold, ordinary and extraordinary. *Ordinary*, when God changeth not his ordinary course, but by means proportioned unto the ends (which are a part of his ordinary word) preserveth and maintaineth the life hee hath given; as daily bread,

sleep,

sleep, and the like. *Extraordinary*, when by his word and decree, he pleaseth to preserve man either above, or without, or against all means.

I. *Above the means*, sundry waies; 1 Above all that man can expect: The word sustaineth, 1 Above all means three waies. thus God gave the *Israelites Manna* in the wilderness, and water out of a Rock: thus hee tyed a Ram to bee sacrificed in stead of *Isaac*: thus he brake the cheek-tooth that was in the jaw, and water came thereout for *Samson*, *Judg. 15. 19.* and by his word provided a gourd to come over *Jonah* his head to shadow him, and deliver him from his grief, *chap. 4. 6.* thus hee fed *Eliu* by Ravens.

2 When hee makes a little means gobeyond themselves, as Christ made seven loaves and two fishes, to serve seven thousand persons, and much left: thus hee made a few clothes serve *Israel* forty years, so as their shoes did not wear out: Thus the Word of God made a little meal and oyle serve the Prophet and a widow a long time; 1 *King. 17. 14.* Thus saith the Lord God of *Israel*, *the meat in the barrel shall not be wasted, nor the oyle in the cruse diminished, till thou come that the Lord send rain:* and so it was, though they ate nothing else all the while. 2 *King. 4. 42.* *Elisha* had twenty loaves sent him, and some ears of Corn: hee commanded his servant to set them before the people: Oh (saith he) what are these to an hundred men? but the Prophet said, The Lord hath said, *they shall eat, and yet there shall remain:* and it came to pass according to the word of the Lord.

3 When the means are not so small in quantity, as base in quality, and yet have by this word an extraordinary blessing; as the coarse fare of *Daniel*.

II. *Without means* Gods word causeth man to live; as *Moses*, *Elias*, and Christ himself, who had immediately beforeseen the word of God preserving him already forty daies and nights, and could further if hee pleased.

II. Without all means.

III. *Against means*, as the Disciples sent out, were promised if they drank any deadly poyson, it should not hurt them: so fire burnt not the three children, though cast into it, when it burnt their enemies, and their own bands. All this is meant by that our Saviour saith, *every word*: and thus most aptly hee returneth the temptation; Man lives not onely by bread, that is, the ordinary means; but by extraordinary also, even above and beyond means, yea, without and against means; And therefore, where thou sayest I must have means, Gods word saith, there is no absolute necessity of them: my Fathers word can still sustain mee without bread, as hee hath done these forty daies already.

III. Against all means.

I The word of God is it, which gave being and beginning to all things when they were not, and much more doth it continue the being of them now when they are. *Psal. 104. 30.* If thou send forth thy Spirit, they are created. By Spirit, here is not meant the essence of God, but a power and secret virtue proceeding from God, all one with this word of God, by which things were not onely created at the first, but are still renewed, and that daily, and yearly, as it were, again created. *Joh. 1. 3.* In that word was life, that is, not onely inherent in the Son of God himself, but as an efficient to communicate life to all living things.

Reasons.

2 The Word of God is as it were the prop and stay of the world, without which all things would fall into confusion. Every man knows by nature, that God maintains and preserves all things; that it is he that stretcheth out the heavens like a curtain; that hee sends forth the winds out of his treasure; and raiseth the waves of the Sea like mountaines; which are great things: but nature teacheth not, how God doth these things, by what means: only the Scriptures teach that hee doth all this by his word; that as in the creation God said, *Let there be lights, and there was light*, and so of all other things Gods word was his work: so in upholding and preserving it, hee doth it by his word,

word,

word, as *Heb. 1. 2.* who upboldeth all things by his mighty word; which word when God calls in, the Creature falls to nothing. *Act. 17. 28.* In him we live, and move, and have our being.

3. The same word of God, which gives vertue and force to the Creatures in themselves, doth also sanctifie them unto us: every creature is sanctified by the Word and Prayer, *1 Tim. 4. 6.* the word shews how to get them, how to use them, and prayer obtains of God a right tenure, and a pure use, which indeed is the blessing or sanctification of them.

4. The same word carries them beyond the strength of their nature to doe us good: Bread and VVine in their own nature can but nourish and feed the body, but Gods VVord in the institution of the Sacrament, makes them feed the soul to eternal life.

Quest. But how may we conceive of this Word, whereby God doth govern and preserve the creatures?

Ans. By Gods VVord we must not only conceive his decree and will, but a powerful Commandement, and effectual, to which all his Creatures yeeld free and willing obedience. This commanding word was put forth in the Creation, *Psal. 148. 5.* He commanded, and they were all created. Men when they attempt, and perform any great matter, because their power is small, must use great labour, and many instruments and helps: But by the word of the Lord the heavens were made, *Psal. 33. 9.* He said the word, and all things were done. This commanding word is put forth in the daily government of God: *Psal. 147. 15.* He sends out his Commandement upon the earth, his word runneth very swiftly: that is, nothing can withstand and hinder the power of his word: here the VVord and Commandement are all one. The senselesness and deadness of the Creatures, their vastness and fierceness hinder not his words, but without delay, yea with marvellous celerity and swiftness they execute his word: *Psal. 148. 8.* If God speak to the Heavens, they shall hear, and cover themselves with darkness at noon day, as in Christs passion. If hee command the Sun, it shall hear his word, and goe back, or stand still: If hee command the VVinds or Sea to be still, they shall be still, and presently there shall be a great calm: If he send forth his VVord, the Mountains of Ice shall melt, *Psal. 147. 18.* If he command the VVhale, he shall set *Jonah* on dry land, *cap. 2. ver. 10.* If he command the solid and senseless earth, it shall hear, and rend to swallow up *Corah, Dathan, and Abiram.* If hee command the fire not to burn, it shall hear, and not burn the three Children. If he command dead men, they shall hear, and come out of their Graves, as *Lazarus*, &c. and all men at the general judgement. But as God can see without eyes, and reach without hands, so also doth he speak without a tongue, as the Light, the Firmament, the Heavens, and other his VVorks can hear his voice without ears: neither wanteth he a means to make his mind known, and his pleasure manifest, to the most senseless creatures.

Use 1. This should teach us to depend upon this Word of God, for our lives, and means of maintaining them: for so our Lord Jesus did in this barren wilderness; he would not sustain himself but by Gods Word. Doeſt thou want means of living and maintenance? Consider, that man lives not by bread alone: This word can make the Air light, without and before either Sun, Moon, or Star, *Gen. 1. 3.* This word can make the earth fruitful, before the rain had ever fallen upon it, *Gen. 2. 5.* Wantest thou bread? God hath not locked up thy life in bread, it may be hee hath another word, which if thou hearest with *Moses* and *Elias*, thou shalt live without bread. *Alſo*, when hee was in a great strait, *2 Chro. 14. 11.* (for he was with five hundred and four-score thousand, to encounter with an Army of ten hundred thousand, and three hundred Chariots) hee looked up to this word of God, and said, that the Lord could save, by many, or few, or by none. Hast thou means of living?

The word of God made the air light without the Sun, and the earth fruitful without the rain.

yet depend on this word, thy life ftands not in bread, or in abundance: if God with-draw his word, neither reftorative Quails, nor heavenly Manna, if thou hadft them, fhall preferve thy life. How often doth God blow upon the fecond means, to bring us to this word?

Vfe 3. The faith of this truth doth fence the heart with found comfort, when all outward means doe fail: if the heart can fay to it felf, What if God doe not give me my defire by this means or that? I know God hath more words than one, more blessings than one, and man liveth by every word. And faith ftrengthens the heart,

Faith in this
word ftrength-
neth the heart
many ways.

1 By fetting before the eye Gods power in this word, how that one word of his mouth is enough to help us: one word is able to create innumerable armies of Angels and Creatures; one fiat is enough to make all Creatures, and all this to come, or goe, or ftand ftill, as moft dutiful fervants to their Mafter: *Matth. 8.* the Centurion coming to Chrift for the health of his Servant, defires him not to come within his roof (for he was not worthy of that favour) nor to fend him any receipt or phyfick to doe him goods, but only to fpeak the word, and he was fure his fervant fhould be healed: A ftrong faith, in a ftrong word. It is but a word with God; then how eafily, how prefently, how certainly will God doe me good, if he fee it good for me?

2 By affuring the heart, that his will is as ready to doe us good, as his word is able: and it fets the promife before us, that nothing fhall be wanting to them that fear God. *The former*, in the example of the Leper, *Matth. 8.* Lord, if thou wilt, thou canft make me clean: and in the next words, to fhew he is as willing as able he faith, *I will, be thou clean*; by which word proceeding out of the mouth of God, his Leprofie was infantly cured: his will was his word, and his word was his work. *The latter* in the example of *Abraham*, whose faith fet before his eyes Gods promife, that in *Ifaac* his feed fhould be called, and that by *Ifaac* he fhould be a Father of many Nations, and therefore when at Gods word he went out to offer *Ifaac*, and *Ifaac* asked him where was the Sacrifice, he answered, God will provide: One eye was on Gods word commanding him to flay his Son; another upon this other word, that God was able to raife him up from the dead, whence after a fhort tyme received him; and that hee alfo would doe fo, before his promife fhould be frustrate.

3 By fetting before the Chriftian heart, the blessed iffue and fuccefs of unwavering confidence in the word of God.

The *Ifraelites* going out of *Egypt*, and wandring in the Wildernefs fo many years, by the appointment of Gods word, he did fupply all their wants by his Word, and it became all things unto them, which their hearts could defire: 1 He paved them a way in the Sea, and fuddenly made the waters a wall unto them. 2 He gave them bread from Heaven, even Angels food, and that (in our text) was by his word. 3 He gave them water out of a rock, and that by his word; he bade *Moses* fpeak to the rock. 4 Having no means for clothes, his word kept their garments for forty years from waxing old. But what need we goe out of our text; in which the example of our Head and Lord may beft confirm us? for, wanting bread in the Wildernefs, hee would not turn ftones into bread, but waited on the word of his Father, till the Angels came and miniftred unto him: even fo the adopted Sons of God treading in the fteps of our Lord, fhall by vertue of the fame word, always find relief one way or other.

Who would have thought, that ever *Job* fhould have fwum out of that misery, having loft all his Cattel, fubftance, and Children? but becaufe, when the Lord was a killing him in his own fence, hee trufted in him, the Lord raifed him and doubled the wealth and profperity he had before. Who would have thought that ever *Daniel* fhould have efaped the Lions denne and teeth,

teeth, being cast in amongst them? or that *Peter* should have escaped *Herods* sword being bound in Chains, and watched of Souldiers, to be brought out to death next day? But trusting in the Lord, this word shut the mouthes of the Lions; and opened the Prisons iron doors, and brake in sunder the chains, and so both of them were wonderfully delivered.

Surely this Doctrin well digested, is full of comfort and quietness, and would set the heart at rest, and make all outward troubles easie. If a man could once get his heart to trust in the word, as *David* did, *Psal.* 119. 42. it would sustain the soul in many troubles, and bring in so sweet a contentment as the world is a stranger unto. On the contrary, whence is it that mens hearts fail them, and they sink in their troubles, but because they trust to the means, and not to the Word of God, at least not to every word of God? If God crosse them one way, they think hee hath no other way to doe them good.

Vse 3. If man live by every word of God, then take heed of making that a means of living, which God hath never warranted; but see that what thou livest by, proceed out of the mouth of God. How doth hee live by every word of God, that gets his living either in whole or in part contrary to Gods word?

Obj. but we see, such as use no good means, but maintain themselves in good estate by robbing, stealing, oppressing, usury, gaming, false wares or weights; as seems that even these creatures have a word of God to sanctifie them, and put vertue in them to such persons; or else they could not live by them.

Ans. We must distinguish between the things themselves that are gotten, and the unjust manner of getting them. The creatures themselves are by a general word of God sanctified, and set apart by God to feed and maintain good and bad, as well the wicked as honest getters of them, even as the Sun and Rain shines and falls upon the just and unjust: And the unrighteousness of particular persons cannot alter Gods general decree. But it wee consider the special manner of getting such goods, that is not sanctified, but condemned by the word of God: 1 Because the person is not in Christ, who restores our right unto us, and then he is but an usurper and a bankrupt, who builds his houses, goes fine in apparel, decks up himself and his, and spends most liberally, but it is all with other mens money: He that knows not this, thinks him a rich man; but he that doth, knoweth that he is not either thrifty or wealthy: the Creditor comes, and casts him into prison, and makes his bones and body pay the debt. 2 As his person, so his course is accursed: for the only way to get a blessing from God on the means, is to use his own means: who hath commanded first to seek the Kingdom of God, and then other things; and hath accursed all that wealth and maintenance of the body, for which a man doth hazard or lose his soul. 3 When a man doth live by bread, against the word that proceedeth out of the mouth of God, it is rather a death than a life; his bread becomes poyson, and as Rat-bane in his bowels, because he hath it without a promise, and without blessing.

Obj. I see no such thing.

Ans. Many poysons are long a working, but the end of such is death, and the more slowly they work, the more slyly and certainly they kill: And if the Lord doe not invert the order he hath set in nature, by cursing the particular creatures, be sure he hath in his justice reserved a curse for the unjust person, and he shall not avoid it.

This doctrin specially applied laies hold upon sundry sorts of men, who live contrary to the word. They are these:

I. Such as live out of lawful callings, which are one part of the word of God, that we should get our living in the sweat of our browes: and so long as we are in our way, we have his word we shall bee provided for. And the word

word proceeding out of the mouth of God, is, *that he that will not labour, must not eat*, because he eats not his own: and such as will not live after this word, by Gods word they ought not to live, because they are idle and unprofitable burdens of the earth; who 1. abuse Gods providence, who ties the ends and means together: 2. infringe that good order, which God hath established for the avoiding of confusion in Church or Common-wealth, namely that every man should serve God in the service of man, in some warrantable and profitable civil calling: 3. As hee is no better than an Infidel, that depends only on means, seeing man lives by every word of God; so he that in a lawful course of life provides not for his family, is worse than an infidel. Of this sort are our knots of companions, of drinking, and gaming company, and wandering rouses and beggars: I knit them together, because they are all of a strain, and either are Beggars, or shall be. These commonly come not to Church, to hear their duties, and therefore they must bee taught by correction and discipline of those that are the executioners of justice.

II. *Such as think they live well enough*, and yet it is by deceiving others by stealing, oppression, extortion, lying, swearing, and falshood in buying, and telling: and why (say they) may not a man help and shift for himself? But consider, 1. What a poor help it is, when a man will use unlawful means, and to shift out of one evil by another: Hee doth, as the Prophet speaks, avoid a Lyon, and a Bear meets him. *Pilate* would keep his place by unlawful means, the delivering of Christ to bee crucified: but, besides that hee brought innocent blood upon himself, hee lost his place, and slew himself. 2. Consider, That if Gods Word of blessing go not with the means, his word of curse doth: and so the Prophet *Zachary* saith, that the curse entereth into the house of the swearer, and of the thief, chap. 5. v. 4. and this curse shall remain in the midst of his house, and consume the very timber and stones. This curse often scatters ill-gotten goods as fast as they were ever hastily gathered, if not in his own daies, yet in some unthrifty heir after him. 3. Consider, how God crosseth the vain conceit of unjust persons; they think all that is any way gotten, to bee gain and profit; but the word is, *Prov. 10. 2.* that treasures of wickedness profit nothing, they cannot help a man from the hand of God; nay, when the evil day comes, they are gone, and leave a man alone to grapple with death and judgement, and turn a man naked to the sentence of condemnation for his wicked getting and holding of them.

III. Another sort of men, who live not by the Word of God, but against it, are *Usurers*, who pull themselves out of all lawful callings, and set up a trade for the publike evil, and their own private good; which, were there nothing else against it, proves it not to bee of Gods devising: for every calling of Gods devising, is helpful to men in general; but the Spirit of God hath given this a name from *biting and hurting*. But wee have the Scripture most expressly against it, whether it bee *manifest*, as is a contract for gain, as for ten pound to pay eleven at the years end; or *covert*, whereby men find devices (which they call mysteries) to defeat the laws, and seem to contract, and either not to lend, or not for gain.

The word that proceedeth out of the mouth of God, saith, *Exod. 22. v. 25.* If thou lend money to my people with thee, thou shalt not be an Usurer, thou shalt not oppress him. Mark how usury and oppression is all one. And, *Deut. 23. 19.* Thou shalt not lend upon usury to thy brother, the usury of money, meat, or any thing that may bee lent. But the Usurer that will live by his money, and not by Gods word, saith, Yea, but of the Gentiles they might, though not of a brother: To which I say, that now the partition wall is taken away, and neither Jew nor Gentile remains, all are our brethren in Christ; and therefore of no man must usury bee expected, unless thou bee'st worse

Vel minimus
fructus ex pe-
cunia percipi
non potest sine
Det. cessione
& proximi in-
jur. a. Calv.
Epist. 126.

Ab hoc usuram
exigit quem
non sit crimen
occidere. Amb.

worste than a Jew. Let the Usurer answer this if he can. Again, those Gentiles were of those nations of the Canaanites, which they were commanded to destroy, and usury was as teeth given them, and allowed by God to eat them up withall. Seest thou a man, whom thou mayest lawfully kill? take use of him, but not of thy brother.

Object. *I will not take usury of the poor, but of the rich.*

Answer. But the text is, Thou shalt not take usury of thy brother, bee he poor or rich: though the rich bee better able to suffer wrong, yet thou art not by any word enabled to offer it.

The word, which proceedeth out of the mouth of God, saith, *Psal. 15. 5. Hee that giveth not his money to usury, shall dwell in the Lords Tabernacle, and rest on his holy hill:* and, *Ezek. 18. 17. Hee that hath not received usury and increase, &c.* wherein it is plain, without all tricks, that either to give out, or take in usury excludes out of heaven.

Object. *Hee means, to oppresse a man with usury.*

Answer. Every usury is oppression, and every Usurer fears not God. *Levit. 25. 36. Thou shalt not take usury, but fear the Lord.*

Object. *But that Law was judicial, not moral.*

Answer. That is false, for our Saviour renewed in it the Gospel, *Luke 6. 35. Lend freely, looking for nothing again: Therefore it is moral.* Besides that, usury is condemned amongst the great transgressions of the Moral law, *Ezek. 18. 13.*

Object. *Wee may do as we would bee dealt by, and it is charity so to lend as another may benefit himself.*

Answer. No man in need would borrow but freely, unlesse hee were madd; neither is it charity nor humanity to take money for a duty, the nature of which is to bee free. Charity seeks not her own, and much less other mens; but of these sorts of wicked men the speech is true, Their mercies are cruel. As charitable as that Usurer is, so conscionable is hee that follows: His conscience will not suffer him to take above the law, not above ten in the hundred, and that he hopes he may according to the wholesome laws of the Land.

Answer. Where were his conscience, if the Law of King Edward the sixth were revived, whereby it was utterly forbidden, according to the Canon of Gods Word, and the ancient Canons of the Church? but for the Statute now in force, enacted *Eliz. 13. c. 8.* 1 I say, it alloweth no usury, but punisheth the excess of it. 2 The title of the Act is, *An Act against Usury.* How then is it for it? 3 It calleth usury a detestable sin: how then can it secure thy conscience? 4 All usury above ten in the hundred is punishable by the forfeit of the usury. 5 What if the Laws of men should permit what Gods Law condemns? is it not plain, that this conscionable man flyeth Gods law to shelter his sin under mans? as though the Laws of man were the rule of conscience, and not Gods laws; or as if the law of an inferiour can dispense with the law of the superiour; or as if Moses permitting one evil in the Jews (namely, the putting away of their wives, for preventing a greater) did allow thereof, or warranted the sin to the conscience of the hard-hearted Husband.

Wee conclude then, that the Usurer lives not by any word of God, but against it. And to these adde the bauds of this sin, the Brokers to Usurers, that live or raise gains by letting out other mens money: I will say no more to them, but if hee bee shut out of heaven that lends his money to usury, he shall hardly get in, that is his Agent. And humane Laws condemn theeves and accessaries. It is a Statute of Henry the 7. Anno. 3. that all such Brokers for usury, shall pay for every default twenty pounds, and suffer half a years imprisonment, and bee brought to the open shame of the Pillory. It is just with God, that Saul and his armour-bearer should fall together, and dye on their own swords.

VI. Such

IV. Such live not by any word of God as encroach upon the Sabbath of God, by labouring either in themselves, or in their servants, as, 1 by buying or selling wares, *Neb. 13. 18.* 2 By works of the six daies, whether in harvest or earing time, *Exod. 16. 29. & 34. 21. & Neb. 13. 15.* 3 by travelling for gain or pleasure. For the Sabbath was made for our spiritual profit: it is a day to give and collect almes, and not gain. Manna it felt must not be gathered on the Sabbath, much lesse must more ignoble sustenance: if it be sought, it shall not be found.

Object. 1 *May I not do a little to set forward my work for the beginning of the week?*

Ans. No: Manna might not be sought, though early in the morning, and though it was but a little way off, and required little labour.

Object. 2 *May I not take a fair day when it comes, the weather being uncertain and catching?*

Ans. Thou mayest as well say, May I not take a purse when it comes? wilt thou be a thief, and rob God of his due? Should not ill weather and Gods judgements rather force thee to Repentance and obedience, than to sin?

Object. 3 *It lies me upon a bond, my estate, and many poor men depend upon me.*

Ans. First, pay thy bond to God; faith, and obedience never brought losse with it; and better were it to loose a little commodity, than Gods favour, and a good Conscience; nothing is so heavy as Gods curse for this sin.

V. Common Gamesters, and such as make a gain of play, live not by any word of God; it is a common theft, and they come directly under the eight Commandement, and that Precept of the Apostle, *Eph. 4. 28. Let him that stole, steal no more*, but rather labour with his hands. And as they live out of a calling, so their course is an unjust taking into their possession, that which no law of God or man doth warrant them by any manner of lawful contract; and the Civil law and Fathers condemn that gain which is gotten by play. In the same rank of thieves, are they that live by keeping dice-houses or gaming houses, and such places of lewd resort. See August. Epist. 14.

Use 4. Let us take some rules, whereby wee may comfortably pass our lives according to Gods Word, and avoid all these sins against it. There are three, 1 Concerning our calling: 2 our states: 3 Our maintenance of life.

The first Rule concerning our Calling is this: The carriage of our calling according to Gods Word is a special part of that word of God by which man must live.

Quest. *How may I carry my calling according to Gods word?*

Ans. By these means: 1 Wee must make choice of such callings for our selves and ours, as bee profitable for the Church or Common-wealth: there bee many vain and new-fangled inventions, which rather maintain sin, than bring any good to the Church or Common-wealth. But God therefore bestoweth variety of gifts, to furnish men to the variety of callings, all for the common, and every ones private good. 2 Seeing not the having of a Calling, but the right use of it glorifieth God, wee must use our callings with the practice of sundry virtues.

1 *In faith and obedience to God:* Faith makes our persons, obedience makes our actions approved of God; yea, every duty of our calling ought to be an obedience of faith, looking at the commandement and promise; the Commandement keeps us within the compalls of our callings, the promise securereth us of good success. A good action not warranted by a calling is sin.

2 *Indiligence*, not wilfully neglecting, but serving and redeeming the means of Gods providence: Every man must abide in his calling, and keep him in his way, for so long hee is sure to be provided for: thus hee avoids idleness and destruction, and maintains the order and rank wherein God hath set him.

3 *Incheerfulness*, not carking or excessively careful, but doing the labour and leaving all the success to God. Some are heart-lesse in their calling, because it brings in so little profit and return; and labour as the Oxe, who must go out his journey, but without cheerfulness or heart, which God looks for in all our duties. Such should consider, 1 That Callings were not onely ordained to get money, but help us cheerfully through our way, and contain us in a course wherein to please God. 2 That the goodnesse and worth of a calling is not to be measured by that profit it brings in to us, but by the publike benefit, and as it is rightly used: God may be served as well in the basest, as in the best. Others see no likelihood of doing any great good, and to either draw back from their calling, or else heavily and uncheerfully go on. But wee must renew our strength and courage, and know that our labour shall not be lost, *Isa. 49. 4* 5.

4 *In businesse*, which 1 sanctifies our callings by the word and prayer, *1 Tim. 4. 5*. 2 Subordinateth all earthly and special things, to the general and heavenly things of the Christian Calling; yea, it makes us express our spiritual calling, in the use of the Civil: it will make a man sometime for religion sake, bear the word in the six daies, unless some other necessary occasion come between, ever preferring the more necessary businesse. 3 It keepeth in the heart, 1 a love to God, aiming at the preferring of his glory above all: it suffers not a man to esteem his calling a preferment of himself, or a reward of his service past; but a means of advancing Gods glory in further service. 2 A love of men, who partake in the benefit of our labours, with whom we must exercise charity, justice, meekness, &c.

The second rule concerneth our wealth and maintenance, namely, not to content our selves, that wee can live by such or such means, unless wee can say, Gods Word doth warrant mee, that this is my meat, my drink, my apparel, my money, my house, my land, &c.

Quest. *When can a man say this?*

Ans. 1 When a man having nothing of his own, nor right to any thing, becomes a beleever, ingrafted into Christ, and so owner of that hee hath. A man may have warrant and title from man, that his house and land is his, and hee is a robber that shall defeat him of it. But all men and Angels cannot give mee a possession, and true title before the living God, but only his Son, who is Lord and heir of all. First, know thy self a member of Christ, and then his right is thine. 2 When the manner of getting them is lawful, and that is,

First, When it is just, when a man hath used no indirect means, but they are either lawfully descended, or else by faithful and painful walking in an honest calling, God hath added them as a blessing of a mans labour.

Secondly, When it is moderate and retired, when a man so provideth for earth; as hee especially sheweth up for heaven: first, seeking Gods Kingdome, and the one thing necessary, without covetousnesse, and the love of this life; nay, accounting all things dung in comparison of Christ.

Thirdly, When the manner of using them is warrantable, that a man shew himself a good steward in the holy dispensing of them, using them as furtherances of piety, as pledges of love towards men, and as testimonies of sobriety in himself, and every way making them servants to his christian calling, *Prov. 3. 9. Honour the Lord with thy riches.*

4 When his affection is indifferent, both in the having and holding of them,

them, that a man may say. These be mine, I am not theirs; I have them, they have not me; I am their Master to command them, they command not me. And why should we not draw our affections from them, seeing, 1 The wicked are as rich, yea richer in these things than the best? at the best they make not their Masters better: 2 They bee no inheritance, they bee but moveables, changing their Master as the giver will; and while we have them, they are but lent us: 3 We are but Stewards, we sit not in our own, but have a large account to make: yea we are very Pilgrims and Travellers, and shall goe lightlier and less laden: 4 Wee must not measure or tye God unto them, nor esteem of his love by them.

Thus a man may use the mercies of God with comfort, for his necessity and for his delight in the days of his pilgrimage: thus may he dispose them to his heirs as the right owners, with hope of Gods blessing to stand with them: nothing of which can be expected in goods ill gotten, or spent, to which nothing but Gods curse is intayled.

The third rule concerneth our health and sustenance, namely, that it is far better to want means, than to procure them by any other means, than that which proceedeth out of the mouth of God. Yet numbers will maintain their lives health, and estate not by Gods word, but directly against it: for example, they that seek to Witches and Sorcerers for health, or goods lost, or stolen, or upon any other occasion whatsoever. Whereas the word proceeding out of the mouth of God, *Levit. 18. 10.* is this, Let there bee none found among you that useth Witchcraft, or is a regarder of times, or a Sorcerer, Charmer, Sooth-layers, or that counselleth with spirits.

Obj. *But Gods Word and Ordinance is with them to doe us good; and much good they doe, which none else can doe.*

Ans. God hath a two-fold word: 1 Of Blessing. 2 Of Judgement: the former proceedeth out of the mouth of God, who is goodness it self; the latter sometimes hee permiteth to proceed out of the mouth of the Devil, giving him power to work lying wonders, that the seekers of him might believe in him to their final destruction. Thus the Devil, who can doe nothing against Gods word, doth what he doth by Gods word spoken in Judgement and Justice. Whence I conclude,

1 It were better for a man to want cure than have the Devil his Physician: better for a man to want health of his body, than procure it with the death of his soul: Better had it been for the *Israelites* to have wanted Quails, than procuring them, by murmuring, to be choaked with them: Better for a man to want the world, than winne it with the loss of his soul: Better had it been for *Ahab* to have wanted *Naboths* Vineyard, than to lose the whole Kingdom for it: Better for *Judas* to have wanted the thirty pence, than to hang himself for them: for *Ananias* and *Sapphira* to have wanted the third part of their possession, than to dye for it.

Rule 2. Better it were to want the means of health and maintenance, than not to use them according to the word which proceedeth out of the mouth of God, as food, apparel, physick, health, and life it self. Had it not been better that *Asa* had wanted Physick, than be struck with death because he trusted in Physitians? Better had it been for *Gehazi* to have gone in raggs, than to apparel himself by lying and deceit, which apparelled himself and all his posterity with Leprosie. Whether was the state of *Lazarus* (that dyed for want of means) or of *Dives* better, that fared deliciously every day? Less have men to answer for, who have no meat to strengthen nature, than those that have abundance, which they pervert to strengthen themselves in sin, sacrificing their strength to the service of the Devil, and to their lusts. Wee our selves know numbers in all corners, who were better continually to be bed-ridden and sick, or maimed, than to abuse their health and lives in such riotous and un-

gracious courtes, to the destruction of themselves and others. Nay, as our Saviour said of *Judas*, it had been good for him hee had never been born; so may we say of numbers of graceless persons, better they had never seen the Sun, or enjoyed life, than so to have consumed their lives in the service of sin, and Satans temptations.

Ps. 5. Lastly, If we live by every word of God, then let us be thankful to God for our lives, and for his word of blessing upon the means: and seeing our lives hang upon his word, to prolong them, or cut off the thread of them, we must labour to live to him and his glory. It becometh the just to be thankful. A great unthankfulness were it to rebel against him, by whom we hold our lives, and all the comfort of them: See we not how those that hold Land in Copy, are willingly bound to suite and service to the Lord, who is often but a mean man? The *Sidonians* would not warre against *Herod*, because they were nourished by his Land: and shall we be in warre against our Lord, by whose hand and word we live, move, and have our being? And even this thanksgiving is his gift also: for as the matter which, so the grace by which wee are thankful is all from him; so as we must depend on him both for blessings, and for grace to be thankful.

Verf. 5. Then the Devil took him up into the holy City, and set him on a pinnacle of the Temple:

6. And said unto him, If thou be the Son of God, cast thy self down: for it is written, &c.

WE come now to set down and expound, by the assistance of God, the second on-set of the Devil upon the Son of God, by a violent and hellish temptation, nothing interior to the former, in the furious, malicious, and cunning contriving of it.

In the entrance whereof, we must remove one rubb by the way, concerning the order of this temptation, wherein the Evangelists seem not to agree among themselves: for whereas *St. Matthew* makes this the second, *St. Luke* makes it the last, and puts the last in *St. Matthew*, into the second place. And herein some learned men have stumbled, and have devised simple shifts to reconcile the two Evangelists. Some think, that they write not the same History, nor of the same temptations, but of temptations urged at sundry times. These are confuted by the very matter, phrases, and words, which are in both the same, and need no other conviction.

Others think (and they of the learned Papists) that in some ancient Books, *St. Luke* observes the same order in the temptations with *St. Matthew*, and that the difference crept in by the heedlessness of some Writer: which is a needless devise of them, who strive to prove the Canonical Scripture to be corrupted in their Fountains, that so their corrupt Latine Translation may prevail; but both impeaching the watchfulness and care of God over the Scriptures, as also the diligence and faithfulness of the Church, which is pretended to suffer her self wholly to be abused, by the carelessness or unfaithfulness of some one Scribe.

But the truth is, that it doth no whit prejudice the truth of the Evangelical story, that the Evangelists doe not stand so much upon order, where it is not so necessary, as upon the matter, and the things themselves done, which they faithfully report, and in which they joyntly accord and agree: as oftentimes they stand not upon words, nor sometimes upon sentences, but one delivers the same fact in one style of speech, another in another form; but so, as one is so far from crossing another, as he giveth thereby more light and certainty unto the other.

Quest. But whether of these observed the right order, as the temptations were passed?
Ans.

Ans. I am out of doubt, that *Matthew* sets down the right order as they were done: 1 Because he passeth his story by such particles as imply an orderly consequent: as, *Then* the Devil took him, *then* he took him again, *then* the Devil left him, &c. whereas *Luke* used the particle *and*, in his passages, which noteth no certain order, as the former doth: his care was to relate the whole matter, but was not so accurate for order. 2 The coherence and dependance of this second temptation with the former shews, that *Matthew* observeth the right method: for Christ having by a testimony of Scripture confirmed himself in the confidence and trust in his Father, Satan immediately seeks to make his advantage of Christs words, and seeing hee will needs trust his Father, he would have him trust him too much; If hee need no bread being hungry, he needs no stairs to goe down from the pinnacle of the Temple; the last temptation doth not so fitly cohere with the former, as this second doth. 3 After Christ had bidden Satan avoyd, *Matthew* adds, *Then the Devil left him*, as being obedient to his word; plainly shewing, that that was the last temptation. *Luke* hath it not in such dependance, but thus, *And when the Devil had ended all the tentation, he departed.*

TOTE.
5.

In the Combate note two generals, 1 The preparation to it. 2 The temptation it self. The preparation containeth such necessary circumstances, as by which the temptation might more easily prevail; as, 1 the time, *Then*. 2 The place, first general, *the holy City*; secondly special, *a pinnacle of the Temple*. 3 The manner how Christ was conveyed thither, *The Devil took him up, and set him on the pinnacle*. The temptation consists, 1 Of the assault. 2 Of the repulse.

The assault hath three things: 1 The ground of it, *If thou be the Son of God*. 2 The scope or aim, namely, the sin or sins to which hee was tempted, *Cast thy self down*. 3 The argument or perswasion to enforce it, *For it is written, He shall give his Angels charge over thee, &c.* The repulse of our Saviour is by another testimony of Scripture, not contrary to that which Satan alleadged, but expounding it, that he might in the right sense of it, fence and secure himself from the temptation, as after we shall see.

First, of the preparation: *Then* | This particle shews not only the time of this temptation, but also the order as I noted: Satan having no success in the former, renews his assault, and would assay another way. Hee had been kindly and gently used of Christ, who had answered him courteously; nay, he had convinced him by Scripture, that hee had nothing to say against it, and yet he goes on in his malice, as though he had had both great provocation and advantage. Whence,

Dost. Note the property of wicked men ruled by Satan, who by no means can be brought to lay off their malice towards Gods children. Deal gently with them, they are like Nettles, the softer they are toucht, the sharper they sting: Deal plainly with them, and convince their consciences by the word, that they have nothing to say for themselves, yet being convinced they give not over, no more than Satan here, but proceed in mischief. And what are the reasons?

1 Because the godly in their courses doe oppose themselves to the darkness of this world: now there is no fellowship between light and darkness, no way to reconcile them, as we may see in the example of the wicked *Sodomites* against *Lot*: first he resisted their wickedness, when they came about his house to abuse the two men; he gives them fair words, *I pray you my brethren*; hee convinceth their consciences, *Doe not so wickedly*; and out of his weakness he offers them his two Daughters: but, being a righteous person, whose soul was daily vexed with their uncleanness, neither his piety, nor humanity, nor intreaty, no nor his weakness and sin could please them, but, Away with him hence, he is a stranger, shall he judge and rule? now we will deal worse with him than with them, *Gen. 19. 9.*

2 Christ gives another Reason, *John. 8. 44. I am of your Father the Devil, for his works ye do.* In that Chapter Christ plainly teacheth the Jews, that hee is the light, *vers. 12.* they tell him hee bears record of himself, and therefore his record is false, *vers. 13.* hee tells them hee shall go from them, and carry the light with him, and they shall seek him, and not find him: what (say they) will hee kill himself? *vers. 22.* hee tells them, that hee that keepeth his word, shall never see death: then said they, Now wee know thou hast a Devil, *vers. 25.* Hee tells them, before Abraham was, I am: and they take up stones to stone him. Here were the Children of the Devil, who was a man-slayer from the beginning: And of these Christ said, Yee go about to kill mee, a man that hath told you the truth, *vers. 40.* and, Yee do that which you have seen with your Father, and not only seem: but felt him moving and stirring in their hearts: so he worketh mightily in the sons of disobedience, *Eph. 2. 2.*

3 *The more light and grace the Lord manifesteth in any of his children, the more must the darkness of wicked ones fight against it.* It is not their innocency, their holiness, their wildome, their peaceable course of life, that can fence them; nay, these bring all the malice of the wicked on them, and lay them open to their rage. Stephen, a man full of faith and power, whose enemies were not able to resist the Wildome and Spirit by which hee spake, *Act. 6. 8.* yet drew they him to the Councill, and suborned false witnesses against him: where what should hee do? They might, and did see his face shine as the face of an Angel, *vers. 15.* In his Apology hee begins as a person at the bar, with a loving and moving speech, Men, Brethren, and Fathers, hearken: afterward in the course of his speech, as a faithful servant of God, and true teacher, hee freely reproves them, *chap. 7. vers. 51, 52.* calls them resistors of the Holy Ghost, betrayers and murderers of the just, hee could convince them out of all the Scriptures, as Christ did Satan here: But the more full of the Holy Ghost hee was, the more were they filled with devillish fury, like so many Devils, or furies, their hearts brast for anger, they gnashed with their teeth, more like fell and savage beasts, than men; they shouted with a loud voice, stopped their ears, ran upon him, cast him out of the City, and stoned him.

4 The incessant malice of the wicked against the children of God, is a running stream from this of *the wicked one*, against the natural Son of God: the Devil would still, if hee could, tempt and molest Christ himself in his own person, but that hee cannot, hee will therefore bee sure to molest him in his servants: hee would obscure the glory of Christ in himself, but seeing hee cannot do that, he will do what hee can by himself, and all his members, to extinguish that glory of Christ in those beams, wherewith his servants are graced and honoured: And this makes this war so irreconcilable.

Use 1. Therefore let us not marvel, when wee see good things, and good men resisted, nor condemn that presently which wee may see opposed: but
 1 Turn our eyes upon that natural enmity which is between the seed of the woman, and of the Serpent. 2 Upon mens stubbornness against the truth, and malice, by which the sinner given up by God to Satan is obdured and hardened. 3 Upon the powerful work of Satan in men of great gifts, that being convinced in conscience, even against that light, can resist godly and innocent men. 4 Upon the love of mens sins, profits, and pleasures, which sets on forward this hatred against their conscience. What could Christ himself do to conciliate *Judas* his favour? Did not hee know that Christ was the Messiah? did hee not preach him? did hee not work miracles in his name? did not Christ make him one of his family, and prefer him to be the Steward of his house? did hee not warn him of his sin, and bear him most

most patiently? Yet his heart being upon covetousnesse, for a small commodity hee will betray Christ, and that against his conscience. 5 Other personal and private occasions, may force men of great gifts to malign and hate (against their consciences) most innocent persons.

The Jews knew that Christ was the *Messiah*, that hee was most powerful in Doctrine, and most holy in his life; yet they loved their own praise, and therefore thrust down Christ; If wee let him alone, all will beleeve in him. They thought themselves so much dishonoured, as Christ was honoured. Sometime fear of great men, or some loss, or check, may cause this obdurate opposition. *Pilate* knew Christ was an innocent man, he washed his hands, and would have no hand against him; hee pronounced him innocent, saying, *I finde no fault in him*: his wife being troubled in a dream, sent him word, *he should have nothing to do against that just man*. Yet against his conscience, and his own words, hee proceeded to condemn him. Why? how could hee bee so blind and wicked? surely it was fear of *Cæsar*, and of some check: for hee had heard them say, *If thou let this man go, thou art not Cæsars friend*.

Vse 2. It should teach us to go on undaunted in our godly course, making no account of all the malice that the Devil or his instruments can create us, and never offer to shake hands with them; wee shall never have done it wee go about to please them; wee can not do it unless wee will bee as bad as they, if wee retain our favour of goodnesse, it doth but provoke them.

Vse 3. Many men may hence see what spirit rules them, who when they hear Scripture against their finnes and unwarrantable courses, they go on still as a chafed colt, that cares neither for pale nor hedge, but flings over. These men would bee loath to bee compared to the Devil, but wee shall see them far worse, and the Devil not so bad as many of them. When hee hears Christ alledge Scripture, hee saith nothing against it, but was silent, he replies not, and much less rails on him as a phantastical or precise person. But reprove the Swearer, the Drunkard, the Gamester, the unjust courses of men in their trades, Sabbath-breaking in Masters or Servants, and do it out of the Scriptures, as Christ did; wee shall have the same measure that hee had returned from the Scribes and Pharisees, who railed out-right on him; He is too precise and severe, wee can do nothing for him; or, What hath hee to do with our Government, or Trades? or, He might finde other things to speak of.

Thus if *Paul* speak against *Diana*, or whatsoever the craft-masters live by, all the City is in an uproar against him. It seems men are loath in their callings to meddle with the word of God, or the directions of it, else wee should have to deal with them. It were too much to sit down silent, and go on in sinne against the Word: but to resist the word in termes, or to rail upon the Preachers thereof, goes one step beyond the Devil.

Vse 4. Take knowledge of the secret working of the Devil against the light and truth, in such as spurn against it. They cannot abide that truth and innocency should acquit it self; but though they see nothing but meekness patience, and innocency, yet will side against it, as though they had the greatest advantage and occasion. What is the cause, that men will take part with most abject and base persons, and bring the curse on themselves, in condemning the innocent, and justifying the wicked in their horrible riots and misbehaviour, but the hatred they carry against goodnesse? Why did the Jews band themselves for *Barrabas*, and seek to acquit him? Was it because there was any cause of love in him? knew they him not to bee a murderer and a Rebel? Yes, It was hatred of Christ that made them stick to him: and why

why hated they Christ, but because he was the light? Some there bee of that Jewish generation left, to whom, if Christ be weighed with *Barrabas*, he will seem too light; *Barrabas* shall carry the credit and defence from him; *Not him, but Barrabas*.

Into the holy City.

We come to the second circumstance in the preparation to this second assault, which is the place that Satan chuseth; set down, 1 In general, the *holy City*. 2 In special, *a pinnacle of the Temple*. What *holy City* this was, *Luke* expresseth, *chap. 4. 9. He brought him to Jerusalem*, here called the *holy City*.

Jerusalem is called the *holy City*, not because of any holiness in the place: for no place as a place is more holy than other. It is true, that wee read in Scripture of holy ground, as *Exod. 3. 5. Mount Horeb* where *Moses* stood is called holy ground, and *Moses* must put off his shoes. But this was no inherent holiness in the place, only for the present presence of God appearing after a special manner, makes a special holiness to be ascribed unto it. Neither is it called *holy* in respect of the people and inhabitants: for the faithful City was long before this become an Harlot, *Isa. 1. 21.* and Christ not long after this Combate, cryeth out against *Jerusalem*, That shee had killed the Prophets, and slain such as were sent unto her, and proclaimeth a speedy desolation against her. But it was so called,

1 Because God had made choyce of this City to put his name there, *2 Chron. 7. 12. I have chosen this place for myself.* Hence was it called the City of God, and Gods holy Mountain, *Dan. 9. 16.* and the holy Hill of *Sion*; because God had chosen it, and sanctified it for himself, wherein himself kept residence, and made it eminent above all the places of the earth.

2 Because of the holy things which were there established, even all the holy worship of God; it was not lawful for the *Jews* to sacrifice or eat the Paschever any where but in *Jerusalem*.

There was the Temple built on mount *Moriah*, wherein, I. There was the *Sanctum seculare*, the utter Court of the *Jews*, and *Salomons* porch, which did rise up by fourteen stairs, wherein Christ preached often, and *Peter* healed the lame man, *Acts 3. 3.* and probably, where *Peter* converted three thousand souls at one Sermon. In this porch was the great brazen Altar for whole Burnt-offerings, on which Altar the fire (which at *Aarons* first offering in the Wilderness fell from Heaven, *Levit. 9. 22, 24.*) was to be kept perpetually before the Lord; the which when *Aarons* sons neglected, and offered with strange fire, they were burnt with fire before the Lord. In this Court was the great brazen Sea, wherein the Priests washed themselves, and the Beasts to be offered on that Altar, especially their feet, because they were to minister bare-foot before the Lord. Both of them holy representations of Christ; the former of his Sacrifice, who gave himself for a whole Burnt-offering; the latter the fruit of it, he being the Laver of the Church, by whose blood we are washed from the guilt and power of sin.

II. There was the inner Court, which was called the *Sanctum*, or the Sanctuary, or the Court of the Priests, whence the *Jews* were barred. There was here, 1 The Altar of Incense for sweet perfume, wherein the Priests were evening and morning, to burn the holy Incense before the Lord, as a sweet-smelling favour unto God, and no strange incense might be offered thereon, *Exod. 30. 9.* While *Zachary* stood at the right side of this Altar, offering incense to God, the Angel *Gabriel* stood and fore-told the birth of *John Baptist*. This was an holy type of Christ, who offered himself on the altar of the Cross: a sacrifice of sweet smell to God his Father, and through whom God savoureth a sweet smell from all our duties. 2 In this Court was the golden Candelstick,

Candlestick, with seven Lamps, and seven Lights, which were fed with most pure holy oyl, night and day, to lighten the whole inner Court. And this was an holy type of Christ, the light of the world, enlightening all his elect with spiritual and heavenly light. 3 In this Court was that golden Table, on which the holy Shew-bread was ever to stand, even twelve Loaves, which were to be made of the purest flower of Wheat, and were to be renewed every Sabbath, the old Loaves converted to the Priests use: a holy type of Christ, in whom alone the Church, and every member, setting themselves continually before God, are nourished and preserved unto eternal life. 4 In this Court was that costly and precious Veil, of blew silk, and purple, and scarlet, and fine twined Linnen, made of broydered work with *Cherubims*, the use of which was to separate the *Sanctum* from the *Holy of Holies*: this veil at the death of Christ was rent from the top to the bottom. A notable representation of the flesh of Christ, which hid his Divinity, but being rent asunder by his passion on the Cross, the way to Heaven was laid open unto us.

III. There in the Temple was the *Sanctum Sanctorum*, and in it the Oracle, called the inner house of God, into which only the High Priest went alone once a year, and that in the Feast of expiation, wherein all the *Jews* must fast and afflict themselves. A most notable type of Christ: for as it was called an Oracle, because God thence gave answer in doubtful cases; so who is the Fathers Oracle but his Son, who is *the word* of his Father, by whom he speaks to us, by whom we speak to him, and through whom the Father heareth us? In this Holy of Holies was the Ark of the Covenant, and in this holy place stayed the Ark almost four hundred and thirty years, signifying Christ the author of the Covenant between God and us. In which Ark or Chest were kept three things: 1 The Tables of the Covenant, written with the finger of God, signifying Christ, who is the fulfilling of the Law. 2 The Rod of *Aaron* which had budded, a type of the Priesthood of Christ, who in the world seemed a dead branch and dry, but after his Death and Resurrection began again to flourish, and bring fruits of life to *Jews* and *Gentiles*. 3 The Pot having Manna: a holy type of Christ the bread of life, and that *Manna* that came down from heaven, *Joh. 6. 35*.

In this Holy of Holies over the Ark was the holy cover, called the *Propitiatory*, prefiguring the Lord Jesus, whom the Father hath made our *Propitiatory* by faith in his blood, *Rom. 3. 25*. Here also were the two glorious Cherubims, set like Angels on either side the Ark, looking upon the Ark, figuring the holy Angels ministering to Christ, and earnestly desiring to look into the mystery of our salvation, *1 Pet. 1. 12*.

These were the chief holy things established in the Temple at *Jerusalem*, but not all: for there were besides these, the observation of all holy Rites appointed by God, the Chair of *Moses*, and in it the Law read and expounded: there were the holy persons, the High Priest with all his holy garments, with *Urim* and *Thummim*, and on his fore-head, *Holiness to the Lord*: there were other the holy Ministers of the Lord, who had the Lords holy Oyl upon them, of Gods own composition, with straight charge, that no other should make or use it out of this use. Yea, here had lived the ancient Kings and Prophets, *David*, *Salomon*, *Josiah*, *Hezekiah*, who were special types of Christ. In which regard *Jerusalem* the seat of God and Gods worship, is called the *City of perfect beauty, the joy of the whole earth*.

3 It is called an *holy City* by comparison unto other great Cities of the neighbour Countries, wherein Idols and Devils were worshipped in stead of God, as *Babylon*; or whose worship was the devise of mans brain, and no institution of God, as *Samaritan*, *Cesarea*, and others, *2 King. 17. 33*.

4 It is called *holy* in type, two waies. 1 As it was a type of the Church militant, of which the members are holy in part, at least in profession. For the whole Church of God was gathered together three times every year before the Lord; at the feasts of Paschever, Pentecost, and Tabernacles, *Psal. 133. 4.* Thither the Tribes of the Lord go up, and appear before the Lord. 2 As it was a type of the Church triumphant, even that Celestial *Jerusalem* which is above, that new *Jerusalem* into which no unholy thing can enter, but is the eternal habitation of the holy God, the Holy Angels and Saints.

5 It was called *holy*, or *the holy City*, because it was the fountain of Gods holy Religion; which being first seated there by God, must be derived thence, and sent out to all other Nations, *Micah 4. 2.* The Law shall go out of *Sion*, and the word of the Lord from *Jerusalem*: Therefore was it the *Metropola* and mother City, the heart of the earth, placed in the midst of Nations by Gods own confession, *Ezek. 5. 5.* Nay, there must the precious blood of the holy Son of God be shed, which must stream and run out to the salvation of all Nations, and himself Preached the King of the Jews, upon the Cross as upon the theater, in Hebrew, Greek, and Latine, and that in the time of the Paschever, when there was a concourse of all the people of Jews, and other Nations. There the Apostles must give their first witness of Christ, and thence must carry it into *Judea*, *Samarina*, and all nations to the utmost parts of the earth, *Act. 1. 8.* And 8. 1. the Church of the New Testament was first gathered at *Jerusalem*, and thence by persecution scattered into all Nations. In this regard it was called κατ' ἑξοχὴν, *the Holy City*: for all the holiness of all other Cities was derived thence.

Dott. 1 Wee learn out of this title, *what it is that makes places and persons holy, even the presence of God, of his word, and worship.* Thus the ground was called *holy*, *Exod. 3. 5.* and the place where *Joshua* stood, when the captain of the Lords Host appeared unto him, *chap. 5. 15.*

1 Whatsoever was in the Law separated to God and his service, was called *holy*: the Sabbath was *holy*, the Priests Garments *holy*, *Exod. 28.* *Thou shalt make holy Garments for Aaron thy brother*: *Holy*, both because they were peculiar to the holy Priesthood, (for none else might put them on) and because they were to be used in the holy place (for when they came forth of the Tabernacle, they must put them off :) and thirdly, consecrate to holy uses, and to bee an holy type of Christs righteousness, a precious robe wherein all our Sacrifices are offered. The flesh was *holy*, which was offered to the Lord in sacrifice, *Hag. 2. 13.* For places, *Bethel* was an holy place, when *Jacob* saw the vision of the Ladder there; and the Temple was *holy*. For people, the Jews were called an holy Nation, and Christians, an holy Priesthood, and Saints by calling, *1 Pet. 2. 9.* For persons, some are sanctified in the wombe to some special service, as *Jeremy, chap. 1. 5.* and *John Baptist*. Yea, every faithful mans heart, is as it were an Ark of God, in which are kept the Tables of the Law, yea, the Tabernacle of God, and the Temple of the Holy Ghost, where hee pleaseth to dwell. And thus was *Jerusalem* an holy City, so long as it continued in the true worship of God.

2 This appears by the contrary, seeing his holiness was no further annexed to this place, than God tyed his presence to it; for when as the Jews had crucified the Lord of glory, both the Temple and City, as prophane were destroyed, and delivered into the hand of the *Romans*, and are now in the hands of the *Turks* a nest of unclean and Idolatrous beasts, most savage enemies of Christ, and Christian profession.

3 That place must needs bee *holy*, where the Lord dwelleth as a master in his house; teaching, ordering, and supplying all necessities: where Christ the Holy Son of God walketh in the midst of the seven Golden Candlesticks, being

being conversant among the flocks of Shepherds: where the Holy Spirit of God is present to pour out his treasures of wisdom and grace, by means of the word and Sacraments, which are his chariot, and which, not accompanied with the Spirit, are but dead and ineffectual to regeneration: where the Holy Angels are present to assist the ministry, to repel hinderances, to behold our order; but especially desirous to look into the mysteries of our salvation: where the Holy Saints upon earth, are met together to seek and see the face of the Lord, joyning together in all the parts of his pure and holy worship, in hearing his holy word, receiving his holy Sacraments, preferring publickly their holy prayers, greatly by this means glorifying God, and enriching their own selves: Surely, this is *Bethel*, the house of God, and the gate of heaven.

Use 1. This teacheth us not to despise our Assemblies, nor to think our Churches unholy for some corruptions. Look upon *Jerusalem*, *Matth. 23. 37.* you shall see the eleven Tribes were Apostates, there were in it dumb dogs, *Isa. 56. 10.* there were Scribes, and Pharisees, hypocrites; nay, at this time the Doctrine of the Law was corrupted by the false glosses of the Pharisees, and the Temple almost a den of Thieves, full of buyers and sellers. Yet for all this, the Evangelist calls it the *holy City*, even when it had more corruptions in it, than the Church of *England* hath at this day. Why? 1 Because there was the service of the true God set up in the Temple, the word preached, and sacrifices offered, and the meetings of the Church of God. 2 Because as yet they had not received a bill of divorcement. Have not wee the Word truly Preached, and the Sacraments for substance truly administered? And for discipline, I will say, I wish wee had the execution of so much as the Church alloweth. Or, when did the Lord give us a bill of Divorce? Or, what Church hath convinced us, that wee cannot bee acknowledged for a true Church? If they say, they of the Separation have; I answer; 1 They have laboured to discover some errors, but none fundamental in us, nor without as many in themselves. 2 Wee may well doubt whether they bee a Church, or no, seeing by the profession of some of their Teachers, they will not joyn themselves to any Church at this day upon the face of the earth, and so renounce all Communion with all the parts of the Catholike Church in the world. But wee must not think much, if some unstable persons forsake our Communion, seeing in the golden and flourishing age of the Apostles themselves, some such there were, *Heb. 10. 25.*

As for our selves, wee may strengthen our selves against them by these conclusions. 1 Wee know, that the word of Truth is truly preached amongst us, which appeareth by the daily conversion of thousands, whereas never was man converted by a word of error, *Jam. 1. 18.* 2 Wee know, that our Ministers are of God, because by them so many are begotten to God: Our Saviour thought this a good reason, when hee said, *Believe me that I came out from the Father, for the works sake.* The blinde man had good insight into this matter, *Joh. 9. 30.* saying, *If this man were not of God, he could do nothing:* and a wonderful thing it is, that yee know not whence hee is, and yet hee hath opened mine eyes. So may I say to the separatist, Dost thou not know whence that Minister is, who hath opened thine eyes? 3 We know that our meetings are holy meetings: 1 Our people is outwardly called by an holy calling, and to an holy end: 2 They profess faith in Christ, which is an holy profession, and in charity, (if wee see no open raiguing sin) are to bee judged Saints: 3 Congregations are called holy in the Scripture from the better part, not from the greater, as an heap of wheat, mingled and covered with chaffe, yet it is called wheat, *1 Cor. 6. 11.* Now yee are sanctified, washed, and justified: but in *Epist. 3. chap. 12.* I fear, that when I come
among

among you, my God will humble mee, and I shall bewail many of them that have sinned, and have not repented of their uncleanness, and fornication, and wantonness which they have committed. Diverse other abuses there were, yet among Saints, and beloved ones. 4 Mixt Congregations are holy in Gods acceptance, esteeming them not as they are in themselves, but as members of Christ. When *Israel* was at the best, it was a rebellious and stiff-necked people: yet *Balaam* said, Hee saw no iniquity in *Jacob*, nor transgression in *Israel*, not that there was none, but that none was imputed.

4 Wee know that wee have no warrant to separate from holy things, neither for some defects cleaving to them, nor for ill men either handling them, or communicating in them. The Prophets never made any separation in times of greatest corruption, even when they cried out of their wickednesse, 1 *Sam.* 2. 24. Do to no more my sons (said *Eli*) yee make the people trespass: how? By making them loath the service and sacrifice for your wickednesse, verse 17. And when many abuses were among the *Corinths* in the Sacrament of the Lords Supper, yet a man that did carefully examine himself, might communicate of it with comfort; yea, our Saviour Christ was often in the Temple, teaching and praying, and so were his Disciples, though it was a most corrupt place.

Object. 1 *How may I pray with an evil man, seeing God heareth not sinners? Nay, his prayer is abominable.*

Ans. 1 The speech in *John* 9. 31. is not universally true, for God heard the poor Publican confessing himself a sinner. 2 Though God hear him not for himself, yet hee hears him for the people; as *Balaam* blessing *Israel*, being both a wicked man, and speaking against his heart, God heard him for the people, *Numb.* 23.

Object. 2 *But how may I communicate with a wicked Minister, or with what comfort?*

Ans. The wickedness of the Minister may somewhat lessen the comfort, but neither diminish the perfection of the Sacrament in it self, nor hinder the efficacy thereof to us, seeing the efficacy depends onely upon the promise of God, and the faith of the receiver, and is no more to bee refused than the gift of a King, though the conveyance bee drawn by a wicked Lawyer.

Object. *But how can hee bee a means of conveying grace to mee, that is a graceless man?*

Ans. Grace is compared to water: now may not water that passeth through a wooden or stony channel, which it self is so undisturbed that it cannot receive or have any benefit of it, make a whole garden fruitful? It is *Augustines* simile. Besides, I would ask, whether any could with comfort refuse *Judas* his Baptisme, *John* 4. 2. even when hee was a Devil incarnate? If it bee said, They knew him not to be, then belike a man may receive the Sacrament fruitfully of a secret prophane man or infidel, and the wickedness of a Minister (if it bee secret) pollutes not the Sacrament; and then it must follow necessarily, that no comfort and truth of the Sacrament can depend upon any Minister; for then none could have any assured comfort, that they have ever received a Sacrament, because no man can look to the sanctification of any mans heart, and cannot certainly without revelation know who is indeed truly sanctified.

Object. 3 *But what say you to a dumb Minister? hee is no Minister, and therefore hee can perform no ministerial action: his Baptisme, is no Baptisme; his Sacraments, no Sacraments; his prayers, no Prayers.*

Ans. 1 For themselves, I say their Ministry is unlawful to themselves, and without repentance a certain matter of destruction. 2 I cannot blame thole, who

who with their own peace, and the Churches avoyd them. 3 Wee must distinguish between such a man, and a meet private man: for although they be no good and lawful Ministers of God, yet because they come in the room of Ministers, by the election of the Church, to whom God hath given power to ordain, they are now publick persons, and Ministers, though no good ones. 4 Being thus enabled by the Church to give what they can, and bound by being in the place of a Pastor, though he come never so inordinately to administer Sacraments, we may receive from him what hee can give. 5 Wee must distinguish between a calling, and the execution of it; for it proves not he hath no calling of a Minister, because hee executeth it not. A Magistrate ceaseth not to be a Magistrate, or to want Office, because he doth not duely execute it.

Obj. But the Magistrate is an able Magistrate, so is not this Minister.

Ans. A Magistrate is a Magistrate, who for the ignorance of his place may be called an Idol-Magistrate: the substance of a lawful and good Magistrate, is to be able to judge of Causes, but not of a Magistrate simply, who is chosen by election of people, or by course: so it is of the substance of a good and lawful Minister of God, to be able to preach, but not of a Minister simply. And as a Magistrate not able to weild martial affairs, and so defective in a special part of his Office, yet no man refuseth the good that he can doe for peace: even so, endeavouring in the mean time for a sufficient Ministry, and groaning under this burthen, which private men cannot cast off, I take it, the good things which they can give, may bee taken at their hands.

Obj. But by communicating with them, we communicate in their sin.

Ans. He that receiveth the Sacrament at the hands of a Minister, who is an Adulterer, neither makes him an adulterer, nor partakes of his adultery. If wee either made him Minister, or communicated with his insufficiency, which our souls groan under, some part of the guilt would stick to our fingers. But we communicate only in the Lords Ordinances, so farr as hee is able to administer, and justifie not the lawfulness of his calling, but that he only is in the room and place of a Minister, whom wee cannot avoyd, unless wee will put away the Lord in refusing his Sacraments.

Obj. Hof. 4. 6. Because thou hast refused knowledge, thou shalt be no Priest to me: therefore ignorant Ministers are no Ministers.

Ans. 1. True; no lawful, no good ones, approved of God, to me. 2 The Prophet rather gives a rule in election and deposition of such, then shews how farr they may be used while they stand: So we deny not but such ought not to be chosen Ministers, nor that such ought not to be deposed: but, that nothing ought to be received of them while they stand, we deny, especially seeing we well know, that in ancient Churches there were Deacons, who were assistants to Pastors and Presbyters in reading, administering Sacraments, Baptism, and the Eucharist, yea and in Catechising, who had not the office of Pastors. All which I speak not to maintain this foame of the Church, which she hath been too long in scumming off; but to remove causeless scruples of weak consciences, who are ready to deem all their actions nullities, and utterly reject Sacraments at the hands of such unpreaching Ministers.

Obj. 4. But how may I partake where open sinners are tolerated to receive the Sacrament? do not I partake of their sins?

Ans. Christ entred into the same Temple with wicked persons, and ate the same Pasche with Judas, and was undefiled: the Prophets lived in the midst of a polluted people; and joyned in the publike exercises of religion: and those few of the Church of Sardis defiled not their garments among a multitude of wicked persons.

Obj. 1/a. 53. 11. and, Revd. 18. 3. Come out of her my people, touch no unclean thing, &c.

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Ans.

Ans. If we compare the Prophets precept, with his practise, we shall easily see he means not of any Schismatical separation he calls Gods people out of that wicked multitude, but where read we, that himself did bodily separate? and therefore, this must be a coming out, and departing from their evil, not local, but moral: *g. d. 1* Have no fellowship with their unfruitful works. *2* Doe not countenance them in their evil. *3* Reprove them. *4* Touch no unclean thing, that is, consent not to any wickedness among them. But, *1* It is one thing to touch the holy things of God, another the uncleanness of men. *2* Separation from the wicked in body is impossible, except we wilgo out of the world. The Disciples could not bee rid of *Judas*, unless they would depart from Christ himself. *3* Unless they can prove an established Idolatry among us ripe to the plague, as in *Babylon*, they cannot prove a separation in body and mind. *4* Of this separation a reason is given, not because they cannot partake in any holy thing, while the wicked are in presence; but, least yee be partakers of her plagues.

Obj. 1 Cor. 5. 11. *If any be a fornicator, or covetous, or an idolater, or a drunkard, or an extortioner, with such a one eat not. A little leaven leaveneth the whole lump.*

Ans. 1 The place is meant of private familiarity and amity, so farr as a man is not bound, or tendeth to the countenancing of his sin. *2* It implieth that he ought to be excommunicate, if he hear not the Churches admonition, (as the whole context will shew) and so cut off from Christian communion for the time. *3* If a man were excommunicate, some were bound to eat privately with him, as his Wife, Children, and Servants: for these are necessarily bound, and doe not countenance him. *4* A man may and must eat sometimes with notorious wicked persons; as suppose a man in the same ship, or prison, or army, and can have no meat but among vile wicked persons, here a man may not refuse it, lest he famish himself. So at the Lords Table: such as admit wicked persons, having power to repel them, communicate with their sin and countenance them therein: but a private person, whose soul is vexed with their sin, and doth what he can to redress it, but cannot, is not polluted by them; hee is forced to eat with them, he may not starve his soul.

As for that, *A little leaven leaveneth the whole lump*, the Apostle speaks it to the Governours not to suffer such wicked persons, and provoketh only private persons, the peeces of that lump, to be the more watchful over themselves, but not to refuse Gods Ordinances for them: And as neither that Church of *Corinth* ceased to be a Church for suffering *that wicked man* (for the Apostle honours them with that style while he checketh that sin,) so neither doe particular members cease so to be for that such are suffered, much less. Look to thy own soul: the Apostle willeth *every man to examine himself* rather than others.

Object. 5. But how can I hear the Word with profit from a wicked man?

Ans. 1. A wicked man may preach salvation to another, and damnation to himself; as *Judas* and the builders of *Noahs* Ark. A statue may point another the way, but it self stand still. *2* An instrument hath all his efficiency from the first mover, who is God himself: a Knife with motion will cut if the hand will use it. *3* The Word is like the Light: now as the light of the Sun is not defiled, though it pass through the dirtiest places, so the Word is not polluted through a wicked preacher. *4* Look to thy own disposition, that thy soyl be good as the seed is good, take the benefit of the Sun and rain, and it is no matter whether the hands be clean or foul that cast and disperse the seed. *5* Let Preachers consider what a barr it is to all their labour to bee scandalous, covetous, disdainful, envious, noted for Gamesters, companions, &c. how their example doth

doth more harm than their teaching can doe good; with how little power or prevailing he can point his finger to other mens sores, which every one can point at in himself; what an odious thing it is to make Gods people to loath Gods Ordinances, because of him; and what a woeful cate is it that *Paul* intimates of such teachers, who preaching to others, themselves by disobedience become cast-aways, *1 Cor. 9. 27.*

Rules to avoid entangling and sedition by Separatists persuasions.

1 Labour for wisdom to discern between main truths in doctrine, and inferior in discipline; as knowing that *Jerusalem* was the holy City before *Nehemiah* builded the wall of it: between the person and the place, not condemning the place for the person; between the thing and the use, and condemning not the use for the abuse; between Offices and Executions, substance and circumstances; the being of a thing, and the wel-being of it.

2 Labour to reform thine own heart first, for that is in thy power to amend; and then thy own family; and, if it be in thy power, goe further to the house of God: but if thou beest a private man, and this bee not in thy power, thou must turn thee to prayers and tears; and yet so strive in seeking the wel-being of things, as by unthankfulness thou lose not the comfort of the things themselves.

3 Be low in thine own eyes, suspect thy own judgement, condemn not, much less condemn those that are not every way as thy self. Pride and contention of spirit are inseparable; and it is folly to look that men who have a different measure of grace, should not differ in judgement, and though they walk in the same way, yet not after the same manner.

4 Testifie thy self a sound Christian by the badge of Christ, which is love: *By this shall all men know that yee are my Disciples, if yee love one another. Study to be quiet* (saith the Apostle) *and follow things that concern peace.* Love will make the best, even of bad things, and give a charitable construction of things doubtful, and pitty and pray for such as erre howsoever, and much more if they erre of ignorance.

Use 1. This doctrine teacheth us, that the way to sanctifie a mans person or family, is to set up the Worship of God in his heart or house. 1 Thy heart must be the Temple of God, yea as the Ark within the Sanctuary: In the Temple God was daily worshipped, there were daily Sacrifices offered, the Scriptures read and expounded, and prayers presented unto God from his people. Thou must get proportion in all these, if thy heart be Gods Temple: thou must privately, yea secretly apart daily worship God with personal worship, daily offer the sacrifices of praise and thanks for personal blessings and deliverances, daily prefer thy personal prayers, daily apart read and apply the Scriptures to thine own use: for thus must it be in Gods temple. And further, thy heart must be as the Ark, wherein were kept the Tables of the Law, written with Gods own finger: endeavour in obedience to all Gods Commandements, intreat God to write his Law in thy heart, that thou mayest never depart from it. Thy heart as the Ark, must keep the pot of Manna, a type of Christ the food of life; close Christ within thy heart, and hold him as thy life never to part with him: for that figured the Sacraments, in which Christ is propounded the food of the soul. Thy heart as the Ark, must contain *Aarons* rod that had budded, signifying the discipline and government of Christ, unto which thou must subject thy self: let this rod flourish in thee, and stoop with reverence and fear to this scepter.

2 Thy house and family must be sanctified also, by setting up and preserving Gods worship there. We read of some of the Saints, who had Churches in their Houses: Every Christian professing holiness must have the like care and endeavour in such Family-exercises as God hath prescribed: as,

1 In diligent teaching and instructing the family, partly in reading, and partly in delivering precepts out of the word. It is Gods Commandment, *Dent. 6.7.* to whet the law continually on our children, and train them up even from child-hood in the Scriptures. The benefit whereof shall bee, 1 To fit them for the publike Ministry: 2 To cause the word to dwell plentifully in them: 3 it is a notable means for their growth in godliness, and to contain them in good order.

2 In calling them to account for things delivered, by catechising, pitifully neglected in families, who yet would be thought to bee Gods people. This is the driving of the nail to the head, to stick the surer. It works care in those who easily reject good means. It hinders vain thoughts, words, and exercises. It banisheth much folly and ignorance, that is bound up in the hearts of children and servants.

3 In applying the works of God past or present, on our selves or others, to move them to confidence and trust in God, by the works of his mercy, and to fear to offend by the works of his justice: and by this means, the seeds not only of true Religion, but of good conscience, shall bee sown in them betimes: this was holy *Abrahams* practise, for which God would not hide his secret works from him, *Gen. 18.19.*

4 In daily private prayer with the family, at least every morning and evening solemnly on our knees, making confessions of sins, and requests to God, together with thanksgiving. *Psalms 55.17. Evening, and morning, and at noon, will I pray and make a noise.* *Daniel three times a day prayed, and praised God in his house, as hee was wont,* chap. 6.v.10. The excellent use of which, is the opening of the doore of Gods treasury to the family, by which it is enriched with the best blessings of God. Besides, the Lord shall hereby have some honour, that is due to his mercy upon the family.

5 In edifying the family with Psalms and melody to the Lord, as it is *Col. 3.16.* In these daily duties doth the sanctification of a family consist. Whereunto wee may bee perswaded by these motives: 1 In that they are the practises of men fearing God, such as *Joshua* and his house, *Cornelius* and his household. 2 In that by these exercises the family shall not only be sanctified, but also blessed; as *Obed Edom* and his house for the presence of the Ark. 3 What madness is it, to reject and banish Gods word and worship out of doores, and yet think God is there? Nay, where sound grace comes, there is the Spirit of Prayer and Supplication in every family apart, *Zach. 12.14.* and where the worship of God is not set up in families, there is nothing but a conspiracy of Atheists, and a wicked brood bringing Gods judgements on themselves, and the business passing through their hands.

Use 3. *Jerusalem* is called holy, being once sanctified to the Lords use; which teacheth us, that wee should reverently both conceive and speak of all such things as are set apart to the Lords use.

1 Some persons are consecrate to the Lord, as the Tribe of *Levi*, of whom the commandment was, *Thou shalt not forsake the Levite all thy days.* And the Prophets: Touch not mine annointed, and do my Prophets no harm. So in the New-Testament, The Minister that rules well, is worthy of double honour: Yea, if the widows which were set apart to inferiour offices about the poor, must be honoured, *1 Tim. 5.3.* much more the Minister that standeth in Gods place and stead, *Heb. 13.17.* Obey them that have the oversight of you. Thus *Cornelius* revered *Peter*, and the *Eunuch*, *Philip*. Nay, not onely the Minister, but every beleever is separate to God, and sanctified to carry the Covenant, and hath the anointing of the Spirit; which the Lord acknowledgeth on them, and speaketh reverently and lovingly of them, calling them *his holy ones*, yea, *the apple of his eye*. They see not this, who can persecute and revile them for hypocrites, and count them as the Apostles (whose

(whose doctrine they profess) the scum of the world.

2 Some places are for their use to bee accounted holy, because God is there present in his worship, as the places of our meetings: not that any inherent holiness is annexed to the place, or cleaveth to it out of the action of Gods worship; but while God is present in his Worship, wee must account it holy ground, and the house of God. When God appeared in *Bethel* to *Jacob*, hee said, *How fearful is this place? surely it is no other than the house of God.* Wee must therefore put off our shoes with *Moses*, that is, our base and vile, our sinful and sensual affections, yea, our lawful (it earthly) thoughts, when wee come to this holy place. Look wee bring no thoughts with us unbecoming the place where God is, separated from other common places to holy uses. Look that in this place wee use no gesture or behaviour, unbecoming a man that hath business with God being present. To sit talking, or sleeping, or laughing, or gazing, sutes not with this place. And further, if God please to account the very places holy for the use, and presence of God in this use; what shall wee think of them that conceive so basely of them, as they would love a Parish better, in which is no Church? Others prophane them with base practices, and unconscionably suffer them to fall or decay, and will bee at no charge to make or keep them handsome, sweet, and beautiful. Styes were fit for such wine: As their affection is, so is their devotion.

3 The holy Ordinances of God must not bee touched but with holy respect and reverence: of which it is said, It is not safe to play with holy things: 1 The word must bee received, read, heard, spoken, as the holy word of God. To make jests of Scripture is a wicked practice. God looks graciously on him that trembles at his word, *Isa. 66. 2.* as good *Josiah*, whose heart melted, hearing the words of the Law. So the names and attributes of God, are never to bee used in frivolous admirations; but *every knee must bow unto him, Phil. 2. 10.* Neither ought wee to laugh at Gods judgements on others.

3 An Oath is one of the holy Ordinances of God; and to swear in common talk vainly, is not to shew reverence to this holy Ordinance. *Swear not at all*, that is, uncalled, *Mat. 5. 34. 35.* neither being called, but in truth, justice, and judgement: for an Oath is appointed to decide controversies, which other means cannot. How few consider whether the matter bee worth an Oath, or whether they bee called to it, or whether it might not have been better passed by *Yea* or *Nay*, or by a bare asseveration? A wicked man is described by being a Swearer, *Ecc. 9. 3.* but a godly man not only not swears, from which a man by education or civility may abstain, but also *fears an oath*, in what company soever hee is, or what occasion soever hee hath.

3 A Lot is another special Ordinance of God, to decide a controversy from heaven by God himself, when all means on earth fail. Therefore Lots must not be used without great reverence and prayer, because the disposition of them commeth immediately from the Lord, *Pro. 16. 33.* and not but in great matters, not for recreation: for it is said, to cause contentions to cease among the mighty, *Prov. 18. 18.* neither do wee read that it was ever used, but in very great things, as the dividing of the land of *Canaan*, the election of High Priests and Kings, and the surrogation of *Matthias* into the place of *Judas*. Hence it follows, if dice and cards bee Lots (as I think they bee) that all play by them is unlawful.

4 Some times are sanctified above other, as the Sabbath day, all which must bee passed holily, with much reverence and respect, both remembering it before it come, yea, rejoycing in the approach of it; and when it is come, to sanctify it; 1 In our hearts: for external observation of the Sabbath, without inward holiness and affection to the duties of Gods service, is hypocrisy.

2 We must not meddle with any part of the duties of our ordinary calling : for that is no holy thing. 3 Much less travel to Markets or Fairs : but every man must stay in his own place, *Exod. 16. 29. Numb. 13. 15. to 19.* 4 Least of all must wee set any part of it apart to our recreations : these bee no holy things : sports are inferiour to our lawfull Callings, which are to be laid aside, far from holy things, and unsutable to the Lords Holy-day. The like (it not more) may be said against pampering a mans self and others, by feeding or feasting, and of drinking, or any such wicked passing away the Sabbath. The same also is to be spoken of a day of Feasting, or publick Thanksgiving, which have the reason of a Sabbath.

Of these, and all other Gods holy Ordinances, we may say as the voyce said to *Peter, What God hath sanctified, pollute thou not.*

Doct. 2. *A place is no longer holy, than God and his Worship is present. Was Jerusalem a holy City?* how then is the beautiful City become an Harlot? how is it, that this City which was the seat of Gods worship, and the habitation and collection of the Saints, is now an harbour of Turks and Infidels, over-run with Turcisme or Idolatry? Surely, because the cause of this holiness ceased; the worship of God was corrupted, the Son of God despighted, the Gospel of God rejected, the Saints of God murdered, the day of Visitation neglected. And therefore, they being infinitely departed from God, and his pure worship, God departs from them; and God being gone, the place ceaseth to be holy; *Bethel*, while the vision of the Ladder lasted there, was an holy place, and so long as Gods Worship continued there; but when it admitted the pollution of Idolatry, it must be called *Bethel* no more, but *Beith-aven*. When the Congregation of *Israel* brought the Ark from *Gilgal*, and set it up in *Shilo*, then was *Shilo* the standing house of God, the seat of religion and justice which God had chosen, *Josh. 18. 1.* but for the sins of this place, the Lord rejected it; as *Jer. 7. 12. Go now to Shilo, into my place where I set my name in the beginning, and behold what I did unto it for the wickedness of Israel:* it we will know what, look *1 Sam. 4. 4.* when by the villany of *Eli*s Sons, and outrage of the people, the Lord was provoked, hee gave *Israel* into the hands of the Philistims, there were thirty thousand Foot-men slain, the Ark was taken *Hophni* and *Phineas* slain, *Eli* the High Priest brake his neck; then did the glory depart from *Israel*, and the Ark never came at *Shilo* more.

So the Temple at *Jerusalem* was holy, the *City* holy, so long as they continued in the true Worship of God; but after they crucified the Lord of life, both *City* and Temple as prophane were destroyed; so as *Jerusalem*, although the *holy City of God*, if her filthiness be found in her skirts, she shall be had in derision, *Lam. 1.* the most beautiful rood, if held out against Gods shall be broken: yea, the Temple of God; if it become a denne of Theeves, God will depart from it. For what is it that can tye God to any place, but his own worship, to which he hath tied himself by promise?

Vse 1. Let not the vain *Romanist* boast of the pretended chair of *Peter*, from which God cannot possibly depart. Can God depart from *Shilo* for the sins of Priest and people, where first he put his Name, and can he not depart from *Rome*? Can he depart from the *holy City*, where he promised hee would rest, and can he not be driven from the *great City of the Whore*, to which hee never made any such promise? Can he depart in displeasure from her, whose foundations were layed among the holy Mountains, *Psal. 87. 1.* and can hee not depart from the Whore, that sitteth upon seven Hills? Shall *Bethlehem* where Christ was born, be forsaken, and cannot *Babylon* where Christ is daily Crucified? Nay, the Lord is long since departed from her, and her final confusion is at the door.

Vse 2. And if *Jerusalem*, once the holy City, but now a Cage and Nest of

of unclean *Saracens* and *Turks*, bee left of God, what a ſuperſtitious error prevailed in former times, wherein ſuch bloody Battels were fought for the recovery of the holy Land, moſt ſuperſtitiouſly putting religion and holineſs even in the place it ſelt, after all the holy things were prophaned, and God himſelf departed? The evil ſucceſs of ſuch Battels ever ſhewed, how God was offended with ſuch ſuperſtitious warres: and another miſchief by them oppreſſed the Chriſtian world to keep it in blindneſs: For the Pope making his advantage of this blinde devotion, if any King or Prince in Chriſtendom ſtood between him and his proceedings, one way or other he would ſend him out of his own Country in expedition for the Holy Warre, and there hold him till he had effected his own deſigns in that Princes Country, and ſo ſtrengthened himſelf in all Lands, as Hiſtories manifeſt.

Uſe 3. Let us not bear our ſelves as though we had God ſo ſure, as the Pa-piſt thinks he hath him in a Box, or pretend any vain privilege that we have to exempt us from danger: True it is, we have the word with peace, liberty, and protection: but the fear is, that our ſecurity and deadneſs of heart, with diſſolute-neſs and prophane-neſs in behaviour, will forfeit all. God ſendeth *Jeruſalem*, to *Shilo*, ſaying, *Truſt not in lying words, ſaying, The Temple of the Lord; but amend your wayes, and I will let you dwell in this place: but if you will not, goe to Shilo, and ſee what I did to it, and look for the like.* Jer. 7. 4, 12 So now God ſends us to *Jeruſalem*, that we may conſider what he did to it, being once the praiſe of the earth: and if the ſame ſins be found in us as were in *Jeruſalem*, the Lord will doe no other with us, than he did with it: even as he threatned, *2 King. 21. 13.* he will ſtretch over us the line of *Samaria*, that is, bring the enemy in our necks; and the plummet of the houſe of *Ahab* an Idolater; take away his holy things, and exchange them with filthy Idolatry, and wipe us as a man wipe a diſh, even turn us upſide down. What were the ſins of *Jeruſalem* but pride, idleneſs, fulneſs of bread, and contempt of the poor? In all which *England* doth equal, if not goe beyond *Jeruſalem*: and yet wee charge our ſelves as little with our ſins as *Jeruſalem* did. And it wee look to the immediate cauſes and fore-runners of *Jeruſalems* over-throw, and compare them with our Land, wee ſhall ſee it high time to look about us: for,

I. In general, *Jeruſalem* had grievouſly ſinned, and therefore was had in deſiſion, *Lam. 1. 8.* Her ſins were great, many, of long continuance, with treaſured wrath; and all this in a place of ſuch means and light. Now no place in the world hath more means than wee, wee are faire beyond *Jeruſalem* in means, and therefore faire beyond her in ſins.

II. More ſpecially: 1 They did not hear the words of Gods ſervants the Prophets, nor obey them; therefore the Lord made that houſe like to *Shilo*, *Jerem. 26. 6.* and hence *Jeruſalem* afterward had time enough, but too late to charge her ſelf with rebellion, *Lament. 1. 18.* and to acknowledge the righteous judgement of God againſt it. Never were the Oracles of Heathens deſpiſed ſo amongſt them, as Gods holy Word is generally of our people; no man almoſt lets it come near his heart, a manifeſt argument that God will one day ſpeak ſo as hee will bee heard. 2 *Jeruſalem* would not take knowledge of the day of her Viſitation, as appears in *Luke 19. 43.* and *Matth. 23. 37.* therefore her habitation was made deſolate. As little know we the worth of our bleſſed means: but perhaps wee may know it better in the want of them. 3 *Jeruſalem* remembered not her latter end, therefore ſhe came down wonderfully, *Lam 1. 9.* ſhe was careleſs and never conſidered the account ſhe was to make of her liberties, and ſo hardened her ſelf in ſin, and grew to contempt the good means ſhee had, through the daily cuſtom of them. This alſo was the immediate fore-runner of *Ninives* deſtruction, *Zeph. 3. 13.* This is the rejoycing City, that

that dwelt carelets and said in her heart, I am, and there is none beside mee. How is shee made wast, and the lodging of beasts? Every one that passeth by her, shall hiss and wag his head. And the reason is, shee bore her self upon her priviledges, her holy things, her strength, wealth, populous and flourishing estate, specially upon the Promises of God, which they perverted, being all made with condition of obedience, which they had long before forfeited: yea, so likely and constant an estate shee had, as none in the world would have beleaved, that the enemy should have entered the gates of *Jerusalem*, *Lam. 4. 12.* so as hee came unlookt for. The same is our conceits, wee think our state so strong that it can never bee broken, wee remember not what is the end of security: when men cry, Peace, Peace, comes sudden war.

4 *Jerusalem* had two sorts of Prophets in her: First, False Prophets, which flattered them, and sought out vain things, false prophesies and causes of banishment. *Lam. 2. 14.* Such was *Hanani*, who opposed *Jeremy*, and said the Lord would within two years break the yoke of the King of *Babel*, *Jer. 28. 2.* and *Ahab*, false Prophets would bid the King go up to battle against Gods Commandement, and prosper. This was one cause of her ruine, *Lam. 4. 13.* for the sins of her Prophets and Priests: not that the people had not sinned, but when Leaders, and such as should preserve purity of Religion and manners, are so corrupt, it argues a general corruption running down from the head to all the members, which must needs bring the whole to a consumption. A second sort were faithful and sincere, and the entertainment of these was such in *Jerusalem*, as God most severely revenged. *Jeremy* was cast into the dungeon, *Micaiah* into prison, nay, our Saviour challengeth *Jerusalem* of such cruelty against the Prophets, as did bring all the righteous blood upon them from *Abel* unto *Zachariah*, *Mat. 23. 37.* But of all cruelty they filled their measure in crucifying the Lord of the holy Prophets. *Matth. 21. 38.* the Householder sent his servants to receive fruits, but they evil-intreated them, and beat some, and slew others; at last hee sent his Son, saying, They will surely reverence my Son: but they said, This is the Heir. Come let us kill him, and the inheritance shall bee ours. Now what will the Householder do? He will certainly destroy those wicked men, and let out his vineyard to others. Expressing plainly in this parable, Gods dealing with *Jerusalem*, and theirs with him, and what was the immediate cause of their destruction. A dangerous thing it is to wrong the faithful Ministers of God: Do my Prophets no harm, saith the Lord: and to persecute Christ in his members, shall not bee unrevenge.

5 *Jerusalem* had many warnings before their utter overthrow. It was besieged by *Pharaoh Necho*, by *Senacherib* in *Hezekiah*s time, in *Rheboam*s time, by *Shishac* King of *Egypt*, it was sacked and overthrown, *1 King. 14. 26.* It was subdued thrice by *Nebuchadnezzar* King of *Babel*, twice under *Joakim*, and the third time under *Zedekiah*, the City was wasted, the Temple burnt, and the people captivated into *Babylon*, *2 Kin. 24. and 25.* After seventy years, when by the permission of *Cyrus* King of *Persia*, the Temple was builded by *Zerubbabel*, the City by *Nehemiah*, and the law restored by *Ezra*, and the Lord came again to his Temple: yet being again provoked, some years after it was taken by *Antiochus Epiphanes* King of *Syria*, the Law burned, the Temple prophaned, the daily sacrifice removed, the sanctuary of strength polluted, and the abomination of desolation set up, as *Daniel* had foretold, chap. *11. v. 31.* and made a wonderful effusion of blood. After this, the City and Temple was re-edified by *Judas Assomananus*, and began to flourish: but it was not long, before it was again taken by *Cn. Pompeius*, a Roman Captaine, whom *Aristobolus* called to help him against his brother *Hircanus*, for the Priesthood. All these were fair warnings, whence they might perceive,

ceive, 1 How righteous the Lord was in not forbearing their sins: 2 With how little reason they could stand upon any outward priviledge, if they would go on in provoking the Lord: 3 How loath the Lord was to reject them utterly, if by any means they could bee reclaimed. But when no means would do them good, the Lord gives them to utter desolation by *Titus* and *Vespasian*, who ruinated the City, defaced the Temple, and left not one stone upon another, as Christ prophesied, *Matth. 24. 2*. And since that time it hath ever been prophaned, and in the hands of the greatest enemies of God and man, next Satan himself; polluted with most horrible idolatries, the Jews driven from thence into all Lands, and in all Lands Vagabonds, the blood of the Sonne of God lying upon them and their children till this day.

Oh the patience of God toward us! the many warnings and threatnings that wee have had, by many treasons, conspiracies, sundry open and secret practices of our enemies, by Sea and by Land! (Remember 88. and 1605.) by sundry plagues of many kinds, and every day renewed, renews some warning or other: And yet, how fall wee back more and more? how strong are the Papists? how bold? how malicious and furious, as mastives that have been long in the chain? Oh that wee were so wise, rather to take example by others, than to bee made examples to others; and to take warning by others harms to prevent our own! Why should wee think our selves safe from the touch of this doctrine, or exempted from the lot of all Churches and Lands? Where was there ever a more holy place, a more holy City, a more holy Temple, than at *Jerusalem*? yet by security departing from the Lord, the Lord left them. What Church in all the World, whose flourishing estate hath alwaies lasted? Cast wee our eyes upon the Churches planted by the Apostles themselves, that of *Rome*, *Corinth*, *Galatia*, *Ephesus*, the Churches in *Asia*: they had their times, but knew it not till it was too late: now all are become dens of theeves, and sunk down into the deadly poyson either of Mahometisme or Antichristianisme.

It was the over-sight, and overthrow of the most renowned Churches, never long to prize their liberties in the presence of them, but had leave a long time to bewail their absence. Time was when *Jerusalem* had God near them, his Prophets, his Law and Oracles, her Nazarites purer than snow: But not long alter, there was never a Prophet left, never a sign, her Nazarites blacker than a coal, the waies of *Sion* forsaken: Oh now for one Prophet more! Time was, when they had the Son of God among them, and his Apostles, and the sound of the blessed Gospel was first offered to them: But not long alter, Christ and his Apostles, the note was altered, and the case changed: for the sons of peace, and the Ministers of peace, they hear of *Titus* and *Vespasian*, of wars, and blood-shed, of famine and death meeting them a thousand waies.

Now time is, wee have God near us, and Christ his Son, and the Ministers of reconciliation, and wee know not our happiness. Time may come, when wee may wish one good Minister in a Country, one Sermon, one holy Sabbath spent as we have seen many with too much neglect: A Lent may come for this long ope-tide. The Lord knows how little wee desire the day of vengeance, neither can wee prophesy; but blessed is that man that *seeth the plague and hideth himself, where as the fool must go on to punishment.*

THE second thing in this second circumstance, is the special place, namely *The Pinnacle of the Temple.*

The Temple was the highest place on the Mount *Moriah*, and the pinnacle was the highest place of the Temple, to wit, a battlement above the top, to keep from falling down, *Deut. 22, 8*, called pinnacles from their sharpenels,

as our pinacles are the sharpe tops of our buildings, or spires.

Satan makes choice of this place; 1 As fit to his temptation, the scope and aim whereof wee shall see afterward. 2 Beginning a new temptation, hee changeth his place, to see if thereby hee can change Christs minde: so did *Balaam*, to see if any place would serve him to curse Gods people, shift from place to place. And it is not unlike but our Dicers and Gamesters have learned this of the Devil, when the play runnes against them, to shift places for better luck, as they say. 3 The place was full of danger to stand upon, and much more for the height to fall from. 4 The Temple was an holy place, dedicated to Gods worship and service; what hath Satan to do there? but hee takes upon him, as though hee had to do every where, and can stand among the Sons of God, against the sons of God. It may bee Christ will think himself priviledged there, as the Pope in his chair, that he cannot erre what ever hee do. Or if hee can abuse the Temple, to make it a means of the overthrow of the Son of God, hee shall with one work both dishonor the Father to much the more, and destroy the Son.

Doct. *Satan either fits his temptation according to the place where hee finds a man, or draws him to a place fit for his temptation*: Both which wee see here against Christ; being in the wilderness hungry, Satan fits his temptation to the place, to make stones bread; and now being to assaile him with another kind of temptation, hee draws him into a place fit for his temptation. This subtilty of Satan wee may observe in the first temptation of all: there was but one forbidden tree in Paradise, and there Satan fits his temptation to the place, *to eat of that*. So hee findes *Peter* in the common hall, there hee tempts him to deny his Master, a place most fit for it, where all else denied and abused him; and, if hee should not do so, hee should bee in like danger: Nay, hee not onely fitted the temptation, but also drew *Peter* to the place.

1 Satan doth not use all temptations in every place, but such as hee will have some advantage in by the very place it self: hee knows it were bootles, if the place as well as other circumstances bee not fitted to him. It had been in vaine to have tempted *Cain* to slay *Abel* in his fathers house: but he drew him into the field after him, and so prevailed. Hee knew *Joseph* was a most modest and chaste man, and it had been in vaine to have moved him to uncleanness, so openly as hee did *Zimri* and *Cosbi* at the door of the Tabernacle of the Congregation, or as openly as *Abshalom*, who defiled his Fathers Concubines in the sight of all *Israel*: and therefore hee sets upon him in a secret chamber. Hee knew it was no fit place to tempt *Noah* in the Ark, in the midst of the waters, when there seemed but a step between him and death: but, sitting under the vine, in his vineyard, hee was easily overcome with it. While *David* was in his flight before *Saul*, in Caves and Wildernesses, it was bootles to tempt him to folly, hee had no leisure, his thoughts were taken up in holy Prayers and Consultations with God; but when hee was on his Pinacle, on the top of his turret, the place was fit to spye *Bathsheba*, and have her fetcht to him, and so the sin was finished.

2 Satan knows, that sins are of divers sorts, and though all bee works of darknets, and so should fly the light, and walk in solitary and private places, as extremities on the left hand, thefts, murders, Adulteries, &c. yet some other are best brooded in the light and places of publike resort, as Pride, Prodigality, and a number of riots and open disorders: for example; *Herod* swore an Oath to give *Herodias* whatsoever shee asked, to half his kingdom: when shee asked *John Baptist* head (which was an heinous murder of them both upon an innocent man) the very fitness of the place brought it forth. Great men often swear hundreds of Oaths in a day, and forget them presently, if they were made privately: But because *Herod* had sworn amongst the

the people, for his credit sake, and for them that stood by, *John* must presently lose his head.

3 The largeness of Satans Commission gives him leave to make choice of what place hee list, and thence to make his best advantage; no place is privileged, for hee compasseth the earth, and is the Prince of the air, and stands sometimes in the presence of God, to get leave to afflict the children of God; so as there is no desert so solitary, no Pinnacle so high, no City so holy, no Temple so sacred, but Satan dares, and can even there watch Gods People a mischief: Nay, in Paradise hee tempted *Adam*, and *Judas* at Christs own Table.

Use 1. This may advise us to keep out selves so far as wee can from places of probable danger, which Satan hath after a sort fitted for temptation. Some places are dry and barren, no goodness is there exercised, or to be had, nor to be done: in these places the evil spirit walketh, there hee haunts (as wee see in the parable) and therefore our rule must bee this: Where we can neither do good, nor take good, those bee no places for us. Many civil mens houses, how is the time eaten up in vain and idle speech, and the most tolerable talk is worldlinesse, and the talke thereof is endlesse.

Object. *What hurt is in that?*

Sol. Yes, it is a dry place, and it cannot bee answered, when even this shall shoulder out better speech. Other places are not onely empty of good but filled with evil, that as hardly shall a man come safe out of them without some poison or corruption, as out of a plaguy or leprous house: For how can a man bee safe where *Satans throne* is?

1 Places of Idolatry, where a man must either shew his dislike, or else give a secret consent. Men can go into places where the horrible Idol of the Mass stands, and keep their hearts to God: but commonly God gives such unwarrantable boldness a check, and experience shews what a tang it leaves after it, *1 King. 16. 10.* *Ahaz* went upon another occasion to meet *Tiglah Pileser* King of *Assur*, at *Damascus*, and onely seeing an altar there, hee was so in love with it, as he sent to *Uriah* the Priest the pattern of it, and the fashion, and whole workmanship of it, to have another like it in all points against Gods Commandment. And how hath a secret infection poisoned a number of our Travellers, who falling in love with Romish Idolatry, have brought the fashion and pattern, and workmanship of it over with them, and that because they run unwarrantably into places of danger? So how dangerously do men run into great Papists houses, where there are a thousand allurements, and inticements, pure Religion scorned, belied, and all to be besmeared with shameful lies, and opprobry, and the contrary magnified and extolled as the onely truth; yea, the Scriptures themselves not lesse abhorred than the Theist hates the Gallows, and thrust down under mens devises and Popes Decrees, yea, the word of Salvation condemned and burnt (as they were of old by *Antiochus* and *Maximinus*) as the books of Hereticks; and the godly professors scoffed under the stile of Scripturiers and Bible-bearers? Men think it no danger to bee familiar in such places, to bee Servants to such Masters; which is to lead themselves into temptation. Alas, what Communion is there between light and darkness, between Christ and Antichrist?

2 Not onely places of spiritual whoredome, but also corporal: If Satan get a man into such a place, hee hath his snares and bands: her lips are snares, her hands as bands, her words are cords to draw a man in as an Oxe to the slaughter. How can a man avoid the unclean spirit in such fowl sinks as such places bee? *Prov. 5. 8.* My Son, keep thy way far from her, and come not near the door of her house: and *Chap. 6. 32.* hee that goes into her, besides that hee destroyes his own soul, hee findes a wound and dishonour, and reproach that shall never bee put away. And the same Commandment

mandement, that hath forbidden any evil, hath forbidden also all the occasions of evil.

3 We must avoyd Drinking-houses, Gaming-houses, and places of such rude and hellish resort. How suddenly are minds corrupted in bad company? what quarrels and causless blows? what vain and ricaldry speech, which corrupteth good manners? what expence of precious time? what riot of goods? what wast of wit, and loss of reason it felt is commonly in such places? so that a good minde sees himself in a little Hell while he is there: and where lodgeth Satan, if not in such houses, which are servants to every mans sin, and where are baits and snares, which are enemies not only to Christianity, but event to civility and humanity it self? There Satan hath one room filled with Swearers, another with Scoffers, a third with Drunkards, a fourth with Gamesters; and all his rooms are full of idle and disordered persons, who for the time have cast up their callings, and are at leisure for any work of the flesh which their master the Devil will now employ them in.

4 Adde herunto the places of Stage-plays, and Enterludes, places of as great danger as any of the former, Satans School-houses: There you shall hear Oathes, and Lies, and Scoffs of base Varlets against not only their betters among men, but of God himself, and his holy Religion: There you may see sin acted and represented, which ought not to bee named among Saints: There you shall see men wearing womens apparrel, and perhaps women mens: There you shall see men travelling of child, as one said of *Nero* being an Actor in a Tragedy, to which his part called him; and all kind of adulterous behaviours, and such shameful gestures and actions, as the light of Nature hath descryed and condemned. What shall I speak of that lewd and wicked dancing of young men, in the habit and gestures of women, like *Herodias*: which what an incentive of lust it is, may easily be conceived in *Herods* example: and the poyson of amatory kissing of beautiful boyes, is unto lust as fire to flax, or oyl to fire. And least you should think I did wrong them in calling these places the Devils Schools, *Cyprian* doth no less, accounting the Stage-player (teaching boyes to be effeminate, by instructing them how to play the women, and to expresse wanton gestures) to bee the Devils Usher.

All these are places of certain peril, where no man can miss the Tempter: if he can draw men into these places, he will not fail to fit them with temptation. Let us therefore make a covenant with our eyes, not to behold such vanities and lustful spectacles; and with our feet, not to wander into such by-paths; and with our selves, to avoyd the very appearance of evil. It will fort well with our weakness, to avoyd temptation, to pray against it, to watch our selves lest we be overcome, rather than to follow, and much less to goe before the Tempter.

Vse 2. But if we must needs come in such places, as are fitted above others for temptation, then must wee fence our selves more strongly against such temptations, as the custom of the place offereth.

Quest. *How may we doe so?*

Ans. By observing these rules.

1 In all places put we on our Christian armour, without which Christian life cannot stand. When a man goes among thorns and stubbs, had hee not need to have his shoes of the Gospel on, if hee would not bee pricked and peirced to the heart? Or if a Christian want his sword, how should hee cut the bands of sin in sunder? How should a Souldier stand in the hours of skirmish, without his Corset and Breast plate? or how should he quench or repel the fiery and furious darts of Satan and his Instruments, if he want the sheild of faith? That man that puts on this armour of God, shall overcome all difficulties, and stand where many have fallen: for he hath with him the victory that overcomes the world.

2 In

*Iudi scenici
spectacula tur-
pitudinum, &
licentia vanita-
tum, Aug. de ci-
vit. Deil. l. 6. 32.*

*Scipio propter
animorum ca-
vendam pelli-
lentiam, ipsam
scenam construi
prohibebat.
Aug. ibid.*

*Magister non
erudiendorum,
sed peritendo-
rum puerorum.
Cypri.*

2 In all places lay hold on all opportunities to doe good, as Satan doth to doe evil. He that hath goodnes in him, shall come in no place but he may finde some fitness to communicate it. If in places of good resort, men may and ought to make gain of that occasion. Can good men meet, and not bee better one for another, whereas the wicked cannot meet but be worse? Here a man may 1 Observe Gods graces in others, to bee a pattern to himself. 2 Draw out understanding of them by godly and fruitful questions, or conference: *Prov. 20. 5.* 3 Stirre up others to diligence in going forward, and to greater love, *Heb. 3. 13.* and inoffensive walking. Others may be ignorant; and here is occasion for thee to pity them, and open thy lips with wisdom to feed them, *Prov. 10. 20.* Others may be dull and slow in Gods ways, and these must bee provoked and encouraged. Others by infirmity may bee going altray, and thou perhaps mayest be a means to turn him, and winne a soul. Others may need an exhortation, an admonition, a loving and brotherly reproof, or may need comfort: A wise man may now watch occasion not only to prevent Satans baits, who would keep Christians from doing the good they can, but also to acquit himself in all places to the good of others, and his own comfort.

3 In places of bad resort, or scornors, if our calling lead us into them, let us take with us the exhortation of the Apostle, *1 Pet. 3. 17.* Take heed ye be not plucked away with the error of the wicked, and fall from your own stedfastness. And besides, 1 Let us grieve, that we are fallen into such company. 2 Let us think of some good or special work of Gods mercy or judgement, fresh in memory. 3 If there bee apparent evil, either give apparent token of dislike; or in a wise and peaceable manner, so speak as Gods honour be not by our silence trodden down. 4 If there bee no opportunity or place for good, depart with all speed, *Prov. 14. vers. 7.* and beware of falling into the like company again.

Took him up, and set him on the pinnacle.]

The third circumstance in this preparation, is the manner how Christ was conveyed to *Jerusalem*; *Then the Devil took him up into the holy City, and set him on a pinnacle of the Temple.* Some of great Learning and Piety hold, that Christs presence in the holy City, and on the Pinnacle, was only in Vision, and not corporal. Their reasons are these: 1. Some of the Prophets thus are said in vision to goe from place to place; as *Jeremy* must goe to the river *Perath*, and back again, *chap. 13. 4.* and *Ezek. 11. 24.* *The Spirit of God took me up, and brought me in a vision by the Spirit of God into Chaldea*: and, *8. 3.* *And took me by an hairy lock of my head, and the Spirit lift me up between the earth and the heaven, and brought me by a Divine vision to Jerusalem.* 2 Because the *Evangelists* say, that the temptations were in the Wilderness, and therefore could not be actually in the holy City, or on a pinnacle, but in vision. 3 Because *Luke* saith, that the temptations being ended, Christ returned into *Galilee*, namely from the wilderness.

But it seems, Christs being in *Jerusalem*, and on the Pinnacle of the Temple, was not in vision, but in deed and in truth; and the reasons well considered are too weak to prove the contrary: because, 1 It overthrowes the end of the temptation, which was to cast himself down head-long, for the Angels would keep him without hurt. How could hee hurt himself by an imaginary fall? or what needed he the Angels help? Neither could hee cast himself down, if he were still in the plain of the wilderness. 2 It seems not to stand with the holiness of Christ, seeing every vision, which is a work of Satan, intending by it to delude man, is either a deceiving of the outward senses, (whereby he makes a man think he sees, hears, or feels something, which indeed and truth he doth not: as the Witch of *Endor* made *Saul* beleieve hee did hear and see *Samuel*, when he did not, *1 Sam. 28.* And after the same man-

ner, if it were a vision, supposing that Christ was awake, he must not see the ground of the Wilderness, where they say he was, but upon that ground the City *Jerusalem*, the Temple, and Pinnacle, and himself standing on the top of it, when indeed it was not there :) Or else, a vision presented by Satan must be an illusion of the mind, whereby he makes a man think that of himself which is not true ; which can scarce less agree with the holiness of Christ, whose imagination could not be so farre abused, as that he should think he was carried, when he was not carried ; or to think himself to be there, where he was not : for this were contrary to that unmeasurable wisdom, which was with him. And if Satan had had such power over the superiour part of the mind of Christ he might likewise have perswaded him he had not fallen when hee did fall, or he did not worship him, if he had done so.

As for the Objection taken from the example of the Prophets ;

I answer, Great is the difference between the visions of God, and visions from Satan. They knew their visions to be Divine, and not to delude or deceive them, they knew the Spirit of God took them up in Divine visions ; but here it is said, *The Devil took up Christ* ; and the text mentioneth that theirs were visions, so it doth not here.

For that which is objected out of the Evangelists, that the temptations were in the Wilderness, and if it were not in vision, only the first should be there :

I answer, 1 The Evangelists say, that Christ went into the Wilderness to be tempted, but none of them say, that all these three were in the wilderness.

2 If they should have said, that the temptations were in the wilderness, it had been true : for (as we have heard) Christ was tempted with other temptations than these in that place within the forty days.

Whereas it is further said, that Christ returned after the temptations into *Galilee*, and therefore the last temptation was in vision upon the Plain, and not on the Mountain :

I answer, 1 No one Evangelist saith, he returned from the Wilderness.

2 That the Evangelist hath reference to the last temptation, which perhaps was finished in the Mountain, either in that Wilderness, or near it, after Christ was led back from *Jerusalem*, and there the temptations ended.

And now, seeing that his presence in the holy City, and upon the Pinnacle was real and local, not in vision and mental, the next question is, *How the Devil took him up, and set him on.*

Ans. It must necessarily be one of these two wayes ; either Satan must lead him, or else must carry him.

The former, that Satan took him as a Companion, or a Leader, seems not so probable : 1 Because Christ of his own will would not goe ; for (as we have heard) the Spirit led him into the Wilderness to be tempted ; and hee would not of himself goe elsewhere, because the Spirit of God called him thither, and no whither else. 2 Christ would not doe it at Satans instigation, whom he knew to be the Tempter : for neither must we doe any thing at Satans request, be it never so lawfull : for whatever wee doe, wee must have a word of God to doe it in faith. 3 If Christ had yielded to be lead as a Companion, he might have seemed to have sought temptation, and been a Co-worker with Satan against himself : but it was enough to yeeld himself a Patient in it. 4 The distance of the holy City from the Wilderness, which was (as those say that make it the least) twelve miles from *Jerusalem*, admitteth not that Christ being hungry and ready to faint, should follow Satan so many miles.

The latter therefore seems to be the right manner of Christs conveyance, namely, that he was carried by Satan through the air, who by Gods and Christs permission,

mission, took him up, and transported his blessed body to *Jerusalem*, and set him on the battlements of the Temple. For, 1 The words, *he set him on the Temple*, signifies he set him down, who had formerly taken him up; and if he had power to set him there, why should he not also have power to carry him thither? And, if he had not carried him thither, but Christ had followed him, the Evangelist would have said, *when they came to the pinnacle of the Temple*, and not *set him on the pinnacle*. 2 This was the hour of the power of darkness, wherein Satan was allowed to take all advantages to further his temptations: and he might think this violent transportation a means, either of shaking Christ's faith with terror and fear what might become of him, being now delivered into the hands of Satan; or else to make him swell with pride and insolency, that he was able to flie in the air, or to be conveyed in the air from place to place, without hurt, which an ordinary man could not: and this would well fit the scope of the temptation ensuing.

Quest. But how could Satan carry the body of Christ, being a spirit? Or if he could, why should hee?

Ans. Hee is a Spirit, 1 Of wonderful knowledge and experience, to dive into secrets of Nature, to work strange and hidden things. 2 Of exceeding great power, to shake the Earth, move the mountains, and confound the Creatures, if God should not restrain him. 3 Of Admirable agility and quickness, proceeding from his spiritual nature, whereby hee can speedily convey himself, and other creatures, into places far remote and distant one from another. 4 Hee knows to apply himself to the creatures, and to move them, not onely according to their ordinary course, but with much more speed and quickness. 5 Hee is able to appear in the form of a creature, or any person, not by deluding senses, but by assuming to himself a true body, and move it by entering into it, and to utter a voice in a known Language, as hee did in *the Serpent*, and so hee can in other creatures, which have instruments of speech. And thus it is not difficult to him to transport a body.

Witches and Wifards have been often by their own confession transported into remote places by wicked spirits, which they call familiars. Besides, good Angels (being in their nature Spirits as Satan is) are able to transport men hither and thither, as Christ was in the air. *Act. 8. 39.* The Spirit of the Lord caught away *Philip*, and carried him from *Gaza* to *Asotus*, which was about thirty six miles. Some understand it of an Angel of the Lord, as Mr. *Beza* noteth. But if God by himself miraculously did that, the additions to *Daniel* (to which as much credit is to be given, as to any History, which is not Scripture) affirm, that the Angel of the Lord carried *Habbakkuk* out of *Judea* into *Babylon* by the hair of the head.

Now, why must Christ be thus carried by Satan?

Ans. 1 It was not against the will of Christ, but willingly hee puts himself into the hands of the Devil, to pluck us out of his hands. 2 It was not impotency or weaknesse of Christ, but power and resolution, who would not recoil, nor shun any place where Satan would appoint for his assault, or would carry him, being as well the God of the Mountains as of the Vallies. Here therefore wee must not admire the power of Satan, but the patience of Christ, that suffered himself to be carried of the Devil, being it tended to the greater confusion of Satan, and the glory of his own victory. 3 Our blessed Lord would be tempted in all things like unto us, that as a careful Head hee might sympathize with his members. God for the tryal of his children, sometimes suffers Satan to have power even over their bodies: and therefore Christ to sanctify this affliction to his members, would suffer even his own blessed body for a while in the hands of Satan. 4 What marvel if Christ suffered himself to be carried by the Devil to temptation, that

suffered himself to bee carried by his instruments to execution? How was hee haled and carried by the Devils limbs from place to place, from *Ananias* to *Caiaphas*, from him to *Pilate*, from him to *Herod*, from him to *Pilate* again, and from him to the place of execution? Satan in himself might as well carry his body into *Jerusalem* to be tempted, as his limbs carry it out of *Jerusalem* to be crucified; and as well might he suffer Satan to lead him into the mountain, and tempt him, as his instruments to lead his body unto *Mount Calvary* to kill him.

Use 1. Consider the wonderful love of God to mankind, who would give his onely Son, and the Son of his love, to such abasement, to deliver him not onely into the hands of Satans instruments, to mock, to spit upon him, to buffet, yea, to condemn and kill, but to deliver his blessed body into his own hands, to carry and recarry at his Pleasure. Adde herunto the wonderful love of the Lord Jesus, who was a willing patient in the hands of the Devil himself. Hee knew it was the will of his Father, and therefore submitted himself unto it. Hee knew it was a part of that whole *Righteousness*, which hee was to fulfil, and therefore hee resisteth not. Hee knew it to bee as great an indignity as never could bee the like; yet for our sakes hee is well content with it.

Now as Christ was content, because hee loved us, thus to bee tossed of Satan here, and of his instruments afterwards, so let us shew or return our love to him. If wee be tossed by Satan, or by his instruments, for Christs sake, as the Saints have been, from Prison to Prison, wee must bee contented: our Love to our Lord must help us to swallow it, and not shrink from him. Consider, wee may bee in the hands of the Devils instruments, but hee was in the Devils own hands for us: this would make us shrink.

Use 2. Observe hence, *That the work of our redemption, though free to us, yet cost Christ dear.* Hee must bee not onely in the hands of *Judas* to betray him, of the Jews to scesse him, of *Pilate* to condemn him, and of the Souldiers to crucify him; but personally in the hands of the Devil to tempt him. And had not Christ been thus, and worse than thus, in the hands of the Devil, wee had never been gotten out of his hands. Here take wee notice of the execration of our sins, and the wofulnesse of our estate: our sins put him into Satans hands, he must put himself in our place or stead, before we can be rescued.

Use 3. Observe *The wonderful power of our Lord Jesus, that bring in the bands of the Devil, can come out safely:* nay, his mighty power shines herein, that by his own coming into Satans hands hee brings us out, an unlikely and contrary means, but such as by a divine power prevails for himself and all his members. Could any other but hee worke Satans greatest disadvantage by offering him the greatest advantage? Here is omnipotency to work by contraries, to kill death by dying, to shut the grave by entring into it, to remove hellish pains by suffering them, and to pull his members out of Satans hands by putting himself in. The *Philistines* desired but to get *Sampson* into their hands, and prevailed: but here is an invincible *Sampson*, his enemy cannot hold him.

Use 4. Hence wee see that Satan may have power over the bodies of men, God permitting him, to carry them as hee listeth, and grievously to afflict them, as wee see in *Job*. That Satan can transport the bodies of Witches, all Histories record. That hee can bewitch the bodies of unbelievers, none deny. But our example teacheth, that even the godly themselves may bee bewitched; as *Jobs* body was, and the woman of *Canaan* her daughter, a daughter of *Abraham*, *Matth.* 23. 23. For if the Devil hath power here over the Body of Christ himself, hee may also over his members. Many presume upon the strength of their faith and graces, that Satan can have no power over them, and they desye him: But hast thou more strength

strength of Faith and Grace than Christ had, over whose body Satan had power for a time to carry and recarry.

Object. *Witches have assailed to bewitch such and such, but have confessed their faith to be so strong as they could not prevail.*

Ans. They alledge a false cause to feed the former delusion: for the true cause of their not prevailing is Gods restraint, not the strength of faith.

Use 5. Here is a ground of comfort, if the Lord permit the bodies of his elect to Satans disposal, it is no argument (suppose a man be bewitched or possessed) that a man is not then the child of God: For 1 Christ was as dear unto God now, being in the Devils hands, as before. 2 Christ was safe enough now in the hands of the Devil, and to are all they that are in Christ. He was no less in his fathers hands now than before. 3 He was not left in the hands of the Devil, but permitted for a time of trial and temptation: So it is no argument of final delivery up to Satan, when the child of God is for a time delivered into his hands to exercise him. 4 It is rather an argument of Gods child, and conformity with Christ, to be malign'd of Satan and vexed by the Devil. Satan may winnow and sift Gods children, but their faith through Christs prayer shall not fail, and the gates of Hell shall not prevail.

Verf. 6. If thou bee the Son of God, cast thy self down: For it is written, &c.

NOW after those three former circumstances, which contained the preparation to this second temptation, wee come to the temptation it self; which consists of 1 The assault; 2 The repulse. The assault containeth, 1 The ground of it, *If thou bee the Son of God.* 2 The matter and scope of it, *cast thy self down.* 3 The argument enforcing it, *For it is written, &c.*

1 The ground (*If thou be the Son of God*) is the same with the former: which sheweth, 1 Satans importunity and violence. 2 His subtilty: by often making question of it he will see if hee can yet bring Christ to make it a question. 3 His malice against Christ, laying still his greatest forces against his faith, which was the greatest moat in his eye: dealing herein like an experienced Souldier, who seeing a Town or Fort in any hope to be won, will not away at first repulse, but will assay it again and again with new assaults. Whence we may learn, that,

Doct. *Satan will not stick to urge the same thing often, if thereby hee may advantage himself, or disadvantage us.* With how many new metlages and devises did he urge Balaam to curse the people of God? Still hee changeth places, but all is one temptation, to curse the people of God. By how many means did Satan by himself, by Jobs friends, and his Wife, seek to with-draw him from his confidence in God, bringing a number of severall arguments, and all to prove him an Hypocrite? For that was the foot and burden of all their discourses.

1 It may be the circumstances of time or place may yeeld him some advantage, as here hee thought the Pinacle fitter than the Wilderness: as Balaam thought the top of Pisgah more commodious perhaps for Balaam to curse Israel in, than the high places of Baal, Numb. 23. 14. compared with 22. 41.

2 Sometimes our disposition is more secure and remiss, especially having out-stood and overcome a temptation; and then Satan comes again, and by the same temptation (not finding us the same men) suddenly surprizeth us. Wherein he deals with us as David with the Amalekites, who having took a great spoyl from him and his wives, they fell to eat, and drink, and dance, and lay scattered because of the prey; In this security David comes upon them,

and recovered all, and they lost more than they had gotten. So deals Satan with us; when wee grow secure (after wee have prevailed) he wins more than before wee had gotten.

3 Sometime the thing, which Satan would win from us, is so necessary, so excellent, as if hee get not that, hee can gain nothing at our hands. This makes him renew the same assault, as here; the faith of Christ had been a sweet morsel, and, if hee gets not this, hee gets nothing: So our faith is so precious, as hee still aims at it, because hee knows if hee overthrowes this, wee are as branches without a root, withering and dead, souldiers without a shield.

Use 1. Look for the same temptation again and again. The fencer having had a shrewd wound, will not easily lye open in that part again. The Citizens, who have stood out a siege, will survey the places most battered, where the enemy had his strongest hope of enuy, and will most tortily them against another time.

Use 2. Where wee are most tempted, know that there is some special grace to bee kept or lost. A theef will not hanker after an empty chest: but if hee know where Jewels or treasure is, he will haunt there.

Use 3. Abandon all doctrine of doubting as Satanical, which Satan is much and often in, both against Christ and his members: And no marvel, seeing doubting warreth against faith, by which only Christ is apprehended, and heavenly life and heat kept in us. But of this before.

Cast thy self down]

II. Now follows the matter and scope of the temptation, and the dart itself which is thrown at Christ. The scope of Satan is, 1 To bring Christ to presumption, that seeing hee will needs trust in his Fathers providence and care, hee assaies if hee can make him trust too much; and seeing hee will bee so confident, if hee can bring him to vain confidence: as if hee should say, *If thou, because thou art the Son of God, canst live without bread, upon the same ground thou canst go down without stairs.* And both Satans allegation of Scripture, and our Saviours answer, shew that this was the principal aim of the Devil.

2 To fasten upon Christ vain glory, as well as vain confidence: as if hee should say, *Thou shalt have great honour, and every man will believe, if thou by this miracle shew thy self the Son of God: to this purpose I have fitted the place where is greatest resort, and where the Son of God ought especially to make himself known: For where should the Son bee made known, if not at his Fathers house?* Satan knew hee had overcome the first Adam by a temptation of vain-glory, and now hee assauketh the second: *Thou shalt bee gods: and, Thou shalt be known to bee the Son of God, if by flying in the air thou canst come down without hurt.*

3 To bring him to tempt God, and try whether hee bee so powerful as to save him in such an attempt, whether so true of his word, as to keep him, and whether the Angels did diligently watch him, and bear him up as their commission was.

4 Satan intended directly to kill him, being a man-slayer from the beginning. For every way the dart intended his destruction, if hee should cast himself down; for thus Satan thought, *If hee cast down himself, and kill himself, then hee is not the Son of God, and so I shall gain him: Or, if hee cast down himself, and not kill himself, yet shall I make him both disobey God in tempting him, as also obey mee.* Thus either way Satan makes sure of his prey.

5 Satan had yet a further fetch, which made him so bestir himself, seeking in Christs downfall, our utter ruine, disgrace, and destruction. Strike off the head, all the members with that blow are slain. The bent of all Sa-

his temptations against the *Head*, is against all the *Members*. Out of the same ground Satan raiseth a clean contrary temptation to the former. In the former, hee moves Christ to diffidence and despair; in this, to prefidence and presumption. In the former, hee would have Christ use unlawful means; in this, to reject all means, even lawful. In the former, hee perswades him to distrust where God had promised; in this latter, to trust where God had not promised. In the former, that bread was absolutely necessary; here, that a ladder and means of going down, were not necessary at all: as if hee should say, *Thou sayest that God is able to uphold thee being his son, without means; go too, let us see how true that is. If hee can ordinarily, and extraordinarily preserve thee, then, Cast thy self down headlong from this pinnacle: for being the son of God, thou shalt bee sure to be preserved safe without hurt.*

Doct. Whence Observe, *That the Devil in tempting men, labours to bring them to extremes:* And when hee cannot prevail in one, hee would fasten on them the clean contrary sins. If hee can get Christ, because hee is the son of God, either to contemn his Fathers providence, as in the former; or to presume on the same, as in this temptation, either will please him; *2 Cor. 2. 10.* the Apostle sheweth, that this is one of the wyles and stratagems of Satan, by clean contrary waies to destroy the Church: either by too much lenity, which let fall the censures of the Church, so as the incestuous person was not at all corrected; or when they began to use too much rigour and severity, forgetting the rules of Christian meekness and charity. And in the incestuous person himself, it will please him well, either that hee go on without all remorse of his sin, and the Church not meddle with him; or that by the severity of the Church, hee bee swallowed up of sorrow. In regard of both which the Apostle saith, *We are not ignorant of his wyles. Act. 14. 11. 19.* when *Paul* and *Barnabas* came to *Lycaonia*, to preach and publish the Gospel, observe Satans wyle in the people; either they must receive them as Gods, and sacrifice unto them out of blinde zeal and devotion; at which the Apostles rent their cloathes; or else they must take them and stone them, as they did *Paul*, and drew him out of the City, supposing hee had been dead, *ver. 19. Matth. 21. 9.* when Christ came riding to *Jerusalem*, multitudes flocked after him, spred their garments in the way, cut down boughs to strow therein, and cried *Hosanna*, hee was the son of *David*, the blessed one that came in the Name of the Lord; The people said, it was *Jesus*, the Prophet of *Nazareth*, and all the City was moved: But before night, Satan had them in another extremity: such was the envy of the Scribes and Pharisees, that Christ was either glad to flye the City that night; or the fear of the people, that none durst entertain and lodge him: *verf. 17.* so hee left them, and went into the Town of *Bethania*, and lodged there. And within few daies after, all cried, *Crucify, Crucify.*

1 This comes to pass, because Satan is contrary to himself; according to his disposition are his waies. Though hee bee the Prince of darkness, yet can hee transform himself into an Angel of light, *2 Cor. 11. 14.* Hee appeared in the shape of a serpent to *Eve*, in the shape of a Prophet to *Saul*. Sometime this crooked serpent can deny Christ to be the Son of God, as here; and sometimes preach him so to be, *Mark 1. 24.* Reason.

2 His dexterity and slinefs is another cause, whereby hee can make one ground, and that a good and true one, to serve to rear up two extream evils, in such cunning manner, as hee was in hope to deceive the wisdom of God himself thereby: for here out of Gods word, that Christ was his *Son*, hee infers two contrary conclusions, both contrary in themselves, and both contrary to Gods word.

3 Hee knows, there is but one good and strait way to heaven, that the Lord hath commanded us to walk in that way without turning to the right or

or left hand, that hee hath placed the vertue in the mean : and the refore hee cares not in which extreame hee can thrust us, so as wee keep out of that mean appointed. Hee hateth nothing but vertue and grace, which God loveth.

4 Hee knowing the propensity and inclination of our corrupt nature (which desires to know no mean, but is rather disposed to any vice in extremity, than to rest in obedience unto Gods Commandment) fits us according to our inclination, and casts us first in one extreame, then in another, and holds us there where we best please our selves. Hence wee account extreames vertues.

5 Many are the by-waies that lead to hell on all hands, there being but one truth : and the Devil carrieth such incessant malice to man, that hee cares not in which of them a man come to hell, so he come at length.

Use. Beware then of Satans subtlety, of his contrariety and extremities. In matters of Gods worship, his scope is to make a man either prophane, and cast off all care of Religion; or if men will not bee drawn from some devotion, then hee seeks to make them superstitious, in which extreame hee holdeth the blinded and devout Papists, who worship both false gods, and the true God with a false and vain worship. *Act. 17.* the Apostle having charged the *Athenians* with superstition, hee addes this reason, because hee saw an Altar to an unknown God. The same of those, who will worship God in devices, which hee never commanded, and place it in things which indeed hinder it. And to some hate Popery, but not prophaneity. Satan aims also at the Minister, to make him idle and negligent in preaching, and is well pleased with that; because *where vision failes, people perish.* But if hee cannot hold a man in idleness, then hee seeks to get him to Preach, either of pride, or envy, or flattery, or for preferment, or vainly and unsoundly; and then the more hee preacheth, hee liketh him never the worse; or maliciously against good men, and good waies; and then hee preacheth nothing else but what Satan (if hee must needs preach) would do.

In hearing the word, hee would first have men slack of all conscience of doing or obeying, that hearing their Masters will, and not doing it, their stripes may bee the more. If hee cannot do that, but sees a man make conscience of his waies, then hee will make him scrupulous, and make needlesse questions of every thing; and to hinder his peace, he will make more sins than ever God made.

In judging of ones own estate, hee will make a man believe that God never elected such a wretch as hee, hee never had truth of grace, all is hypocrisy, God never loved him; so many sins, so great falls, such unworthinesse as never was in any childe of God. On the contrary, if faith withstand this temptation, then comes pride in stead of former dejection, and makes him think his election so sure, as though hee take all unlawful liberties, hee shall bee saved; oh the Son of God cannot do amiss, nor the Father hate him.

Sometimes to destroy boldness of faith hee will suggest, that sin is so great in such and such circumstances, as it cannot bee forgiven; now the heart is heavy and lumpish, and hath no cheerfulness in God. But this being a little blown over, he wil bring the same man by degrees, to think what a fool he was; for his sins now are not so great, so dangerous, as others bee, nor himself so great a sinner : and now the sadnesse of sin being shaken off, hee grows merry, and too too light, forgetting all his former heaviness.

In the course of life, hee gets beyond many in these extreame courses. In *spiritual* things, numbers of men are held in a prophane and wicked scorning of religion, of Preachers, and Professors, whose names they cannot abide. Some of these are sometimes called out of the snare of the Devil, and then

then Satan is in a contrary corner. he will have them zealous, but not according to knowledge: If the Master will not send his servants to pluck up all the tares before harvest, they will stand no longer in the field of the Church, but grow resolute in schism and separation.

In *Civil* things, how many examples of men have we extremely covetous in their youth, but prodigal and voluptuous in extremity in their age; and so on the contrary, and in divers other instances?

Rules to avoid these extremities of Satan.

1 Look we still to the word, which pointeth us our way for the warrant of our actions, and the manner of doing them, and saith, *Thou art the way, walk in it*, Isa. 30. 21. 2 Watch we the fickleness of our nature, which may be seen in the *Barbarians*, Act. 28. 4, 6. who accounted *Paul* a God and a Murderer, at one time. 3 Consider we what it is that we are eagerly set upon, and suspect it, because our nature is to be in extremes, and Satans hand is likely in it to set it forward. Never are wee so violent for Gods Kingdom, as for the world.

Cast thy self down. }

In the scope of this temptation, which was to presumption (for the allegation following would perfwade him, that God would preserve him whatsoever he did, though he threw himself from the pinnacle:) wee learn this point of instruction, that,

Doct. *Satan doth incessantly labour to draw men unto presumption, and vain-glory, as here he did the Head.* And this presumption in a word, is nothing else but a vain confidence, that we are this or that, or can doe this or that, without any word or ordinance of God. A vain hope, without warrant, is the very being of presumption.

1 Sam. 4. 3. *Israel* went to warre against the Philistims, and were slain about four thousand men: but they would make another on-set more warily, (as they thought) than before: they would send for the Ark from *Shilo* to save them: and when it came into the Host, all *Israel* gave a shout, that the earth rang of it, presuming that now they were safe enough: But all this was done of their own heads, and without warrant; and therefore God discomfited them with an exceeding great slaughter of thirty thousand foot-men; and the Ark (wherein they were so vainly confident) was taken, the Priests *Hophni* and *Phineas* slain, *Eli* breaks his neck, and such a confusion there was, that the Ark never came at *Shilo* more.

Numb. 14. After the men were sent to search the Land of *Canaan*, and had returned and told the *Israelites*, that the Land was good and far, but the walls reached up to Heaven, and there were Sons of *Anak*, Gyants, then the people murmured and distrusted: But, the sentence of the Lord passing against them, that they should wander forty years in the Wilderness, according to the forty days in searching, till that age were all wasted, none of which should come into the Land, except *Caleb* and *Joshua*, vers. 40. then they up betimes in the morning, and they were ready against the Word of God to goe; *Moses* forbids them, tells them God was not with them; yet forty four presumed obstinately to goe, and were pitifully consumed.

2 King. 14. 10. *Amaziah* King of *Judah*, having gotten a notable Victory against *Edom*, presuming of Gods hand and help with him, but not asking God counsell, would also make warre against *Israel*, but unhappily, as such attempts prove; for he was overcome, and *Jehoshaphat* King of *Israel* took *Amaziah*, and broke down *Jerusalems* wall, and spoyled the house of the Lord, and the Kings house of all the Treasure there. *Josiah* a good King, presuming of Gods assistance without his word, undertook an unwarrantable warre against the King of *Egypt*: hee might have thought God would help him.

him, who fought the Lord with all his heart against an open Idolater; but not seeking the Lord in this, he was mortally wounded, and left his Kingdom in great trouble and confusion, *2 King. 23.*

Reasons.

Now Satan is most usual in temptations to presumption, for these reasons.

1 He hath experience, how easily we are foyled with this kind of temptation; how soon hee foyled our first Parents in the state of innocency; how good *David* was overthrown, presuming of his own strength, when he forced *Joab* to number his people. And those whom hee could never shake with distrust, he hath quite overthrown with presumption.

2 Satan knows, that of all temptations, this is most agreeable to our corrupt nature. It is pleasing to us, to conceive of Gods mercy and power towards us in any course our selves affect: whereas temptations to despair are irksome, and grievous to the flesh, and have not ordinarily so much help from the flesh to set them forward as this hath; and therefore the Devil is sometimes, but not halt so often in them. Again, hee knows it goeth with our nature and stream, to presume of our own goodness, strength, and vertue. *Peter* and the rest of the Disciples, presumed they should not be offended at Christ, nor forsake, or deny him: but yet not long after, even they who professed they would dye with him rather than deny him, left him, and fled away, *Math. 26. 33, &c.*

3 He knows, that presumption is an extream of faith and hope, and doth no less extinguish faith, than despair, nay more often doth foyle it, seeing a man in despair is more fearful, more watchful, but a presumptuous man is fearless, careless, and will easily thrust himself upon any adventure, as fearing no sin.

4 Satan knows that presumptions are *great sins, prevailing sins*, *Psal. 19. 19.* a tempting of the Lord (as the answer of our Saviour implies) when wee leave his way and means, and will try our own, a sin which doth much provoke God to displeasure: we see it in *Peter*, who fell fearfully above all the Disciples, because hee was most presumptuous of all; of whom *Augustine* saith, When thou beginnest to say, I have enough, thou beginnest to say; when thou hast an over-weening opinion of thy self, thou art undone.

Ubi dixisti,
sufficio, ubi de-
secisti: ubi tibi
placuisse, ubi
perisisti. Aug.

Quest. *What may we think of Jonathans action, who himself alone with one man his Armour-bearer, went out against a whole army of the Philistines? Was it not a strange tempting of God, and a great disorder in time of pitched battell?* *1 Sam. 14.*

Ans. It may seem so at first; but indeed it was not temerity in him: for, 1 He was guided by a secret and strong instinct of Gods Spirit. 2 He had a general promise, that so long as his people feared God, one should bee able to chase a thousand, and two ten thousand; and therefore took no more with him than one, being fully assured that God would goe out with him, and fight for him, against Gods and his enemies. 3 Hee set God before him, with whom he said it was not hard to save with many or with few, ver. 6. Besides, he knew they were Gods enemies, saying, *Let us goe to the uncircumcised.* 4 The event was a singular deliverance of God in that needful time: for God sent a fear among the enemies, and an earth-quake, &c. and armed Jonathan with such a spirit and power, that the enemies fell before him for fear, even at the sight of him.

Object. *But the instinct of the Spirit is strong, and not doubtful, as this was, ver. 6. It may be the Lord will be with me.*

Ans. The first instinct drew him to the place where hee was to receive a sign of confirmation from God: as ver. 9, 10. *If they say, Come up, wee will goe: (a sign they were lazie:)* *If they say, Tarry till we come, we will not;* that was a sign of their courage. And this was a certain sign, which strongly assured him, ver. 10, 12.

Quest.

Quest. *Is it lawful now for any so to doe?*

Ans. No: it was a singular fact, not to be drawn into example, unless a man can allledge a new promise; seeing all the ordinary promises of Scripture joyn the means and end together.

Use 1. We must conceive all this doctrine of Christs temptations above an ordinary History, not only relating a thing done, but belonging also to us to make our use of it, as of other Scripture. And hence let us learn to beware of these temptations to presumption, which are many ways darted against us, both in things spiritual and temporal.

1. In spiritual things: 1 When men cast aside the known Word of God, they dare swear, and curse, and blaspheme; they dare adventure to break the Sabbath, dare lye, and be unjust, against their conscience; they dare doe any thing against the Justice of God, though they know his will to be contrary: and all because they presume of Gods mercy, which in their conceit hath eaten up all his justice. But in *Job. 19. 11.* Christ enlargeth the sin of the Jews and Judas, because it was against their conscience, *He hath delivered me, but he the greater sin:* he was warned, he heard my Doctrine, saw my Miracles, and so did you. And thou that knowest thy Lords pleasure, and darest goe against it, shalt know how fearful a thing it is to fall into his hands. If thy Conscience condemn thee, God is greater than thy conscience.

2 Others are perswaded that Christ dyed for all, and therefore they may be the bolder in their sins; grace hath abounded, what though sin abound much more? Christ hath blood enough, and merit enough, what need they fear? But here is presumption without warrant. For in Christs death, before it can be fruitful to us, there must be two things, 1 An actual accomplishment; 2 An effectual application to the soul in particular. Physick, though never so soveraign, if it be in the pocket unapplied, doth the Patient no good: And if the death of Christ be applied to thee, it worketh the death of thy sin: Christ dyed to abolish sin, and destroy the works of the Devil.

3 Many others are carried along in their presumption, by a deceitful supposition, that they can come out of their sin, and repent, when they list. But here is a vain hope without warrant, or else bring me a word that promiseth repentance to morrow, if this day thou neglect it; this is thy day, thou knowest not what the morrow may bring forth. Now thou hast life, health, the world, ministry, and memory; perhaps this is the last day thou shalt enjoy all these. Oh, but I hope to repent: But shew thy warrant, else Satan hath thee in the bands of presumption. Besides, it is just with God, that hee who will not take Gods time, should never come to his own. And dangerous it is to put our souls to adventure till the last hour.

4 Others feed a conceit, that howsoever God deal with others, he will not grow into such displeasure with them. they are further in his books than so; as Satan here intimates, that Gods Son may doe what hee list. But it is a practice of wicked men, to make covenants with death, and secure themselves, that when the sword passeth through the Land, it shall not come near them, and to cry *Peace, Peace*, when the trumpet hath sounded warre. Again, tell me, thou that presumest so farre to sin, art thou further in Gods Books than Adam in Paradise, yea than the Angels in Heaven? Dost thou excel in holiness those Worthies of the world, *Moses, Aaron, David, Hezekiah*? yet these could not escape when they sinned. Shall the whole world (sinning) be drowned, and shalt thou avoyd the deluge? No, no, the highest mountains in the world shall not save thee: nay, if thou couldst climbe unto Heaven, the Angels were cast thence.

5 Others presume of the end, and flie over the means; hope for salvation, but neglect the means, the Word, Sacraments, and Prayer. Oh, but they use means, they know God and their duty, as well as the best. But it is a presump-

thou knowledge; they think they need no more, they pretend they know God, but in their works deny him, *Tit. 1. ult.* Yea, they beleeve all the Articles of Christian Faith, if wee beleeve them; but it is a dead and vain faith, without works of Piety and Charity, such as shall pretend great acquaintance with God in the day of judgement, but to whom hee shall say, *Depart from mee ye workers of iniquity.* Yea, but they come to Church, and pray to God as others do, and hope to be saved in their Religion what ever it is, so long as they mean well: and what need men be so precise and curious? But these prayers are presumptuous and abominable, if thou turn thine ear from hearing the Law: and so long as thou livest in thy lusts, and walkest not precisely with God in all his Commandements, (though thou fast, and pray, and afflict thy self never so much) God will not hear, nor help. Therefore never presume of an harvest without a seed time; as a man soweth, so shall hee reap.

6 Others (and a common presumption it is) think themselves in the high way to salvation; their names are written in the book of life, never to be rased out; they are beloved of God, and therefore they may do what they will, and leave undone what they list; they may enjoy their pleasure and liberty, their salvation dependeth not upon their works, but upon the election of God that shews mercy. And thus out of a vain presumption, they are idle and unfruitful in the work of the Lord, and sometimes grow Libertines and scandalous, and still God is the same (they say) and loves them. But what can be a more evident note of Gods displeasure, than to be given up to such a delusion? as if the goodness of God would not lead him to repentance; or as if mercy were not with him to be feared. But thou, out of the hardness of thy heart which cannot repent, treasurest wrath against the day of wrath.

II. In things of this life Satan prevails exceedingly, with this temptation of presumption.

1 When men conclude of Gods love by temporal things, all which are common to good and bad. By which sorcery, when they are most cursed, they think themselves the happiest men under the Sun. Whereas none knoweth *love* or *hatred* by any thing before him; and as God began his love at things within, faith, fear, uprightness of heart, and the like; so must we begin the knowledge of it. And if wee compare *Dives* estate with *Lazarus*, *Pharaohs* with *Moses*, *Simon Magus* with *Simon Peter*, who said, *Money and gold have I none*, wee shall easily see what little ground the Scripture affordeth for such presumptuous conceits.

2 Many of our great men venture to travel into places of idolatry, and think themselves strong enough against any such temptations as they meet withall: but, if there were there zeal indeed, there would be also a witness-bearing against such horrible idolatry; whereas, if they do not avert idolatry, they consent to those that do. Wee read of some noble and Heroical Spirits, stirred up by the motion of God, to disgrace and witness with their blood against that horrible Idol of the Masse. 2 It is a just judgement of God on many, who perhaps against their purpose, are caught in the snare of Popery, and infected with the poyson of their heresies, because they are given up to delusion for want of just detestation of it.

3 Others are bold-hardy, to run into places infected with the plague without a just warrant, or sufficient calling, only pretending the strength of their faith: which is temerity and rashness, often paid home with much sorrow and bitterness. Hath not God tyed his care over us, with our care over our selves? Hath not hee in ordinary course tyed our safety with the means? *Mat. 27. Except these abide in the ship, they cannot be saved*: and so some upon boards, and others upon planks, came safe to land. Yet I condemn not that presence

presence with infected persons, which charity and conscience requires: but in way of ordinary visitation, it is as unsafe for us to go to them, as for them to come amongst us, and a tempting of God.

4 Some are so bold-hardy, as to venture upon the dangerous places which are given by God to bee possessed of the Devil, and (as if they were Exorcists) will adjure the Devil, and out-dare him: and this they think to bee strength of faith. Which is indeed a folly, and extreame presumption, often repayed as it was in the sons of *Sceva*, *Act. 19. 16.* who undertaking to adjure the Devil (wanting a calling, commission, and every thing but presumption) were driven away, rent, and wounded. Others are of minde, they can never be bewitched, nor all the Devils in hell cannot touch them, their faith is so strong. But that is a presumption, seeing no man can absolutely assure himself hee shall bee free from Satanicall molestation. Christ could not bee free, whose faith is as strong as thine.

Cast thy self down:]

Here bee in these words three things further to bee considered: 1 The action, which the Devil would effect, the *casting down* of Christ. 2 The agent, not the Devil, but Christ himself must do it, *Cast thyself.* 3 *Luke* adds, *from hence*, where means of safety were.

Doct. 1 *All the travel of the Devil, is to cast down Christ, and in him all mankind.* The estate of the Church is militant while it is here below, and the battle is maintained between *Michael* and his Angels, and the Dragon and his Angels, *Rev. 12. 7.* and therefore as in a battel, the contrary part by all the power and policy it can, seeks to *cast down* and overthrow, not the Captain onely, but all the adversary power, and discomfit the whole Host: so is it here.

To clear this point, wee must know there be three estates from whence Satan hath ever sought to *cast men down.*

1 From the estate of innocency and grace created. *Adam* was no sooner set up in this happy and glorious estate, but Satan *cast him down.* And from this pinnacle wee are all cast down in him. The second *Adam* himself was sundry waies assayld in these temptations, and sundry others, to bee cast down also from the same most innocent estate: which had been the casting of us all, not out of the earthly Paradise with *Adam*, but a casting down from heaven unto hell.

2 From the estate of regeneration and grace renewed. Satans continual labour is, either to keep men under condemnation from the state of grace, or to cast them down (if it were possible) from that estate, to which they are by Christ restored. Hee worketh effectually in the sons of disobedience, by hardning their hearts, blinding their mindes, and leading them hood-winkt at his pleasure to damnation, *2 Cor. 4. 3. If our Gospel bee now hid, it is hid to them that perish, in whom the God of the world hath blinded their mindes, that the light of the glorious Gospel, which is the image of God, should not shine unto them.* And for the elect, hee sets upon them false Prophets and seducers: hee is incessant in most malicious tentations, by which hee soileth them often in foul manner: and if hee cannot cast them down from their estate in Christ, yet hee often casteth them down from the comfort of it, both by inward and outward sorrows and persecutions. *Rev. 12.* the Dragon, when hee cannot kill the woman, and her seed, hee will cast out of his mouth waters like a floud to drown them: and if that prevail not, hee will stir up war with the remnant of the seed, which keep the Commandements of God, and have the testimony of Jesus Christ.

3 From the Pinnacle of their outward estate or office, which they hold in the Church or Common-wealth: for so hee did here with Christ; when hee had gotten him to the Pinnacle, hee thought to get him down easily: At

least hee will do his best to cast him down, for hee should fall with witness.

First, If hee see a man on the Pinnacle of the Temple, a teacher in the Church, lifted up above others, in gifts or place, hee will leave no stone untorn'd to cast him down: for hee knows, that (as if hee had here cast down Christ, hee had cast down with him all his members, so) if he can cast down an eminent Teacher, hee casts down with him as many as depend upon him. And here no Teacher can secure himself, if hee were in place above all the ministry of the New Testament: nay, the higher the pinnacle, the more slippery and dangerous to fall. *Judas* his place was an higher place than any ordinary minister of the New Testament stands upon: but yet how fearfully was hee cast down by the Devil, who put it in his heart, and prevailed first for the betraying of his Master, and then the hanging of himself? how did the Devil seek to winnow as wheat, the rest of the Disciples, that stood on the same battlements, who had as certainly been cast down, but for the power and prayer of their Master, *Luk. 22. 31.*

How strongly may wee clear this truth, if wee observe one experience, which all the ages of the world have confirmed? namely, that the Devil hath ever striven to let men on the Pinnacle of the Temple, to cast them down, and the Church in them. How hath hee by wicked means, as flattery, money, and corruption, advanced them into the highest places and pinnacles of the Church, whom hee might use as his chief Agents to ruinate and bane the Church? as the false Prophets in the Old Testament, that would ever with the Squirrel build and have their holes open to the sun-side, ever keep in with Princes, and sing sweetly to the present times; As also the false Apostles that would suffer nothing for Christ, but under a colour of preaching Christ, abolish Christ and his doctrine, taught and maintained by the true Apostles. How doth the Church complain, that shee was never so wounded as by the watch-men who also robbed her, and took away her veil from her? Look into the Records of fifteen hundred years and wee shall not read almost of any persecutions of the Church, but raised and with all heat pursued by proud, persecuting, and Antichristian Bishops, who kept the chief places in the Church. And ever since the Bishop of *Rome* hath been by the Devil lifted up into the highest Pinnacle of the Temple his casting down and fall into so many monsters of doctrine and manners, hath been in this Christian World the ruine and downfall of so many as whose names are not written in the book of life. All this comes to pass by the malice of the Devil, whose tayl draws the third part of the stars of Heaven, and casteth them to the earth, *Rev. 12. 4.* Against these stars and lights of the World hee bendeth his forces: If hee can cast them down to earthliness, or servitude of any lust, he hath his desire.

Secondly, If hee see a man upon the Pinnacle of his own house, hee will (if he can) cast him down thence, and for this purpose will lay his plots and objects. *David* walking on his battlements, was soon cast down thence by the sight of *Bathsheba*. Especially if a man be a Magistrate or Governour, standing on the pinnacle of authority, the Devil will cast him down, if by any means hee can: His example will cast down a great many with him, hee stands high, many eyes are upon him, and so many see him. If *Rheboam* commit Idolatry, all *Judah* will sacrifice under every green hill. If the Magistrate be fearful, negligent, or any way noted for vice, those under him will take it for a Licence.

Reasons.

The Reasons, why Satan seeks thus restlessly to cast men down from every good estate, are these: 1 Because himself is cast down from Heaven to Hell, *Rev. 12. 13.* When the Dragon saw that hee was cast out into the earth, hee persecuted the woman. Hee would have and hold every man under his own condemnation.

2 Because

2 Because of the extreame corruption of his nature, who is pleased with desire of hurt and mischief, hating God and his Image with deadly and perpetual hatred, a Murderer from the beginning, *Job* 8. that is, the first Murderer, and the author of murders, clean opposed to God, who is the first goodness, and author of all goodness, life in himself and in his creature. It cannot be shewed, that ever God erected any good or excellent thing in the Church or Common-wealth, but Satan out of the abundance of his wickedness, did one way or other seek (even in the beginning of it) the corruption or destruction of it. He presently destroyed Gods Image in our first Parents, presently corrupted Gods worship in *Cain*, and in the rest of the posterity of the Fathers before the flood, till all flesh had corrupted their ways. When God had given his Law, and set up his pure VVorship, he presently cast his people down within forty days before the Calt, and after before other Idols of the Nations, which was their destruction. So soon as ever Christ was called to his Office, he must either *cast himself down* from the pinnacle, or cast himself down to worship Satan, as we shall see in the next temptation. And as a Serpent never vents any thing but poyson, so Satan never speaks in other language but the issue and effect is, *Cast thy self down*. From this corruption of his nature, he is called *καὶ ὁ ὄντος, the wicked one*: and hee that can fill his agent with wickedness (as *Elmas* was called the Childe of the Devil, because hee was full of *subtily and mischief*, *Acts* 13. 10.) must needs be full himself.

Quod efficitur
se, illud ipsum
est magis tale.

Use 1. Seeing then Satans whole drift is to cast us down, note what a wonderful mercy of God it is, that we stand and are upheld, especially such as stand upon higher pinacles and places than other, against whom hee redoubleth his forces. *Yet stand by grace*, saith the Apostle. It is not the goodness of nature, yea if it were cloathed with innocency, that can support us, no if it were Angelical: It is the grace and strength of our invincible Captain, that we are not every moment cast down to Hell, seeing there wants neither skill, nor malice, nor diligence in our adversary, no nor advantage or inclination in our selves. Let us therefore acknowledge, that by the grace of God we are that we are, and say with the Apostle, *1 Tim.* 1. 12. *I thank God, which hath made me strong.*

Use 2. We must learn from this incessant industry of the Devil to cast us down, to be so much the more watchful against him.

Quest. *How shall I do this?*

Ans. By observing these rules. 1 Take heed thou suffer him not to lead thee to a Pinnacle: for although our Lord and Saviour, being *filled with the Spirit*, and *led by the Spirit*, gave him leave to set him on the Pinnacle, yet must not thou follow him thither, who art not so fenced or furnished. For hee never sets any on a Pinnacle, but (as Christ here) to cast him down. And then the Devil sets the man on a Pinnacle, when by wicked or bale Arts, a man riseth to wealth, or honour, or any publick place in the Church or Common-wealth: he will willingly lend his help and hand, thus to exalt and set up men, but as the Hang-man helps the Thief up the Ladder, to turn him off with a break-neck. *Haman* was advanced to great honour; but was it not to his greater ruine and downfall? Did not he help up *Herod* by pride and ambition, almost above the Pinnacle? when he spake, *Oh, it was the voice of God, and not of a man*. But was it not to cast him down lower than all his people, to bee presently eaten with Lice. He sends up *Nebuchadnezzar* to the pinnacle of his Palace, and that was great *Babel* which hee had built for the honour (not of God, but) of his Kingdom; and by the might (not of God, but) of his own power. But the issue was to be cast down among beasts, and not a fit companion for Princes or his people, till he knew who the Lord was.

Rules.

From Princes to Counsellors, *Achitophel* was on an high Pinnacle, when

his counsel was accepted as an Oracle of God : but the end was, that when it was despised, he should cast himself down, and hang himself.

From them to their inferiours, but rich and great. *David* saw the wicked man in great prosperity, on an high Pinnacle, strong, spreading like a green Bay-tree : but suddenly he was cast down, *and he could not find where hee had been*, Psal. 37. 35. The like of the rich man in the Parable, *Thou fool, thou shalt they fetch thy soul, &c.*

From these to great Church-men. *Judas* was set in the Apostleship, Satan finding him there, cast him down to Hell. *he went to his place*, so woeful a spectacle as befecmed the sonne of perdition, and the betrayer and murderer, of the just and innocent Son of God. How many examples of men have wee, who out of pride, and ambition, flattery, and corruption, have advanced themselves into chief places, and as the times called on them, against their consciences were cast down into horrible practices against the Church, and after into woeful outward misery, as Cardinal *Poole, Gardiner, Bonner*, and the like. Compare their lives with their deaths.

Others raising themselves by multiplying, chopping, and engrossing of Livings, have been cast down from their gifts, their reputation, their profiting of the Church, from their sobriety and civility; and some from the outward Wealth they solay about them for so eagerly, and dyed Beggers.

Other ordinary men are raised by Satan to a great state of wealth, as *Ufurers, Oppressors*, and unjust persons, that think all favour of gain sweet, though it be never so filthy, on Gods Sabbaths, out of Labourers lives and bellies. But Satan hath cast them down already into the Curse of God, and only the execution of the sentence awaiteth them. Others stand upon the pinnacle of Pride, and Satan set every man upon this pinnacle if he can, as knowing that *pride goeth before a fall*. Did not he suggest to our first Parents, that they should be *as Gods*, if they ate the forbidden fruit? that by lifting them up in their own conceit, he might cast them down from their happiness? It was the same suggestion, which he would here fasten upon the Son of God: *If thou wilt here cast thy self down, all Jerusalem must needs confess thee to be the true and undoubted Son of God, and honour thee accordingly.*

Use the means to bee established in grace, seeing all Satans labour is, to cast us down from the grace of God, *2 Tim. 2. 1. My son, bee strong in the grace that is in Christ Jesus.* Train thy self to humility; for *God gives grace to the humble*, and ever humbles his children that hee may exalt them. Waters stand in vallies, not on mountains. *Joseph* was raised out of Prison to be the second man in the kingdom. *David* was by little and little raised, from a Shepherd to a Warriour, from thence to a Kings Son, from thence to a Kingdom. *Mordecai* was first in danger of his life, and in great distress, and afterward his head was lifted up. This humility, 1 will not suffer a man to affect pinacles, as seeing their danger, but content himself in a mean estate, which is safest: 2 It will make a man rejoyce rather in Gods humiliation, than in Satans advancing; the former tending to exaltation, the latter to ruine and down-fall.

As Satan is ever plotting to cast thee down, so be thou ever raising thy self up. 1 By means of the VVord, which is the staff of a Christian, raising him in his falls, and strengthening him in his standing. 2 By Prayer, which gets Gods hand with thee to uphold thee, so as the hand that must cast thee down, must be stronger than Gods. 3 By heavenly conversation, lift up thy soul and affections daily, seek the things that are above, *minde heavenly things*. Satan would not have a man mount above the Pinnacle, nor will suffer him (if he can hinder) to get up to Heaven: therefore in regard of his malice, we must put more labour to this business. Our affections are like the leaden Plummetts

.. Lucrī bonus
est odor ex re
Qualibet -- ju-
venal.

Rule 1.

3 Rule.

plummetts of a Clock, by their own weight ever tending downward, and Satan often hangs his weight upon them; and therefore we must every day be winding them up. 4 By fostering, nor quenching the motions of the Spirit.

Thy self]

Quest, Why doth not the Devil cast Christ down? Did hee want power, who had now carried and set him on that dangerous pinnacle, or did hee want will to throw him down?

Ans. There wanted no will in Satan any way to mischief our Lord, to which purpose he strained all his wits in these temptations: but, 1 He wanted power and strength, being bound in chains, and bridled by God, so as it is as farte as he can now goe, to tempt Christ to cast down himself. His Commission went no further than to carry his holy body to the pinnacle, and there set it. 2 For him to have cast down Christ, and Christ to bee a meer Patient, had not furthered him a whit in his drift and scope: he intended to bring Christ to sin, and if Christ cannot be gained to be an Agent, or a voluntary Patient, he cannot sin. Besides, he specially intendeth to bring Christ to the sin of presumption, in throwing himself down, which he could not effect by his casting him down, unless himself (bearing himself upon his Fathers protection) can be brought to cast himself down. 3 Although afterward Satan had power by his instruments to put our Saviour Christ to death, yet now he could not by casting him down the pinacles doe it, no more than the people could, when they attempted to cast him down the hill: for his hour was not yet come, he had not yet done that great work, which he came into the world to doe, and the hour for the power of darkness was not yet. Hence hee is a suter to Christ to cast down himself.

Doct. 2. Satan can tempt and perswade us, but he cannot force us to sin: or, Hee cannot cast thee down, unless thou cast down thy self. He setteth Christ on the pinnacle, he cannot throw him down, but perswades him to throw down himself. He crammed not *Eve* with the Apple, nor gave it into her hand, but perswaded her to reach and eat it. He did not kill *Saul* himself, but perswaded him to cast down himself upon his own sword. He did not put the halter about *Judas* his neck, nor was his Hangman, but was of his counsel, and made his own hands his own executioners: therefore it is said, *Acts* 1. 18. *ἄρπεντες ἑαυτοὺς, factus praeceptis*, he threw down himself from an high place, not only of his Office, but from off the Tree whereon hee hanged himself.

1 This comes to pass by Gods restraining power, which suffers not Satan to doe what he list: for then he would suffer no good thing or person upon earth, but destroy all the order and government of God both in Church and Common-wealth: then should every man not be a Wolf only, but a Devil to a man. Hence he is faine to take out a new commission, and power from God for his several designs, and cannot goe beyond the limitations of it, though the greediness of his prey be never so great.

2 No man is hurt but from himself, and out of the voluntary inclination of his own mind unto evil; which Satan knows well enough, and therefore he ever worketh on our corruptions, and cannot poyson us, unless either hee get us to drink of his cup, or entoxicate us by our own.

3 God hath made the will of man as a fountain of all humane actions, whether Natural, Civil, Moral, or Divine: and herein hath given a man a kind of power under God over himself, by investing every mans will with this natural property, that his will is free from co-action and force: for a man to say, *the will can be forced*, is to speak a contradiction, and as much as to say, that the will in the same time and thing can be willing and nilling; which if it could be forced, were true.

Dico peccatum non esse, si non propria voluntate peccetur: Augusti contra Fortun. Manich.

Voluntas cogi non potest. Arist.

To understand this better, wee must know, that there bee onely two waies to move, change, or bend the will. *First*, from an internal agent or principle, and this is twofold: 1. God himselfe the Author of all naturall faculties, in whose hand the heart of Kings, and all men, bee to turn as he pleaseth, as the Rivers. 2. The man himselfe to whom God hath committed this will, who hath power to dispose it to this or that objecte as *Adam* in innocency had free come in things Divine and Humane, and now wee his posterity in the latter. *Secondly*, by external movers; and these are either, 1. The natural object of the will, which is some good so apprehended in the nodd standing, and strongly urged upon the will: or 2. some passions, Lusts, Affections, and Appetites, which incline the will this way or that.

Quest. How then is it said, that the Devil filled Ananias his heart to lye to the Holy Ghost, Act. 5. 3. and of Judas, that the Devil entered into him, and put into his heart to betray his Lord, if he cannot move the will?

Answ. It is not denied, but that something besides God, can move the will: but the Question is, of the manner. God moves it by his own and absolute power, even without our selves, and against our selves, as when hee chaogeth an heart of stone into an heart of flesh. But others without us cannot move our hearts, neither by any proper power that they have over them, nor yet without our selves first gained unto them; but then they move our wills, when they can either make us apprehend and understand some Objecte, or move passion or appetite, whereby to incline our wills. Thus the good Angels may and do propound divine truth and good unto our understandings, and move our wills to embrace it and choose it, but not alwaies with effect, because the power is not in them, but in our selves. A good Angel admonished *Joseph* in a dream, by which his will was bended to provide for Christ and himselfe. Thus also the Devils and wicked Angels move the wills by working upon the phantasie and imagination; as in many Melancholike persons to hurt themselves and others: *sometimes* by setting good colours upon evil, so that the understanding apprehending evil in the case and colour of good, may bend the will to it; as *Peter* in denying his Lord, thought it good and safe for the present: *sometimes* by raising up passions, and working in them; as *Saul* in a passion to cast his spear to kill his good Son *Jonathan*, a barbarous and unnatural fact; yet the Devil gained his will to it, having first raised a cloud of dusty passion to darken his understanding: and the other *Saul* in his fury and hot mood to waste and persecute all that called on Christ: *sometimes* by stirring up lust and concupiscence; as *David* being inflamed with lust, the Devil working on this corruption, gained his will to those foul facts, which above all blemished him.

As for the examples alleadged; thus *Peter* saith, that *Satan* filled Ananias his heart; not that hee brought any new wickedness into his heart, but, that which hee found hee stirred up, and perswaded his will to play that disssembling part, for hee should cury it away closely and cautelously enough. And thus the Devil put treason into the heart of *Judas*: hee knew him to bee a Covetous wretch; and had often watched him how hee was deceitful in the administration of his Masters monney: now his affection being troubled, and stee with Covetousness, *Satan* useth this as a means to perswade his will, for mony to attempt this foul and barbarous treason.

In all which wee see, that our wills are not under the power of the Devil; who deals with us as wicked men, who when they perswade any evil, infuse none of their wickedness into us, but only by their speech stir up that which is in our selves, and perswade us thereunto.

4 It is not enough for Satans malice and cruelty to bring mischief on the bodies

bodies of men, but the thing hee aims at is, to bring guiltiness on their souls: as our Saviour here, I doubt not but hee would willingly have killed him, if it had been in his power to call him down, as it was to carry him up: but hee had far rather that Christ should doe himself, and to have an hand in his own death. In *Job*, Satan was not contented to call him down, in bringing misery upon his body and estate, but the thing hee aimed at, was *Job*'s casting down himself by blaspheming God, that to hee might bring guiltiness upon his soul. And Satan knows, that when hee can bring a sinner to give up his will to his perdition, his sin is so much the more sinful, because to a voluntary sin is added: 1 A deliberation. 2 An election of evil, and a preferring it before good: and 3 A willing Execution of that which a corrupt understanding hath embraced, and a corrupt judgement and will preferred for some corrupt end.

5 Satans slikeness and usual subtilty in his temptations, shews that his strength lyeth in inward persuasions, and not in outward violence: Hee insinuates like a Serpent, and pretends great good will, as here, Thou shalt thereby felt the Son of God; as though hee in earnest sought the honour of Christ: and, as if hee would have bettered *Adams* estate, hee said, *Thou shalt bee gods*. He transforms himself into an Angel of light, and ordinarily deals with us as with *Saul*, who, when hee saw the Devil himself, hee made him believe hee saw *Samuel*, Gods worthy Prophet.

Use 1. This Doctrin serves to comfort us, considering the impotency of our enemy. Hee is a weak enemy, and cannot overcome him who is not willing to bee overcome. Hee can egge us on to evil, compel us hee cannot. And as Christ said to *Pilate*, *Thou couldest have no power over me, unless it were given thee from above*; So Satan can have no power but from God; not over beaulty, *Matth. 8. 31*, not over wicked men: *Ahab* a wicked King! could not bee deceived, nor let on to make a needlets war, till the Lord sealed Satans Commission, *1 King. 22. 21*. And much lesse over the godly, as wsh hee in *Job*, till God said, *All that hee hath is in thine hands*; till then, neither hee nor any thing hee had was in Satans power. Nay, not an hairs of our heads falls to the ground without the providence of our Heavenly Father. And another found ground of comfort is, that as hee cannot hurt us without the will of our heavenly Father, so hee cannot without our own will: for if hee would hee would never bee resisted in his temptations, whereas wee see in *Josaph. Job*, and by experience in our selves, that some hellish temptations are by grace, and the watch over our hearts, repelled and resisted.

Ad malum
homo potest,
et bene non
potest. Chrys.

Use 2. Hence wee see that nothing can do us harm but our own sin: death without sin is but a gate to life, the Devil a great and cruel enemy, but nothing so dangerous as our own sin, this slayes us without him, hee hurts us not without this. What reason have wee to bee in love with sin, while we protest wee hate the Devil, who can do us no such harm? Which must stir up our watch against our own corruptions: for if hee plow not with our beaver, hee can get no advantage.

Use 3. Many having sinners lay the blame on the Devil, who (they say) owe us them a fright, or a shame. But as the Lord said to *Cain*, so say I to thee; *If thou dost evils, sinne lyeth thee (thou doest)*: and, it is thy sinne, not the Devils.

Obje. Qb hee tempted mee.

Ans. So hee did Christ here, and hadst thou thou call down thy self, hee could not have done it. It was indeed the Devils sin, that hee beguiled the woman, and hee had his judgement for it: But it was her sin that shee was beguiled, and arraigned, and judged by God for it. It is the Thees sin to steal thy money, and hee shall bee hanged for it: but if thou leavest thy money without doores, and never lookest after it, it is thy fault and folly, and what

couldst

couldst thou look for else? The Devil is a slye Theef and robber: but hee commits not his robbery as other Theeves and Burglers, hee will not break open the door, nor draw the latch; but, where hee finds the door open, and an house prepared and swept, there hee comes and makes spoil, *Luke 11.25.* And if a man know a rank Theef, were not hee worthy to be robbed that will open his doors, and give him entertainment? Oh let not us extenuate our sin, or lay the blame on the Devil, who cannot hurt us without our own weapons. Hee cannot make us swear, or curse, or drink, or kill, or break the Sabbath: All that hee can do is, to stir up our corruption, present objects, stir up passion to trouble the judgement, and perswade or sollicite. Hee can suggest, hee cannot force. And therefore do as *David*, taking all the blame of our sins upon our selves: when the Devil stirred him up to number the people, and hee came to see his folly, hee thought not his sin less, because Satan moved him, but said, *I have done very foolishly: Alas, these silly sheep what have they done?*

Vse 4. Take heed of Satans voice, which is ever to cast thy self down: every temptation to sin hath this voice in it, *Cast thy self down*: and too too many hear and yield to the same. Some cast themselves down, by casting themselves back from God and his truth, forsaking the right way. Thus every Apostate hath cast himself down, and hath need of that counsel, *Remember from whence thou art fallen, and do thy first works.* Others cast themselves down by falling into a puddle of base uncleanness, as covetousnesse, drunkennesse, swearing, lying, &c. unbeseeming the place, name, and honour of Christians. Were it not too too base a dejecting of himself, if a Noble man should fort himself to lye in a Barn among beggars; or any man to lye in a sty among swine? So for a Christian to demean himself like a worldling, or Epicure, or Atheist, is as great a debasement. Others cast themselves down into the pit of despair, when any sorrow or trouble extraordinary presseth or pincheth them. If God cast them down a little, they cast themselves down immeasurably, as *Cain*, *Judas*: nay, Gods servants think sometimes, that God hath forgotten them, and will not remember seasonable mercy.

But do thou in all temptations answer Satan thus; No Satan, I know thou canst not cast mee down, God (to whom the honour of it is due) be praised for it; and I will not cast my self down: if God cast mee down, I shall rise again, who onely can and will turn his humiliation of mee to my exaltation.

Psalm 119.71.

From hence:]

So *Luke* addeth: that is, from the Battlement, which God had straightly enjoined as a means to keep men from falling, and to prevent danger, *Deut. 22.3.* *When thou buildest a new house, thou shalt make a battlement on thy roof, that thou lay not blood upon thy house, if any man fall thence.* And this was the manner of the Jews buildings, to build their houses not ridged as ours, but with a flat roof, as most of our Churches be, and battlements about and their roofs thus made, served them to many good purposes, as *Josh. 2.6.* *Rahab* brought the spies up to the roof of the house, and hid them with the stacks of flax which shee had spread upon the roof. *Mat. 10.9.* *Peter* being in *Josaphat* in *Simons* house a Tanner, went up upon the house to pray. Of this kind seemed that house of the Philistims, which *Sampson* at his death pulled down, upon the roof of which, stood three thousand persons to behold while *Sampson* was mocked.

Deut. 3 Satan seeketh especially to draw such to sin, who have most means against it. As Christ was not set on a pinnacle, which had no stairs to go down by, but where were stairs: and hee must notwithstanding them, cast himself down head-long. So dealt hee with *Adam* in his innocency, who having all perfections

perfections his soul and body were capable of, yet must he needs reach at the bettering of his estate: had *Adam* known any misery yet, his sin had been to much the less, if he had been enticed unwarrantably to mend his estate; but he did (as the Parable speaks) set an old patch upon a new garment, which was both idle and disgraceful. And the means of his sin, was as idle as the end: for, had he not all the Trees of the Garden, and fruits of Paradise to eat upon? and were not all else means enough to keep him from one forbidden fruit? If God had restrained all but one, he had not wronged him: hee had furnished him with all strength against temptation, if he would have used it: he had no manner of discontent in his estate: yet if he had been overcome in that supposal, to have enlarged without God his own allowance, his sin had not been in that degree, and so out of measure sinful, as the having of all these means made it. Who must deny our Saviour Christ, but one of his Disciples? who must betray him but another? both of them abounding with means to the contrary, having been advanced by Christ into the high Offices of Apostleship, to be next attendants of Christ, who heard his Doctrine, saw his Miracles, and were eye-witnesses of the integrity of his life, yea both specially warned by Christ of those particular sins, and *Peter* had professed to dye rather than doe it.

1 The malice of Satan is such, as he is not content that men sin, unless Reason. he can bring them to aggravate their sin, and doe it as sinfully as may bee: and therefore he is industrious to get men to sin against the means. For this addeth weight to the sin, and provoketh Gods anger much more than another sin. Examples we have in *Exod. 32. 31.* when *Israel* had made a Calf, *Ob* saith *Moses* *this people have sinned a great sin.* It was great, 1 In the kind. Idolatry. 2 In the manner, being against such means: it was not many days before that, that *Moses* had received the Ten Commandments, which themselves heard delivered in such Thunder, Lightning, and terrible Voyce, as made them profess what ever the Lord should command them by *Moses*, they would doe; and besides, the Ten Commandments thus uttered and delivered, *Exod. 20.* in the two and twentieth verse a special addition was annexed, *Thou shalt make you no gods, of silver or gold, &c.* They had immediately before received an extraordinary food by Manna, which then they enjoyed: *Moses* was in the Mount with God, to receive more Laws for their good: *Aaron* was with them to advise them. But against all these and many more means, they worship a Calf, and so highly provoke God, as after a great slaughter of men, threethousand in number, *Moses* hardly obtained pardon for the residue. *David's* sin was so much the more heinous, in that hee had many Wives of his own, as *Nathan* in the parable sheweth, and maketh himself to confesse. A rich man had many Sheep and Oxen, and the poor man had but one Lamb, which ate his morsels with him, and slept in his bosom, (which was *Bathsheba* in *Uriah's* bosom:) and the rich man refused to dresse any of his own Sheep, and slew and dressed the poor mans Sheep. *David* himself hearing it, before he knew it to be his own case, could say, *As sure as the Lord lives, he shall dye that hath done this*: and *Nathan* said, *Thou art the man, &c.* And this sin so provoked the Lord, that the sword never departed from his house, and his repentance could not cut off that part of the sentence, but his ownton *Abalom* must defile his Fathers Wives, in the sight of all *Israel*.

Hence it was also, that our Lord answering *Pilate*, aggravated the sin of *Judas* *Joh. 19. 11.* *He that hath delivered me unto thee, hath the greater sin*: hee knew he delivered an innocent to death, he was warned, he was a friend and familiar, his sin was a great sin: and so great as God took him in hand, and laid the burden of it presently upon his soul, and hee found no ease but in hanging himself.

2 Satan knows these sins more trouble and wound the Conscience than other, because this circumstance lays the sin directly upon ourselves, and takes away excuses; God was not wanting to prevent such; a man cannot say he could not remedy it, no good means was wanting to him, only hee was wanting to himself and the means. And thus the Lord reasoneth with his people to bring them to the sight of their own corruption, *Isa. 5. 4. What could I do to my vineyard which I have not done?*

3 Satan knows, that to sin against means is a compound sin, and like to a complicated disease, hardly cured: for besides the sin, to which a man is drawn, there is, 1 A neglect of a mans own good: 2 There is a base estimation of Gods great kindness in offering the means of our good, and consequently, God himself is despised in the means; yea, there is an unthankful rejecting of grace offered. And what is further to be done, but to leave such a one as remediless?

4 Well knows Satan, that God hath denounced and executed greater plagues upon these sins than other, where means were not present. He punished Adultery in the Law with death, not simple fornication, because one had means to avoid the sin, the other wanted it. So for Theft, *Prov. 6. 30.* If a Thief steal to satisfy his soul, because he is hungry, men despise him not; a restitution may be made, he must not dye; comparing the sin with adultery, in which no restitution must be made, they must dye the death. *Capernaum*, which was lifted up to heaven in respect of the means of Salvation, neglecting those stairs, cast herself lower into hell than *Tyrus* and *Sidon*, which never had the like things done in them. Nay God, whose nature is to be merciful, in this case takes pleasure, and delights himself in severity, *Prov. 1. 22. Yee have despised all my counsel, and set my correction at nought, therefore will I laugh in your destruction.*

This doctrine is of great use through the whole life.

Use 1. If where more means be to hinder sin, there sin is aggravated: how heavie be the sins of our age, who in the means are lifted up above all the ages of one thousand five hundred years before us? How may the Lord complain of us, as *Hos. 8. 10. I have written to them the great things of my Law, but they have counted it a vain thing?* The means that we have, doe set our sins in a farre higher degree than were the sins of our fathers. Theirs were in the night, ours in the day; theirs were ignorances in comparison, ours are presumptions, of knowledge and set purpose: theirs were errors and sins, ours are rebellions and obstinacy; they could scarce doe any other, we will not: their ignorance invincible, ours affected. And as our means be greater, so our judgement and account shall be straighter: for, to whom God gives more, of them he requires more, *Luke 12. 48.*

Use 2. Content we not our selves, that we have stairs or means, as many who say they come to Church, hear the Word, receive the Sacrament, have some measure of knowledge, and be able to speak of religion: seeing the presence of the means bring Satan more fiercely upon thee, and threatneth thy greater danger, if thou growest not in soundness of Christianity by them. Consider whether the Scripture be not true, saying, 1 Not the hearers of the Word, but the doers thereof shall be justified. 2 Knowers of their Masters will, and not doers of it, shall be beaten with more stripes. 3 Many seem to be partakers of grace, who are perverters of it, and turn it into wantonness, who are of old rolled or billed unto condemnation. 4 Many in the day of Judgement shall say and alleadge for themselves, Wee have eat and drunk in thy presence, and thou hast taught in our streets; to whom the judge shall say, *Tell you, I know not whence you are: depart from mee yee workers of iniquity.*

The Jewes had the Ministry of *John*, of Christ and his Disciples, the Gospel

pel of the Kingdom preached, which was as *Jacobs* Ladder, to rise up by the stairs and staves of it unto heaven : but for all this, because they walked not worthy of these means, Christ tells them plainly to their faces, that Publicans and Harlots should goe into Heaven before them. And the same shall be said of every formal Christian, contenting himself with an outward shew of goodness, and not answerable to the means he hath, without any inward, or constant change by them.

Vse 3. Let us beware of Satans wyle, neither to neglect means, nor yet to sin against them.

I. *In spiritual things*, the means of salvation are stairs to Heaven: 1 If thou beest not a member of the Church, and abidest in the ship, thou canst not be saved. *Act 27. 31.* 2 If being over-run with the disease of sin, thou waitest not at the Pool wherein and when the Spirit moveth and stirreth the waters, thou canst not be cured, *Job. 5. 4.* Refuse the Word and Sacraments, thou perishest. 3 If God have shewed thee, oh man, what is good, and what he requireth of thee, surely to doe justly, to love mercy, to humble thy self, and walk with thy God: if thou cast thy self off these stairs into injustice, unmercifulness, pride, and profaneness, by this fall thou dost break the neck of thy soul. So when the Lord affords many gracious means within a man and without: *without*, the exhortations and precepts of his Word, and the warnings of his correcting hand; then, 1 *Suffer the word of exhortation gladly*, let the word rule thee, sin not against the word by which thou art to be judged. 2 Let the rod open the ear that was sealed, and correction bee thy instruction: it is a note of blessedness to bee chastened, and taught in Gods Law. The Lord is glad to adde this means to let in the former; and if men still fall back more and more, the Lord casts such persons off.

So when he *inwardly* useth either checks of Conscience, or else the motions of his Spirit, sin not against them: for, 1 The voyce of thy Conscience must thou hear one day, therefore suffer it not to goe on in accusing thee, but still it by casting out the core of sin, that makes it so restless and painful. 2 Quench not the motions of Gods Spirit: for this grieves him, and makes him goe away in displeasure, and then all thy sound comfort is gone with him.

II. *In temporal things*, sin not against the means. He must eat that must live, he must work that will eat, sow to reap; he that would avoyd a strange woman, must love his own wife; all the Souldiers and people in the Ship must come safe to land, but then must they not cast them into the sea, but abide in the ship. *Isa. 37. 33.* the Prophet in the Lords name tells *Hazekiah*, that *Sennacherib* shall not enter into the City; but if hereupon *Hazekiah*, should have bid them set the gates open, would not the Prophet have told him he had betrayed the City? For a rich man to be an Usurer, or an oppressor, is a greater sin than it is taken for, because it is against the means: yet who are Usurers else? who oppressors else? who grinde the faces of the poor, who detain the wages of poor Servants, but they? For a man to break the Sabbath for gain is a great sin, as appeareth in the poor man that went out to gather sticks: but how great then is it in rich men who need not, having much means beyond the present necessity? and yet they, or their Servants and Workmen, must be gathering sticks to burn themselves withall in Hell. Who sees not the malice of the Devil here, who will have the Lords day worldly and wickedly spent, wherein God hath set up the special means to draw men from it?

For it is written.]

HAVING spoken both of the ground of this assault, and also of the scope and matter of it, wee come to the third consideration in it, namely, The enforcing or urging of it by a testimony of Scripture. Satan had perswaded the Son of God to a most foolish practice: would any mad man or fool cast himself down from an high place, and pass himself all to peeces at any mans perswasions; and cannot now the Son of God, the wisdome of his Father, discern danger in this motion? Satan is too black here, and sales his snare in vain before the eye of that which hath wing. But to hide his blacknesse, hee draws a fair glove over a foul hand, and assaies to make the case without all danger or absurdity: Hee hath that to say which the Son of God cannot refuse: Hee hath Scripture to perswade him; for no reason is comparable to this, to assure the Son of God who must hear the word of his Father, that there is neither danger, nor unreasonableness in this motion; nay, there is much good in it: 1 Hee shall shew himself to bee the Son of God: 2 Hee shall shew his assistance in his Fathers word, which hath fully assured him of his Fathers protection: as if hee should say, Thou being the Son of God, mayest without danger cast thy self down hence; but do not take it on my word, which perhaps thou mayest suspect, but take it on thy Fathers word: If that hath any truth in it, there is no danger in my motion: And because thou shalt not think that I speak without book, *It is written* in thy Fathers Book: If I had a Psalter here I could shew it thee, that hee hath given his Angels charge over thee, to keep thee, that thou dash not thy foot against a stone: and though thou cast thy self down, they shall bear thee up, and save thee harmless. And if they should fail of their duty, thou being the Sonne of God, canst sustain thy self by thine own proper power and vertue.

Here consider two things, 1 The general consideration of the allegation, *It is written.* 2 The special matter of it, *Hee will give his Angels charge over thee, &c.*

Doct. *The Devil can and doth alledge Scripture to further his wicked purposes:* as here. In his tempting of Eve hee made the ground of his temptation Gods word, *Hath God indeed said yee shall not dye?* In the deluding of Saml, he took the help of Samuels prophecy, *1 Sam. 28. 17. The Lord hath done even as hee spake by mine hand.* So his instruments, the false Prophets, pretend the word of the Lord, as *Hanani, Jer. 28. 2.*

Reasons.

The Reasons why Satan alledgeth Scripture, are these: 1 To hide his person, and to transform himself into an Angel of Light: here hee counterfeits Davids voice, nay, the voice of the Spirit of God, speaking in the written word. He would faine perswade Christ that hee is a lover of the Truth, and under a testimony of Scripture would hide his horns.

Regula credendi: doctrina & agendi: doctrina.

2 As hereby himself dissembles holiness, so hee would colour the matter to which hee tempts us, to bee just and lawful: for is not that lawful, which the word allows? seeing it is the rule of faith and manners.

3 Hee frames himself according to the disposition of parties with whom hee is to deal: Christ stood much upon Scripture, and would do nothing without Scripture, and if hee cannot draw him by Scripture hee shall prevail nothing, and thus hee deals daily with tender consciences, hee can bring them to any thing by a Scripture of his own mis-shaping.

4 This comes to pass by reason of his malice, 1 Against the Scripture which hee seeks to abuse to a contrary end, seeing the Scriptures are written that wee might not sin. *1 Joh. 2. 1.* 2 Against the godly, to overcome them with no other than their own weapons: Christ had made the written word his shield, his sword, hee will therefore aslay with his own weapon to wound

wound him; and so he deals with his members.

5 Here is not onely Gods permission, but his over-ruling power: for hereby the father of lies, against his heart and nature, giveth witness to the truth, and strongly argues it to bee the strongest weapon, that hath strongest power over the conscience.

Quest. *How doth Satan alledge Scripture?*

Ans. Hee is Gods Ape; and as God alledgeth Scripture three waies: 1 By his Spirit and inward motion, as to *Abimelech* in a Dream, *Gen. 20. 3.* 2 By his Ministers and Servants, Angels or men. 3 By his own lively voice, as to *Adam*: So can *Satan*, 1 By suggestion. 2 By his Ministers, who transform themselves as if they were the Ministers and Apostles of Christ, *2 Cor. 11. 13, 14, 15.* not onely delivering the word, but also truly. 3 By voice in some assumed body, as undoubtedly hee did to the first *Adam*, and here to the second.

Use 1. Seeing then this wicked Spirit can and doth alledge Scripture against us, it behooves us to try the spirits, *whether they bee of God or no, 1 John 4. 1.* not to beleeve every one that can alledge Scripture; for so wee might beleeve the Devil himselfe, *1 Thess. 5. 22.* our commandement is to *prove all things,* and *hold only that which is good.* Our president is in *Act. 17. 11.* the Bereans, when they heard the Apostles, searched whether the things spoken were so. We take no coin without due tryal.

Quest. *How shall I try the spirit that brings a sentence of Scripture?*

Ans. 1 By diligent study and reading of Scripture, diligently searching out the truth: for the determination of every truth must bee by scripture: and though scripture seem to bee opposed to scripture, wee must not with Papists draw determination of matters from scripture: so saith the Apostle in *Eph. 4. 14.* *Let us not be carried about as children with every wind of doctrine: how should wee do other? but follow the truth in love.* Examine the places, circumstances, antecedents, and consequents, confer with other scriptures to all which it must agree. 2 Follow and frequent the Ministry, as not content with the knowledge of the scriptures without the true understanding of them: for they consist not in the bare letters, but in the pithy sense, said the Father. And this true understanding wil help us to lay it to the Analogy of faith, wherunto it must bee agreeable, and will make our senses exercised in the word. 3 Adde herunto prayer, which procureth the spirit to lead us into all necessary truth. *David* never ceased to Pray to bee taught, as we may see through the whole *119. Psalm.* 4 Consider the end and scope of the scripture alledged. If it lead thee into an action condemned by the law of nature, or against other direct scriptures, or principles of religion, it is of the Devil the father of Lies: for Gods Spirit never alledgeth scripture but to lead us into the knowledge and practice of some truth.

Dubium.

Non in legendo, sed in intellegendis.
Hieron.

This is *Moses* his rule, *Deut. 13. 1.* If a false Prophet rise up, see what hee aimeth at: if it bee to draw thee from the Lord his worship, or word, take heed of him: so if *Satan*, by any instrument of his, shall bring the word, and pretend great zeal, if the end bee to draw thee to superstition, Idolatry, or Popery, beware of him, his scope discovers him. If a doctrine or scripture be alledged to nourish any fleshly delight, or to hold men in sin, though the words bee Gods, the allegation is the Devils: as, *At what time soever a sinner repenteth,* &c. and *the Thief was saved at the last hour;* and therefore, if thou canst say two or three good words at thy death, all shall bee well: here is the Devil, saying, *It is written:* for all scripture truly cited by Gods Spirit aims at mortification, and the furtherance of Repentance. If a Scripture bee alledged and urged to threaten and discourage such as fear God, and shew forwardness in good waies, or to animate the sinner, promising him peace and

life, it is Satans allegation: for if Gods Spirit alledge scripture, that word is good and comfortable to him that walks uprightly, and the threats of the law are fit provision for impenitent persons.

Use 2. This teacheth us not to content our selves to know the Scripture, and bee able to speak of it, or to alledge it: for the Devil knows the word, and can alledge it readily, yea, hee is expert in it. Many men deceive themselves in their estate, and think themselves sure of salvation, if they can get a little knowledge of the scripture above others: as though Satan could not alledge it, or as though the wicked could not preach it, as *Judas* did, or ungodly men profess it, who *take the word into their mouth, and hate to bee reformed*, *Psal. 30. 16, 17.*

Use 3. But let us take heed wee come not behind the Devil himself, while wee thus highly conceit ourselves: for, 1 Are there not a number of ignorant men, almost as ignorant as if the scriptures had never been written? and shall not the Devil condemn these, who hath gained so much knowledge in the word, which containeth not one word of comfort for him, but judgement that makes him tremble? Yet these, whom they would make wise to salvation, and to whom they offer the joyes and comfort of life eternal, are utterly ignorant of them.

2 Many read the Scripture, but as Satan, not to inform or reform themselves, nor to make themselves better, but both themselves and others far worse, as not only Hereticks and learned Papists, who bend all their knowledge to suppress and hide the truth, but all such as by the scripture seek to maintain their own errors and sins, which they will not part with: And these are no better than the Devil.

3 Others will read Scripture, and hear, and know it, but without all special application and grace in the heart, wherein they should differ from the Devil and wicked men, who know the word, but affect it not, do it not, may, cannot abide the special application of it to do them good: and this doth nothing but increase sin and judgement: sin] *Jam. 4. 17.* to him that knoweth to do well, and doth it not, it is sin, a great sin without excuse or cloak. *Job. 19. 21.* judgement] *for such shall bee beaten with many stripes.*

4 Others brag of their knowledge; they read the Bible, at least *Dauids* Psalmes, and they know as much as any Preacher can tell them. But stay, the Devil reads the Psalter as well as thou, and can quote *Dauids* Psalmes more readily than thou, hee can read the Bible, hee knows as much, yea, more than any Preacher can tell him: what sayest thou more of thyself, than the Devil can do of himself, and more truly? And what hast thou gained by all this challenge, but thine own conviction of great sin, without excuse, but not without witness? Is not thine own mouth thy judge, who professeth so much knowledge, and so little grace, love, practice? To sin wilfully and presumptuously, against the light, is an extraordinary conformity with Satan.

Rules of reading, and hearing the word religiously.

1 Consider the excellency of the Word above all pretious things, and how dangerous it is to take Gods name in vain; which is then, when the word is frustrate of his right end. 2 They are called *holy Scriptures*, not only in regard of that holy truth contained in them, but because they are instruments, by which the Elect are sanctified and made holy, *John 17. 17.* and therefore are never to be used without holy affection, nor without endeavour to grow up in holiness. 3 They are the *Word of faith*: therefore wee must mingle the Word with faith, and lay up the precepts and promises thereof to beleeve it. 4 The Scriptures being the *rule* of life, wee must submit our whole man to the obedience and practice of it, with all sincerity and constancy. Hereby we shall go beyond the knowledge of the Word in Devils and ungodly men.

Now

αἰνῶμενα.

ἀλλ' οὐ τὴν
πίστιν.
ἡλικίαν,

NOW for the place it self, wee must consider it two waies; 1 As abused by Satan in his allegation. 2 As wee find it holily set down by the Spirit of God.

In Satans abuse of this Scripture, wee may see many particulars: 1 Hee wrongs the words of God, when hee urgeth them spoiled of the right sense of the holy Ghost.

2 Hee perverteth the right order of Gods spirit in his allegation: for whereas Gods Spirit first suggests the word, and then frames the heart to obedience of it (for the property of the sheep of Christ is, first, to *bear the voice*, and then to follow, *Job. 10. 17.*) Satan first will have men to conceive opinions, or attempt practices pleasing to him and themselves, and then afterwards seek out some Scripture to justify them. Thus *Johan an* and the Captaines were resolved to go into *Egypt*, but sent for *Jeremy* to see if they might have the word of God to go with them, *Jer. 43. 3.* compared with *verf. 20.*

3 Hee wrests the right end: for whereas all Scripture is written *that wee might not sin*, 1 *Job. 2. 1.* hee abuseth this part of it to draw Christ to sin: and whereas all the precious Promises of God, should hold us in the awe and fear of God, this Promise must occasion Christ to presume upon an unlawful action.

4 Hee willingly mistakes the persons: for whereas that Psalm, and the great Promises of it, hold true in Christ our Head, yet notwithstanding it was principally written for the godly members of Christ, and the adopted Sons of God: neither can every thing in that Psalm bee so fitly referred to Christ in himself, as in his afflicted members. Besides that, the Angels minister otherwise to Christ himself, than to his members: Christ by his own power bears up himself, and Angels, and all things, *Heb. 1. 3.*

5 Hee falsifies the text, by adding partly to the words, partly to the sense. *To the words* hee addes, *left at any time*, which addes no small strength to the temptation, including even that time wherein hee should bee jumping between the Pinnacle and the pavement. *To the sense*, thrusting his dart into the sense of the place, as if that place said so much in effect to him, *Cast thy self down*: which *Chrysostome* hath well observed, saying, *Cast thy self down*, was not written, but was the poyson of the Serpent, cunningly mingled with the sweet comfort of the Scripture. Homil. 9. ex ver-
bis in Matth.

6 Hee puts out and conceals that which most makes for Christ, and against himself, namely, those words [*in all thy waies*] which most warreth against this headlong casting down of himself: for it is not the way of a man to cast himself from such an height, but to seek the stairs, or the ordinary way. And these words were not unawares omitted, but maliciously and purposely: for if Christ shall hear him speak of his waies, and consider that this casting down of himself pertained not to his way, one piece of his own argument had overthrown the whole.

7 In this allegation hee commits the fallacy of division, intending Christs overthrow, by dis-joyning the things which God hath coupled together: for whereas the words of that Text in the right sense, consist of two parts, namely, 1 A promise of protection, and preservation: 2 The condition of keeping a mans self in his waies, without which condition no promise of God belongs unto us (for godliness hath the promise of this life, and the life to come) Satan rejects the condition wholly, and divorceth it from the promise. This is Mr. *Jamies* his observation.

8 From every part and word of a most excellent Text, hee can urge his most hellish temptation, and make all fair weather when he intends nothing less: as if hee should say, *If thou beest the Son of God, cast down thy self*, I do assure thee, nay, the written Word assures thee of protection and safety: for in

such a Psalm, namely the ninety first, vers. 11. thou hast the word of thy Fathers promise: yea, in one promise, a number of promises: for,

1 If thou wilt know the parties that shall support thee, they be *Angels*, Creatures swift, mighty, and powerful. 2 If thou doubtest of their will, they must do it, they can neither will nor chuse, it is their *charge*, they are commanded so to do. 3 If thou ask the manner how, they must *bear thee up*, that if thou wouldst, thou canst not fall. 4 If thou doubtest of their cheerfulness, or willingness, or diligence, there is no fear; for they must do it as Mothers or Nurses (as the word signifies) who out of their tender love *bear*, and carry, or lead the infant with great watch and circumspection, that it fall not, and to come to hurt. 5 If thou thinkest there is any limitation of their Commission, there is none; for they must bear thee up *at all times*. 6 To take away all suspicion of fear from thee, they must save thee, not only from great danger, as breaking thy bones or neck, but from the least danger, *thy foot*, the lowest and basest part *shall not stumble or be hurt*, much less thy head, thy self.

Thus subtilly intending to hold with the Hound, and run with the Hare, Satan hath pickt out a place which seemeth forcible enough to perswade any reasonable man to his purpose. Hence note, that

Doct. *A principal wile of Satan, is, to assay (if he can by no means else) to overthrow men by the overthrow of Scriptures.* Gen. 3. 1. *Hath God indeed said yee shall not eat of every tree of the garden?* It were strange and marvellous he should say so, seeing hee knows it would better your estate. In this his first temptation, of all other he chuseth to make Gods Word a means of their and our overthrow, thinking it not an easie thing to destroy Gods Image in the soul, unless he could first destroy the word of God out of their heart, 1 Sam. 28. 15. when the Devil would delude *Saul*, and hasten his death, he lays the ground of it in Gods Word, and taking on him the person of *Samuel*, saith, *The Lord hath done even as he spake by my hand*; abusing and alleadging that Scripture in 1 Sam. 25. 28. *The Lord will rent the Kingdom from thee this day, and hath given it to thy neighbour, who is better than thou.* Mar. 1. 23. the Devil comes to Christ, and tells him he knows him well enough, *Thou art Jesus of Nazareth, even that holy one of God*, that holy One that was promised, figured, and expected, even that Redeemer and holy One of *Israel*, Isa. 41. 14. Even that holy One fore-told by the Angel, Luke 1. 35. And all this was by Scripture, to overthrow both Christ himself, and the faith of beleivers, as though there were some secret compact and familiarity between him and them: and perhaps hence arose that speech, *By Beelzebub hee casteth out Devils*.

Reasons.

1 Satan knows that Scripture is the will of God revealed, and hath sway in the conscience, as being inspired by the Holy Ghost, as the only rule of faith and life; and if he can turkis the Scripture out of his right sense and shape, he perverts judgement, and holds the conscience in error; and these errors are dangerous, and near of kin to obstinacy. For till the truth of God come to his place again in the conscience, it wil stiffen it self in error even to the death. So as by this stratagem Satan usurps the conscience, which is Gods right, and so leads men at his pleasure.

2 His malice sets him clean contrary to God in his proceedings. God hath given his Scripture to save men by, and therefore it is called, a *word of salvation*: now Satan would herein cross the Lord, in perverting the word to mens condemnation. The Scripture is in the Church as a *Law* to the Common-wealth, to contain men in the compass of faith and godly life; whence it is called *Statutes*, and *precepts*, and *judgements*. But Satan seeks to enforce it as a *Law* to thrust men from faith and obedience. The Scripture is a word of truth, of holiness, of wisdom, every way resembling God the Author: Sa-

tan therefore, being the greateſt enemy to Gods Image, is the greateſt enemy to the Scriptures, and deſireth to pervert them, by eſtabliſhing by them Errours, Hereties, falſe Doctrins, wicked and fooliſh opinions and practices.

3 His ſubtilty and policy is not inferiour to his malice: for, 1 He hath a ſpecial ſlight and trick of his own, by pretending truth to impugn it, and with Scripture to fight againſt Scripture; which hee hath taught his ſpecial Factors, Hereticks, and Seducers: for why elſe did Chriſt forbid the Devil to witneſs to him, but that even that truth he ſpeaks, ever tends to deſtroy the truth? And in the text, why cites he the truth, but to draw Chriſt into an error?

2 He will gain to himſelf ſome credit by this practice: for ſeeing ſpeeches and teſtimonies depend much upon the credit of the ſpeaker, by his quoting of Scripture he would be taken, as if the truth of Scripture depended upon, or needed his witneſs.

4 Satan muſt doe thus, if hee will prevail againſt Chriſt, or his Servants: for Scripture in the true ſenſe of it, is no patron of ſin, nor ever ſtands on the Devils ſide.

Uſe. Of all temptations beware moſt of them which come armed with Scripture: for hardlier can wee eſpy the ſubtilty and danger of theſe, than thoſe which are directly againſt the Scripture. And by temptations of this kind Satan mightily prevaileth in points both of doctrine and practice; which it ſhall not be amiſs to give ſome taſte of, and in both wee ſhall obſerve how Satan doth not ſo much uſe as abuſe Scripture.

1. In matters of doctrine. 1 For the eſtabliſhing of the Head-ſhip of the Church in the Pope, the ordinary Papists have found a Scripture in *Job. 21. 16.* where Chriſt ſaith, *Feed my ſheep.* I anſwer: Firſt, that place ſpeaks not of any Head-ſhip, or Spiritual government, but of feeding by the Word and Sacraments, which the Pope never doth: Secondly, it is a commandment not given to *Peter* alones but to all the Apoſtles, who were equally Apoſtles with him, but applied to *Peter* ſpecially, not to note any Primacy, but ſecretly to check him for his three-fold denial, whereby he made himſelf unworthy to be a Diſciple.

Obj. But *Peter ſaith he hath two ſwords, and therefore the Pope hath both Spiritual and Temporal juſdiction.*

Sol. This is a place of Satans alleadging, when that which is ſpoken literally, is wreſted into a figurative ſenſe. And where *Peter* is commanded (*Mat. 10. 13.*) *to kill, and eat,* the Pope may kill, and ſlay, and eat up whom he will or can, Prince with people. But this is a place literally to be taken, and one part of the argument hangs with another as the dream of a ſick man: for the Pope, if he be *Peters* Succeſſor, muſt feed the ſheep, not feed on them; But *Bellarmine*, who would make the world beleeve his wit is thinner, hath deviſed a farre more ſufficient place, *1 Pet. 2. 6. Behold, I put in Sion a chief corner ſtone, eleſt and precious;* that is, the Pope: In his Preface, to the Controverſie, *De Rom. Pomif. and lib. 4. cap. 5.* But what may wee think to reap from him, that dares begin his Controverſie with ſo high a blaſphemy? and leſt wee ſhould think it fell inconfiderately from him, he takes it up again. For doth not both *Paul* and *Peter* teach, that this ſtone can be meant of none but of Chriſt? doth not both of them adde, *He that beleeveſh in him, ſhall not be aſhamed?* muſt we now beleeve in the Pope? And who is this living ſtone that gives life to all that are buik upon him, beſides Chriſt himſelf? None can arrogate it to himſelf, or attribute it to another without high blaſphemy. Therefore I conclude this point, boldly affirming that the Devil could not more impiouſly abuſe this place, than hath blaſphemous *Bellarmino*.

2 For the point of Juſtification by Works, is alleadged that place of *James. 2. 21.* wherein they adde unto the text, 1 A falſe gloſs, by works of the Law.

2 A false distinction, saying, that they justify as causes; whereas we grant that as effects they justify, that is, declare a man to be justified: So did *Abrahams* works declare him to be just: and this is not the justification of the person, which is onely by faith, but of the faith of the person, which is manifestly dead without them.

3 In that great sacramentary controversy they alledge, *This is my body*: wherein Satan hath taught them to abuse Scripture, in taking that literally which is figuratively spoken, as often to writhe that into a figure which is spoken literally: and whereas they exclaim against us for denying the words of Christ, as Hereticks, wee are far from denying Christs words, but disclaim their false meaning, which destroies the Scripture, seeing Scripture stands not in words, but in sense.

4 To establish the false Doctrine of Free-will, they furnish themselves with that place in *Jer. 17. 7. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* But what do they else but imitate the Devil, in cutting off that part of the Text which makes against them? for in the next verse it followeth, *The heart of man is deceitful above all things, who can know it?* shewing, that man in himself is utterly destitute of all grace.

5 For the Jesuitical trick of equivocation, or mental reservation, they have Scripture and Example.

Job. 1. 21. they asked *Job* if hee were a Prophet, hee said, *No*, whereas he was one: for *Zachary* called him the Prophet of the Highest, and Christ said that there was not a greater Prophet than *Job*: therefore *Job* equivocated.

Ans. Whatsoever was the true meaning of the Question, that *Job* answered plainly unto. If they meant to ask him if hee were *that* singular Prophet, whom they fancied to come together with their Messiah, hee truly answered, *No*. If hee were any of the ancient Prophets, who were long before Christ, hee truly answered in that sense, *No*. If hee were a Prophet by his proper office, hee truly answered, *no*. For howsoever he was by grace and power a Prophet, being sent of God to reprove and convert sinners; yet by ordinary office, hee was no Prophet, neither did he prophecy.

But what is this to those mental reservations? Are you a Priest, *Garnet*? *No*, saith hee, meaning not a Priest of *Apollo*, or *Jupiter*. Were not you in *England* at such a time? *No*, not as the Sun in the firmament, or as a King in a Kingdome. A strange madness, that men professing knowledge and zeal, should so dally with lies and oaths: which tricks of theirs, were they justifiable and sound, wee should have little use of Magistracy or tribunals, especially where matters are determined by mens oaths: hee were a very block that would suffer any thing to be fastened upon him. The murderer might swear hee never slew man, namely, with the jaw-bone of an *Als* as *Samson* did. The Drunkard might swear hee drunk never a drop, if hee can inwardly conceive of water, or *aqua celestis*, or the Poets nectar, or what hee can feign. The Adulteress might swear shee was never toucht, if shee can inwardly conceive of any creature, as of a Bull, or a Swan, as the Poets feign of *Paphos* and *Leda*. And were it lawful to dally with God, and mens Consciences, after this manner, wee could pay them home in their own kinde: for suppose a man were in their Inquisition, and were asked if the Pope were Supream over all Kings; if a man were disposed to equivocate, hee might say and swear, yea; reserving his secret meaning, not by right, but onely in his own proud and ambitious desire; and thus delude them.

II. In matters of practice, you shall have no sinner but he hath a Scripture reached to him, to lye safe under in the holding of his sin, but robbed and turned out of the right sense. The Atheist, that cares for no Scripture,
yet

yet hath one text for himself, *Eccl. 7.18. Bee not just overmuch, nor otherwise*: and so hee hath enough to cast off all care of knowledge, and conscience. The Image-munger hath a Text, to let *nothing bee lost*: hee hath a good use for his Images; if they cannot serve to worship, they may serve for ornament. The Swearer hath a Text in *Jeremy, Thou shalt swear in truth, righteousness, and judgement*: therefore hee will swear so long as hee sweareth nothing but that which is true. The Sabbath-breaker hath his Text, *The Sabbath was made for man, and not man for the Sabbath*. The Murderer and Adulterer think themselves safe, seeing they finde *David* in both these sins, and yet commended of God. The Drunkard hath his lesson, *Drink no longer water, but a little wine for thy stomach, and often infirmities sake*. The Covetous person knows, that hee *that provides not for his family, is worse than an Infidel*, which through many mens wickednesse, is a ground of much covetousnesse. The lazy Protestant hath his Text, *We are saved by grace, and justified by the blood of Christ freely*: what can his works do? what need they? The idle person hath his Text, *Care not for to morrow, let to morrow care for it self*. The Usurer hath his plain place, *Matth. 25.27. --- That I might have received mine own with usury*. The Thief, hath the Thief on the Cross, repenting at the last. The carnal Gospeller cares not what sin he venture on, *because where sin hath abounded, there grace hath abounded much more*. The careless Libertine is predestinated to life or death, do what hee can, and do what hee list, hee cannot change Gods Decree: and so he will do what hee list. The obdurate and hardened sinner saith, *At what time soever a sinner repents, God will put all his sins out of his remembrance, and therefore hee will not repent till hee bee dying*.

Lastly, the unjust person hee hath his rule in the unjust Steward, who was commended by Christ: who was indeed commended for his providence, not for his injustice. In all these thou mayest hold this for a good rule, *It is the Devils divinity, to confirm thy self in any sin by whatsoever thou bearest or readest in Gods book*, all which in Gods meaning is direct, and the only preservative against all sin.

NOW wee are to consider this comfortable Scripture in the holy use of it, not as wee have it wrested and mangled by Satan, but as wee find it set down by the Holy Ghost, *Psalms 91.11. For hee shall give his Angels charge over thee, to keep thee in all thy waies: They shall bear thee in their hands, that thou hurt not thy foot against a stone*.

In which words the godly are secured, and assured of safety in danger, not onely because the Lord himself is become their refuge and protection, as in the words going before, but in that to his own fatherly care and providence hee hath added a guard of Angels: to whose care also hee hath committed the Godly. Wherein for explication, wee will note these particulars,

1 What is the ministry of the Angels, namely, to bee the godly mans keepers.

2 Who sealeth their Commission, *He hath given them charge*.

3 The limitation of it, *In all thy waies*.

4 The manner, *They shall bear thee up in their hands*.

5 The end, *lest thou dash thy foot against a stone*. Which is a borrowed speech taken from Mothers or Nurtes, who lead or carry their tender children in their hands, that they stumble and fall not to hurt or endanger themselves.

The word *Angel*, is a name not of nature (for so they bee spirits) but of office, *ministering spirits*, to God, to Jesus Christ, and to Gods Elect. *His Angels*] that is, the good and Elect Angels, called *his*, 1 By Creation: for they

they had not being of themselves. 2 By more immediate ministry, they assist him, and stand before his face; whereas the wicked Angels are cast down from Heaven, from enjoying his presence. 3 By grace of perseverance: for they fell not from their estate, as the wicked Angels did, and are now confirmed by Christ that they cannot fall: and hence is Christ called the Head of men and Angels, in whom all things in heaven and earth consist, Coloss. 1. v. 17. that is, are preserved, sustained, and governed, whether visible or invisible; and consequently a mediator of the Angels in respect of special grace of confirmation, by which they inseparably adhere to God, although in respect of that mediation which is restrained to redemption, the Angels have no need of it.

Charge] This charge is not a general Commandment over the Church in general, but a special charge over every godly man, over thee. And the charge is directed to many Angels to keep one man; for the word affords us more comfort, than that Popish and ungrounded conceit, of every mans having his particular Angel.

Quest. Why doth God give this charge to the Angels? or why doth he use their Ministry?

Ans. Not for any necessity (for hee by his word and becke doth sustain Heaven and Earth, and without them can keep his own) but out of his good will to us, hee declares his love and care of us, who hath so abundantly provided for our safety, and made far more glorious natures than our selves our keepers.

To keep thee] This custody of the Angels standeth: 1 In observing and watching their persons, souls, bodies, and estates, and therefore are called *watchmen*, Dan. 4. 10. *And I saw a watchman, and an holy one come down from Heaven.* 2 In propulsing and averting evil: to here, *There shall no evil come near thee, for hee will give his Angels charge over thee.* 3 In defending them in good, as *Elizab.* and his servant being compassed with enemies. 4 In comforting them in trouble, as *Hagar*, Gen. 21. 17. and *Jacob*, Gen. 32. 1, 2. and Christ in this place.

In all thy waies] Namely, in such courses as God hath appointed, and in all these, in all times, and in all places, in all estates and conditions. In the way into the world, in birth, and infancy, the good Angels keep Gods little children, *Matth. 18. 10.* In the way thorow the world they keep us, as the *Israelites* in the Wilderness, *Exod. 33. 2.* In the way out of the World, their charge is to keep us, as wee may see in *Lazarus*, who when hee dyed the Angels carried his soul into *Abrahams* bosome. In all our waies, by day and by night, they keep us so long as wee are in our callings.

They shall bear thee in their hands] This is a borrowed speech: for Angels have no hands, nor bodies: sometimes they assume bodies in their ministry to others, but these bodies are not theirs, neither were they naturally and hypostatically united unto them, but for the time created and assumed: but, from what beginning they were taken, or into what end after the ministry they were resolved, it is idle to inquire. Here hands are ascribed to them, as elsewhere wings, both improperly; one shews the speediness of their motion, the other their fitness and tenderness in our keeping: For their charge is not onely to foresee danger and admonish us, but they must bee actual helpers, to bear us up from ground, when wee are ready to fall, and get knocks; as a tender mother or nurse, if they see the little child falling, will haste and catch it before the head comes to the ground.

That thou dash not thy foot against a stone.] That is, that thou hurt not thy foot against any rub or occasion. Angels are nurses, wee are as infants in spiritual matters, on every occasion ready to fall into sin, and by it into all dangers, spiritual and temporal. Now the Angels keep us not onely from

hurt

hurt by others, but from bringing hurt on our selves, even the least; they keep us from hurting our Head, yea our Foot.

Object. But how do the Angels perform their charge, when some of Gods children not onely stumble, but fall Spiritually, and bodily, and take great harm?

Answer. The reason is, because no man keeps his way so diligently and uprightly as hee ought. If wee did never fail, God would never fail us, no more would his holy Angels; nay, such is their love, as they would not have us to take the least hurt in the world, while wee walk faithfully in the waies and commandements of God.

Doct. The Angels of God are the tender keepers of Gods children in Gods waies, that no hurt can befall them. *Gen. 32. 5.* When Jacob was in great fear of his brother Esau, the Angel of God met him to comfort and defend him. When Sodom was to be destroyed; the Angels came to Lot to forewarn and haste him out of that wicked City. *Psal. 34. 7.* The Angel of the Lord pitcheth his tents round about them that fear the Lord, and delivereth them.

1 Because of Jesus Christ our Head, to whom they are subject as to their Reason, Lord and Head, who hath reconciled things in Heaven and Earth, Angels and Men, *Col. 1. 20.* In our selves and our own vileness wee could not be indured by these blessed spirits, but now Christ becomes our head, and for him they tend us as his members.

2 Their love to us is another ground of their custody of us, manifested in that they are compared to Nurses: neither can they but love those whom they see God loveth; now they see God loving us so dearly, that hee spares not his own Son, but gives him to the death for us, and therefore they dearly love us and our good, they desire our salvation and promote it, they rejoyce that our salvation is wrought, and are glad of our repentance, by which wee lay hold on it.

3 And specially this charge and commandement of God is the cause hereof; so as now it is not out of curtesy, or the goodness of their nature onely, that they do us good, but by vertue of this charge and commandement of God, whom they love as their chief good, and to whom they are bound in absolute obedience by the eternal law of their nature; so as although they are charged by God, yet are they not forced or co-acted, but out of their perfect love of God they watch over us for our good.

Pse 1. This doctriu affords a use of great consolation: for when we consider our own weakness and impotency on one hand, and the multitude, power, and policy of our enemies on the other, when wee see a whole Army of sins besiedging us, and a whole legion of dangers behinde them to oppress and swallow us; now this Doctriu touching Gods providence in the ministry of Angels, will be able to support us; when wee shall consider, not only that Gods protection is as a wall of fire round about us, but that he hath set and pitched his Angels round about us as a guard, of whom we may say with *Elisha* for their multitude, *They are more that are with us, than they that are against us*; and for their power, they are called the Angels of Gods power, farre stronger than the wicked Angels and Powers that are against us.

*Ordo praeponderat
ordini naturae.
Th. Aqu.*

And when wee shall consider, that God hath given a charge, and that not to one or two Angels, but to the whole blessed company of them over every godly man, how can wee but assure our selves, that wee shall be defended and protected? If a man were to pass by ship over a dangerous sea, full of gulfs, sands, rocks, and robbers, if the King should give him letters of safe conduct, it would much comfort him and help him through his voyage: but, if this King should send a great Navy to conduct him over, yea, and should not onely go in his own person, but call out all his men of

war

war to see him safely arrived, this were so comfortable as hee could not wish more. But thus doth the Lord with his children, not onely himself going with them through the world, but guarding them with his holy Angels, who willingly afford their ministry, because of their love to man, but in respect of Gods word and charge much more willingly, that of Gods Angels they become our Angels, *Matth. 18. 10.*

What an unspeakable comfort is it, that when wee lose the watch over our selves many waies, through sleep of soul or body, the Angels watch over our safety? *Matth. 1. 13. Joseph* was asleep, and thought not of that danger which was even upon him, by means of *Herods* cruelty: but even in that sleep the Angel watched and admonished him by a dream, both of the danger, and the means to escape.

How great a comfort is it, that when wee see such difficulties between us and our desires, as wee can never overcome, then wee have Gods Angels present to do it to our hands? *Mark 16. 3.* when the good women that came to imbalme Christs body, were very much troubled how to come to his body, and asked who shall rouse away the stone, for it was a very great one, when they looked, they saw the stone rowled away, and it was done by the Angel, as *Matthew* hath it. Gods Angels rowl away all stones and impediments, and make our way smooth to all good duties.

No less comfort is it, that when Satan begins to insult, and makes as if hee would trample upon us, wee have a stronger guard about us, any one of the Angels being as able to shut the mouth of this roaring Lyon, as they were to shut the mouths of those hungry Lyons, into whose den *Daniel* was cast.

And for the further strength of our faith and comfort in this Doctrine, the Scripture notes three things further concerning Angels, worth observing, 1 Their wisdom and providence in pitching about us, so as wee lye open no where, *Exod. 14. 19.* when *Israel* was gone out of *Egypt*, the Angel of the Lord who went before them to lead them out, now removed and went behind them, because now *Pharaoh* and his people pursued them. The power of the Angel was no lesse if hee had stayed before them as hee was, being Christ himself, but for the comfort of *Israel*, and our instruction, the Angel changeth his place, and stoppeth between them and the danger. 2 Their uniting of themselves, and strength for our safety; one of them readily will help another in helping us: *Dan. 10. 13.* one Angel being resisted by the Prince of the Kingdome of *Persia*, *Michael* one of the chief Princes came to help him: who whether hee were an Angel, or (as it is more likely) the Prince and Lord of the Angels, even the Angel of the great Covenant Christ himself, it is every way full of comfort. 3 Their patience towards us, who if they should bee gone from us, as often as wee by sin provoke them, wee should perish every moment. But as God is long-suffering, so hath hee charged his Angels to bee: and therefore they wait still for our return, and *rejoyce in the repentance of sinners*, *Luke 15. 10.* and abide in their charge and ministry still.

Use 2. Again, this doctrine is a ground of manifold instruction.

1 Hath God afforded us the Ministry of Angels? then note the privilege and preeminence of Gods children, whose nature being assumed by the Son of God, gives it dignity above the Angels, who are the ministers of our humane nature in the head and members. Angels are indeed called the *Sons of God*, but that is by creation. Christ never gave them this honour to call them brethren. Nay, there is a nearer conjunction between Christ and us, than between Christ and the Angels, which conjunction doth privilege us with their attendance. 1 By reason of his conception and incarnation, taking on him the seed of *Abraham*, and not of the Angels, by which hee be-

comes

comes flesh of our flesh. 1 By reason of his Spiritual contract, taking us to be one with himself, by which we become flesh of his flesh, and so nearly set into him, as the Angels cannot be, who are not members of this Head, as the elect be. Christ indeed may be called their Head, but as a Lord and Commander, nor by such Spiritual union as is between Christ and the Christian.

Herein we may see the love of God in setting his Angels to be our keepers. The more noble, potent, numerous, and diligent the custody is, the more is the care and love of the thing kept. How great thanks therefore owe we unto our God, who notwithstanding he is daily offended with our sins, yet affords us the ministry of his Angels? Who, and what am I, that God is so mindful of me, that he should give so many glorious Creatures charge over me, that he should give me such a privilege, that even the holy Angels (whose dwelling is in Heaven, and see the face of God, who are all spirit and no flesh, who are free from all sin and misery) should so narrowly attend me a lump of earth, a pece of flesh, compassed with so many sins and miseries, as I can look no way either before or behind them! *David* in the eighth Psalm burst out into the praise of God, when he considered that God had afforded man the use of Birds, Beasts, and Fishes: *O Lord, saith he, what is man that thou art so mindful of him, and hast preferred him over the works of thy hands!* How much more should we, when we see our happiness by the ministry of the glorious Angels?

1 Let us learn hence to look to our conversation, *because of the Angels*, 2 Cor. 11. 10. for they are our keepers and observers, they see all the good and bad we doe, and we doe not speak any thing without many witnesses. Sin makes God take away our hedge, *Isa. 5. 5.* it grieves the Angels of God, and lays a man naked to all his Judgements. Shall we willingly offend them, from whom, under God, we receive so great and daily comforts? If we did believe, or weigh this doctrine, we would not: but because we see not God, nor his Angels, we love neither, nor fear to offend either.

3 Let us beware of wronging the Children of God, even because they have the protection of the Angels. To rise up against any of them, is to rise up against the Angels their keepers. Offend none of these little ones: for their Angels behold the face of their heavenly Father, and thou provokest the Angels against thee. If the *Sodomites* rise up against *Lot*, the Angels will save him and destroy them. If *Balaam* will goe to Curse Gods people, he shall have an Angel against him with a sword drawn ready to kill him.

4 Learn wee to give God the honour of our salvation and safety, when wee have avoyded any danger, publick or private. It is not by chance, nor by our providence and policy, but Gods charging his Angels to save and keep us. *Daniel* did rightly ascribe his deliverance to God, by the ministry of the Angel, chap. 6. 22. *My God (saith he) sent his Angel, and shut the Lions mouth.*

5 To be partaker of all this comfort, these means are to be used: 1 Be come a godly man, *Psal. 34. 9. The Angel of the Lord pitcheth his tents round about them that fear the Lord. Heb. 1. 14. They are ministering Spirits to the heirs of salvation.* 2 Hold on in a godly course, keep thee in thy ways, in the duties of thy Calling, general and special; for thus long the charge of the Angels stands in force. 3 Pray (not to Angels, but) to the God of Heaven, to send his Angel before thee, to direct and assist thee in thy duties and ways. For what God hath promised, we must pray for, *Gen. 24. 7. Abraham* tells his Servant, that God will send his Angel before him to take a wife for his son: and this Angel prospered his Journey. *vers. 40.* And that this was the practice of the Church in *Agypt*, appears by *Moses* his message to the King of *Edom*, *Numb.*

20. 16. being all intrusted in *Agypt*, we prayed to the Lord, and he sent an Angel, and brought us out of *Agypt*. I doubt not but this duty, were it more faithfully practised, would bring home much more success and comfort, than many men find in their labour, who scarce know whence or how their prosperity cometh unto them.

Obj. If God should send his Angels in humane form, and as familiarly to converse with us as anciently they did with the Patriarchs, we should believe this doctrine: but now there is certainly no such thing.

Ans. 1. Christ is now in Heaven, where our conversation ought to be by faith, rather than by the visible apparition of Angels. 2 The beginnings of the Church needed such heavenly confirmation, but now the Word is sufficiently confirmed by the Son himself from Heaven. 3 The Scriptures are perfect, and fully and plainly reveal unto us Gods will in every particular, as if the Angels should come and teach us daily. 4 The blessed Spirit is more abundantly given in our hearts, and supplieth their absence in bodily shape and apparition. 5 We must labour to get the eyes of our souls open, and then we shall with *Elisha*s servant see their comfortable presence, notwithstanding they take no bodies to appear in.

Vers. 7. *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

NOW followeth the repulse of our Saviour to this second temptation, wherein are two things, 1 His resistance: 2 His reason, drawn from a testimony of Scripture.

Jan. 4. 5.

I. Christ resisteth, and yeeldeth not, albeit hee heareth Scripture alleadged. Why? *If ye were of God* (saith Christ) *ye would hear his word*: neither doth Scripture speak any thing in vain. But the reason is, 1 Because our Lord perceived that the Word was wrested and abused by Satan: and 2 That Scripture abused, binds not to obedience: 3 That Scripture turned out of his right sence, is not Gods Word, but carries something in it besides Scripture: and then if an Angel from Heaven should bring it, wee must bee so farre from receiving it, as to hold him accursed: 4 For our example, that wee should not take all allegations hand over head (but as Christ here) try whether they tend; if to call us down, refuse them.

II. Christ resisteth, but not without reason, but by Scripture, and opposeth Scripture to Scripture, not as repugnant one to another, but by way of collation and conferring one with another, that the right use of one, may overthrow the abuse of the other: not in way of contrariety, but of commentary.

Quest. But why did not our Saviour shut his mouth, by telling him how wickedly he had abused the text he had alleadged, by adding, detracting, and wresting it to a contrary end and meaning?

Ans. This might indeed have confounded him sufficiently: but our Saviour his Combate is not only victorious for us, but exemplary; and therefore we are herein trained in our fight and encounter: 1 To hold close to the Scripture in answering the Devil; *It is written again*: which word of our Saviour noteth how he buckled the Scripture to him, both as a Buckler to defend him, and as a Sword to slay and wound his enemy: and so must wee, who are not so able to dispute with Satan about the true meaning of a place, as our Lord was. 2 To inform us, that the best and only way to discover the abuse of Scripture is Scripture, it being the only rule and judge of it self, and all the controversies rising out of it. And therefore the Devil, no sooner heard this testimony, but his mouth was shut, as well knowing how the wisdom of the Father had discovered his subtilty. The best Commentary of Scripture is Scripture; every man is the best interpreter of himself, and to the

the Author of the Scriptures is the best interpreter of them. 3 To let us see, that although Satan had abused the Scripture, yet he nor wee must overcome by no other weapon, and that *the abuse of a thing, takes not away the right use of it*; nor good things to be rejected, because they are abused by them that can use them aright. If Christ had been of the Papiſts mind, he would have condemned and shut up the Scriptures from common men, because the Devil had abused them: for to doe they, because Hereticks his instruments doe abuse them, the Laity may not meddle with them.

But it is plain, that in things necessary, no abuse in one, takes away the right use in another. As for example: A murderer useth a sword to kill a man; may not another use a sword, or that sword in his own defence? And are not the Scriptures, *the sword of the Spirit*, more necessary? A Drunkard, a Glutton, a proud person, abuse meat, and drink, and apparel, to surfeiting, drunkenness, riot, and excess: shall wee therefore cast away meat, drink, apparel, and refuse the necessary use of it? And is not the Word a more necessary food? Because a Wolf comes in sheeps cloathing, must the sheep cast away their fleecce? No: the Prophets did not refuse the Word of the Lord, because the false Prophets did say, *The Word of the Lord*, as well as they.

Obj. *Then it is no good argument, that we must reject such and such things, because the Papiſts have abused them.*

Ans. If they be goods, and necessary, it is not; as are the Word, Prayer, Sacraments, Churches, and whatsoever stands by Gods Ordinance in Divine or Civil use. But in things unnecessary, that wee might bee as well, or better without their use, it is a good consequence; Idolaters have abused them, therefore we must forbear them, as Bishop Jewel speaketh.

Doct. *The infallible Judge, and speaking-decider of all Controversies in the Church, are the holy Scriptures in the true sense of them.* Our Lord here gives the true meaning of one Scripture by another, in this his Controversie with the Devil. *Deut. 17. 9, 10.* In any matter of difference, the people must come to the Priest or Levite, and they must judge and determine all differences according to the Law; and all the people upon pain of death must stand to that judgement. Now this Priest was a type not of the Pope, but of Christ, on whose mouth all must depend for the decision of all Controversies. *Josh. 1. 7.* the Book of the Law was given to Joshua, to decide all matters among the Jews, from which he must not depart to the right hand or left hand: He was an eminent type of our Jesus or Joshua, whose voyce (speaking in the Scripture (the Book of the Law) we must attend unto in all things. *Joh. 5. 39.* *Search the Scriptures*: and our Saviour said to the Sadduces, *Tee erre, not knowing the Scriptures*, plainly affirming that the Scriptures rightly known, were a sufficient fence from all error. *Luke 16. 39.* *They have Moses and the Prophets; let them hear them.* *Matth. 19. 4.* Christ by Scripture refused the Pharisees abuse of that Scripture of Moses, for *putting away their wives.* *Iſa. 8. 20.* *To the Law, and to the Testimony.*

1 This is true by reason of the perfection of the Scripture: *Pſal. 19. 7.* *The Law of God is perfect*, so perfect, as man and Angel are accused that shall adde unto it. *Prov. 30. 5, 6.* *Every word of God is pure, a shield to those that trust in him: put nothing unto his words, lest he reprove thee, and thou be found a liar.* It is a perfect Canon or rule, which as a straight line shews the crookedness of that which is not strait. It is a touch-stone and trial of all truths. It is a perfect Law, which is an universal Judgement, to direct all, and for all to be led by which live under it. It is perfect in the effect, *2 Tim. 3. 16.* *It is profitable to teach, to improve, to correct, and instruct in righteousness, and to make the man of God perfect.*

Obj. *The Apostle saith, it is profitable, but not that it is sufficient alone.*

P

Ans.

Reasons. i

Ans. We say not it is therefore sufficient, because he saith it is profitable; but, because it is profitable for all purposes of teaching, improving, and making the man of God perfect, therefore it is sufficient and perfect.

2 In the Scripture we have the voyce of God speaking from Heaven, than which voyce no voyce of man or Angel can be more clear or manifest, *Prov. 2. 6. Out of his mouth cometh knowledge and understanding.* His wisdom in the Scripture, is above *Salomons*, in answering all dark and deep questions; and no case can be propounded, which hath not there his satisfaction and determination.

Object. But the Scriptures are a dumbe Judge, and cannot determine Controversies.

Ans. 1. We give earthly Kings leave to give definitive sentence and judgement in cases by their writing, by which numbers who never heard their voyce, but read the writing, understand their meaning; and shall we now call them dumb Judges? or shall we deny this priviledge to the King of glory, to determine by writing, but wee must blasphemously account him a dumb Judge?

2 The Scriptures are not a dumb Judge, but a speaking Judge: *Rom. 3. 19.* That which the Law speaketh, it speaketh to them that are under the Law. *Heb. 12. 5. Ye have forgotten the consolation which speaketh to you as children.* *Joh. 7. 42.* Dost not the Scripture say? and what saith the Scripture? so as it is a speaking Judge, and gives to it self a mouth, and a voyce, and that a loud one, *Mat. 9. 27.* the Apostle quoting the Prophet *Esa.*, saith, *Esa. cries out concerning Israel, &c.* 3 How doth their Speaking-Judge determine all Causes in Chittendome delated unto him at *Rome*, but by Writing, and Bulls, and Breves? and yet hee seems to be counted a dumb Judge.

3 That is the noble and infallible Judge of all Controversies, to which all flesh must stand, which hath his authority of himself, no way delegate: but the Scripture is *authoritas*, for it self to bee beleaved, because it is *divinitus*, inspired by God, from whom lies no appeal, whose judgement can by no means within or without it self be corrupted, whose voyce alone cannot erre or be led by passion, affection, or respect of persons, but is an unchangeable truth as God himself is, the Author of it. In every Common-wealth, the fittest decider of a Controvertie in the Law, is the Law-maker, the King himself: the same is also true in the Church.

4 Christ himself decided all Controversies by Scripture: so did the Apostles: so the ancient beleivers brought all their doubts to the Scriptures, after their example.

Use 1. This serves to discover the wickedness of the Church of *Rome*: who, 1 That they may be Judges in their Causes, and 2 To avoyd the light of Scripture, which they see to direct against them; flie the Scriptures as an incompetent Judge of the Controversies of Religion between us: and in stead of the Scriptures, they appoint us four Judges, the authority of all which is superiority (by thir doctrine) to the authority of Scripture.

1 The first Judge is the Church: for that (say they) is to judge of the meaning of Scripture; and but for the authority of the Church, wee could not know which were Scripture.

Ans. 1. We ask what they mean by the Church: They say, the Catholick Church. But that is impossible to be Judge upon earth, because it is a company of all the elect in Heaven and Earth, which never was on earth at one time. Then they say, the visible Church. But what is the Church bee not visible sometimes, as in *Elia* his time, or be in the Wilderness? Then they say, the *Roman Church*, which hath ever been visible these fifteen hundred years. Now we know our Judge, and how our cause is like to goe, in which it is a party. But,

1 It

1 It is not the Catholike Church, unless a finger can bee an hand, or an hand the whole body, or a part become the whole, and falsely and ridiculous-ly call themselves Catholikes. 2 That is no true Church, which disagreeeth from Christ the Head, as *Augustine* saith, and is fallen off Christ by many fundamental errors; as Idolatry, Justification by works, and the like, which yet are maintained by Romanists. 3 Wee hold that the Orthodox and true Church is, 1 A witnesse and keeper of the Scriptures: but 2 a Jewell hath his price and excellency from it self, not from the keeper. 3 Having the Spirit of Christ, the Church can discern true Scripture from false and supposititious writings; but this by the help of Scripture: as a Goldsmith by the touch-stone can discern gold from other metals; but hee makes it not gold, but onely tries it so to bee. 4 It is to publish and declare the truth of Scripture without adding, or diminishing, as an Herald or Cryer manifesteth the Kings pleasure, but it receives no authority from him. 5 The true Church is a ministerial interpreter, as having the gift of Prophecy, but tyed to interpret and judge of Scripture by Scripture; Christ is a magisterial interpreter.

But that the Church on earth should have authority over Scriptures, is too unreasonable. 1 It is to preter mens voice and testimony above Gods, 1 *Joh. 5. 9.* *If wee receive mans testimony, the testimony of God is greater, Joh. 5. ult.* *If yee will not beleve Moses his writings, how will yee beleve my sayings?* as if hee should say, If yee beleve not Scriptures, my testimony will do you no good. True it is, That our Saviour said, *I receive not testimony from man;* that is, Ineed no mans testimony: for *John* gave witness to Christ: no more doth the Scripture in it self. For Christ was the light, whether *John* witnessed to it or no: so is the Scripture the Word of God, whether the Church bee witness or no. But wee admit the Church to give witness but not authority: see it in a familiar example: A man owes mee money, I have a bond, and witnessless hee denies it, I produce the bond, and the witnesses, that clear the matter, and affirm the bond to bee his act and lawfull; do these now make the bond true, or the debt good, or onely clear it so to bee? for if they should not witness, the debt and bond were true: Even such is the witnesse of the Church to the Scripture. 2 The voice of the Spouse is inferiour to the voice of the bridegroom, and howsoever a man may bee moved by the Church to hear the Scripture if hee bee unconvered, as *Augustine* being a *Manichee*, yet a man indued with Gods Spirit, and the gift of faith, esteems the Scripture for it self above all the words of all men, as Christ himself at length was of far more authority than the woman of *Samarita*, when the men thereof said to her, *Now wee beleve not for thy word, but because our selves have heard him.* So as when wee have the Papist asking us (as every one of them doth, when the Word hath put them to their shifts:) But how do you know Scripture to bee Scripture but by the Church? wee must answer by the Scripture, taking with us the help of the Church, and especially by the Spirit of God revealing the truth unto us: *for the sheep of Christ hear his voice, and follow him.* And when wee aske the Papists, how they know the Church to bee the Church, or where it is, some say it is here, some there, some hold us off with one mark, some with another; but at last they come to know the Church by Scripture; and that is the Church which the Scripture saith is the Church: so in all other questions, that must bee the determination which the Scripture determines.

3 The Church cannot bee judge, because it must bee judged by Christs voice, and not bee a Law unto it. Common-wealths must receive Laws from the Prince, and not the Prince from his people: and as it is in bodies politick, so in the mystikal body of Christ. And as in the natural body the

head ruleth the members, not contrarily, so is it here.

4 How absurd is it to affirm, that that which is subject to error, must bee judge and superiour to that which is free from it? But the Church may erre, even the true Catholike Church on Earth, may erre, and doth when it departeth never so little from the Scripture, although it cannot depart from the foundation, nor incorrigibly erre: for every man may erre, and therefore that which consists of every man: even the Apostle was compassed with infirmity. Besides, the main difference between the Church militant and triumphant, is, that one may erre, the other is quite freed from error.

II. The second judge and decider of controversies, appointed by the Church of Rome, are the Doctors and Fathers: but how corruptly? For, 1 They consent not among themselves, and seldome agree in the same sense. 2 They borrow all the light and truth they have from the Scripture, as the stars from the Sun. 3 All their doctrine must bee judged of by Scripture, and only so far received as they agree with it. 4 They all present their writings to bee examined by Scripture, and so, many things in them are truly judged erroneous, even in the best of them. If I speak, let none hear me; but if God speak, woe to him that hears not. It must not go for current, This saith *Augustine*, or that saith *Donate*, but, *This saith the Lord*. 5 The Interpreter of Scripture must bee divine and infallible as it self is, and certain: but the Interpretation of Fathers is humane, infirm, sometime according to passion, or contention: so as often (even by *Bellarmine* often confession) they speak *minus canis*; the best of them wrote Retractions, and other things being old, than they did being young. Seeing therefore there is no stability in Doctors, let Christ bee acknowledged of us the chief Doctor of his Church, *Matth. 23.8. One is your Doctor even Christ*.

III. Their third judge and decider of controversies are Councils, which (say they) is the Church representative: but these are as unfit to be Judges of the Scripture as the former: For, 1 Even the general Councils disagree among themselves in interpreting Scripture, as might bee seen in a number of places. 2 The Popes Canon Law it self affirmeth, that all the Councils (except the four general, namely the *Nicene*, Anno 332. *Ephesine*, Anno 450. of *Chalcedon*, Anno 456. and of *Constantinople*, Anno 386.) may erre: and although it blasphemously equal the four Councils to the four Evangelists, yet wee know that even these have erred. For that *Nicene* general Council determined, there should be at any case but one Bishop in one City, which is against the Scripture, *Act. 20.28. Philip. 1.1*. The twelfth Canon of that Council condemned all kinde of war among Christians. The thirteenth Canon holds the necessity of the Eucharist, as the necessary *viaticum*, or provision of a Christian at his departure. Also it erred in the matter of Ministers marriage, stayed by *Paphnutius*. And the *Constantinopolitan* Council gave all equal honour and authority to the Bishop of *Constantinople* with the Bishop of *Rome* which the Papists themselves generally hold to be a great error, and yet perhaps was none. And the consent of Ancient Fathers is, that *Plenaria Concilia* universal and Oecumenical councils may err & be mended by later Councils.

3 There was a true sense and interpretation of Scripture in the Church before any of these general Councils. The first general Council was the *Nicene*, wherein were three hundred and eighteen Bishops gathered by *Constantine* the Great against *Arianism*, but this was not till the three hundred twenty eighth year after Christ: and was there not all that while the gift of interpreting and judging of Scripture, that now we must seek a new means, erected so many hundred years after the Apostles?

4 The Councils themselves determined by the Scriptures of the Scriptures as the first *Nicene* general Council, where *Constantine* enjoyed, and accordingly

Aug. Epist. 49.
ad Vincent.
Donatistam.

Greg. lib. 2.
Epist. 210.

Aug. lib. 2 de
baptismo contra
Donatist. c. 3.

dingly they determined all according to Scripture. It seems in those daies the Scriptures were above Councils: and since Councils and Decrees of men got wings to fly above the Scriptures, it was never well, as one of themselves speaketh. Well may we now say with *Nazianzen*, who therefore avoyded all meetings of Bishops, *quod nunquam ullius Concilii bonum & salicem exitum vidisset*; yet he had seen some which the Papists stand unto.

And we also, seeing the gross errors of Councils (as that ancient Council of *Carthage* under *Cyprian*, appointing rebaptization to such as were baptized by Hereticks: the second, *Ephesus* Council, in which were more than three hundred Bishops, is called by *Leo* himself, living in *Theodosius* his time, *Concilium latronum*, a den of Theeves: the second *Nicene* Council appointed Images made by mans hand to be worshipped: a most gross error and Idolatry. The *Romane* Council under Pope *Stephanus*, condemned Pope *Formosus*, and all his Decrees: and the Council of *Ravenna* condemned *Stephanus*, and restored *Formosus*. One of them must needs erre. The Council of *Constance* appointed a number of gross errors, as that the Cup should bee taken from Laickes, that faith given to Protestants, under the Emperours promise and seal, is not to be kept, &c. and it condemned a number of *John Hus* his Articles, which were orthodox and consonant to Scripture. The Council of *Trent* was a sink of all Antichristian errors:) now we, I say, seeing such gross errors of Councils, may not or ought not we with the ancient Fathers, appeal from Councils to the holy Scripture?

Jerome on *Galat. 2.* faith, The doctrine of the Holy Ghost is that which is delivered in Scripture, *contra quam si quid statuant concilia, nefas duco*: If Councils determine any thing contrary therunto, I account it abhominable. And *Augustine*, being pressed by the authority of the *African* Council, at which *Cyprian* was present, appealed from it to the Scripture; with this reason, *We may not* (saith he) *doubt of the Scripture, of all other we may doubt.* Nay, *Panormitan*, the great Popish Canonist and Lawyer, saith plainly, *Plurimum est simplicibus laicis Scripturam preferenti, quam totisimul Concilio*; We must more beleeve one poor simple Lay-man that bringeth Scripture, than a whole Council. I will adde nothing of the *Romish* trick of falsifying the Books of Councils, and corrupting, changing, adding, and detracting from the Canons; which makes them yet more uncertain and insufficient to rule the Scriptures by: this might be instanced in the *Nicene* and *Milevisan* Council, and others; but the further dispute hereof belongs to the Schools.

IV. The fourth Judge to decide all Controversies is the *POPE* himself: for they have but fumbled all this while, and now they deal plainly: for when they pretend the Catholick Church, Doctors, Councils, they mean all *Romish*: for, with the *Rhemists* the Catholick and Roman faith is all one. *Gregory de Val. Rhem in Rom. lentia*, saith, *By the Church, wee mean her head, the Roman Bishop.* *Bellarmine* cap. 1. vol. 8. hath these words, *The Pope himself, without any Council, may decree matters of De Christo faith.* And the Canon Law saith, that all his *rescripts* and *decrees* are *Canonical* 1b. 2. cap. 28 *Scripture*, and that he may dispense, 1 Against Gods Law. 2 Against the Law of Nature. 3 Against an Apostle. 4 Against the New Testament.

Now that the Pope cannot have authority at his pleasure to judge the Scripture, is plain: 1 Because a Council is above the Pope, as the most and ancientest of Papists beleeve, and two general Councils, of *Constance* and *Basil* decree, and that the Council hath power to restrain, yea and depose him, and so hath done. And yet a Council (as wee have seen) wanteth this authority over the Scriptures. *Bellarmino* would not beleeve or approve it, but for the observation of the Church, and common opinion. Now the *Sorbonists* of *Paris* deny it.

2 Because we know the Pope can erre in his Chair in matters of faith, and interpretation of Scripture. As for example, *Rom. 8. 8.* *They that are in the flesh,*

Aug. l. 2. de bapt. cont. Don. c. 3.

Rhem in Rom. cap. 1. vol. 8. De Christo 1b. 2. cap. 28

Gerson. Aeneas Sylv.

flesh, cannot please God: Pope Sirycius thus interpreted it, To bee in the flesh is to be married, therefore the Priests must not marry. *John 6. 53. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*: Pope Innocent 1. thence determined the absolute necessity of the Eucharist to salvation, and therefore it must bee given to Infants. *Luke 22. 38. Behold two swords here*: Pope Boniface 8. interprets it of the temporal and spiritual sword delivered to the Pope. Nay, they have not onely erred many of them, but been grose and wicked Hereticks.

Liberius Pope about the year 350. was an *Arrian*, and subscribed to the unjust condemnation of *Atbanasius*, and afterwards as a obstinate Heretick was deposed. *Honorius* the first, *Anno 616.* was an *Monothelite*. held that Christ had but one will, and so but one nature: and for this Heresy was condemned in three general Councils. In the year one thousand four hundred and eight, at a Council held at *Pisa*, consisting of a thousand Divines and Lawyers, two Popes were deposed at once, to wits *Gregory* the twelfth, and *Bened* the thirteenth, the tenor of whose deprivation calls them notorious Schismaticks, Hereticks, departed from the Faith, scandalizing the whole Church, unworthy the Papacy, cut off from the Church. What? must wee obey in error, scandal, and Heresy? or can the Pope alter the nature of that which is false, and make it true?

3 When there were two or three Popes at once, and none knew which was the right Pope, or the chief Pastor, whither should men go for their determination of controversies in Religion? or when themselves disagree in interpreting Scripture, how can wee know which of them to lean unto? See an example, *Matth. 16. 18. Thou art Peter, and upon this Rock will I build my Church*: Some Popes understand it of *Peters* person, some of *Peters* Chair, which they say is at *Rome*, some of *Peters* Confession. Wee have all unerring Popes, maintaining these several interpretations: how shall wee chuse the best? what, upon a Popes word? every one of them hath that. Therefore there must bee a superiour Interpreter, and more infallible, namely, the Spirit of God in the Scriptures.

4 How know we he hath any authority over any other Bishop, seeing the Scripture gives him none? How may wee know hee is not carried by affection, seeing hee is a party in the Churches controversies, and by Canon cast out from being a Judge? How know wee no appeals lye from him, seeing the Fathers have appealed from Councils which are above him? How can wee know that hee sits in *Peters* Chair upon earth, seeing the Father hath taught us, *Thou hee sittest in Heaven, who inwardly teachest meni hearts?*

Therefore wee renounce all such corrupt Judges, and lean to the uncorrupt Scripture.

Vse 2. Secondly, seeing the Scriptures are the best Commentaries of themselves, and the Judge and decider of all Doctrines and Controversies; Ministers that would stablish truth of Doctrin, must bee careful to prove and justify all their collections of Doctrin out of Scripture: for thereby they settle the faith of their people upon a sure ground of faith and manners: all other foundations are sandy, all other proofs liable to exceptions. Why then should Protestant-Preachers, who defend against Papists the sufficiency of Scripture to make Gods people perfect, and hold it the rule and square of all doctrin, cross their judgement by their practice? for every place of Scripture alleadging a dozen or twenty testimonies of Doctors, Fathers, Councils, nay, prophane Poets and Heathens; all which are darkness it felt, and without light, further than they borrow from the Sun in the Scripture.

I am not so nice, as that I think not there may be a sparing and sober use of humane

Cathedram in
cælo habet, qui
intus docet
corda. Aug.

humane testimonies in Sermons; sometimes in cases of Grammar; sometimes in matters of great controversy, to shew the consent of the Ancient Church, especially dealing with an Adversary that will claim all antiquity for him; sometime by way of conviction, to shame Christians by the heathen, as the Lord did the Jews by *Chittim* and *Kedar*, and the sluggard by the pismire. Neither am I an enemy to Learning, but would have a man well seen in natural *Philosophy*, in humane literature, in the writings of Fathers and Schoolmen, and bee as a good householder stored with *things new and old*. But needlessly, and for ostentation, to give tongues unto dead men, and in the message of God, to put to silence the voice of God, speaking in the Scripture, to set up *Hagar* the handmaid above *Sarah* her mistress, is a tearful sin against God and his Word, and a crying sin of these daies; wherein for a man to tye himself close to the Scriptures without such *Bourishes*, and to scorn to send a rich Jewel to the Painter, is to bring a blot on himself, that hee is a man of no learning. For what meaneth else that common cry, that no man is against this manner of preaching, but they that cannot use it? Well hath hee learned his art that can most hide it here, that God may have all the glory: for hee is not commended here, whom men praise, but whom God alloweth.

The Apostolical teaching of Christ was not in words which mans wisdom teacheth, but Gods: hee is the best Scholar that can teach Christ plainliest: and for my part, if I would set my self to bee idle, I would chuse that kinde of preaching which is counted so laborious. The same I say for disputations and controversies in the Church and Schools: never can we look for an end of them, till wee tye the determination of them to the Scripture alone, the right Judge. A stratagem of Satan for Antichrist to flye the Scripture which should loon end controversies, and hide his poyson in the infinite windings of Fathers, Councils, Traditions, &c. Well I know, that God hath a secret work in punishing the unbelieving world, by the continuance of the *man of sin* till his time come: but having well thought of the props on which hee standeth, yet in the daies of such light, there is none that doth him more service, than this hiding of his mystery in such a thicket of uncertainties, wherein it is impossible to come to any end or issue. Wee may follow the fox from one burrough to another, and from hole to hole, because we are forced. But whosoever looks to come to an end of controversies, by following him from Father to Father, from Council to Council, from one Decree to another, from one Tradition to another, with infinite labour examining and scanning the words and syllables of ancient and latter times, hee shall fall short of his expectation: For all this while the determiner of the Controversy is not present but set aside.

And what other Reason can bee given, that whereas the chafe and pursuit of that *beast of Rome* hath been continued with extraordinary speed and strength for above these hundred years last past, and hee hath been followed into every hole wherein hee hid himself, yet the controversies so beaten and canvassed, are in mans eye as far from composition or determination as at first, not one of them yeilded up on either hand? I say, no other better reason can bee given, but that wee are not agreed of the Judge of the cause, and so long as they can hold them off the Scriptures, they will not bee let down by any other authority.

Vse 3. Thirdly, This Doctrin must provoke us to the diligent reading and study of the Scriptures: for hereby wee shall come to bee established in the truth, and able to discern the abuse of Scriptures: by conferring them with themselves: this is the best way to keep us from errors and sects, and to finde out the true sense of Scripture.

Object. *But do not our adversaries read the Scriptures as diligently as wee?*
and

and are not they as skilful to compare Scriptures, and yet abide in error and heresie?

Ans. Here we must consider, 1 The person that must read, 2 The rules to be observed in reading.

1 The person must be a religious and rightly affected person, that must read the word with understanding.

Obj. So the Papists say, that only religious persons ought to read the Scriptures.

Ans. Every Christian ought to have the Book of the Law with him, as the Jewes had before their eyes, and in their hands continually, Deut. 6. 10. every Christian ought to have the word of Christ dwell plentifully in him, Col. 3. 16. every one ought to be ready to give a reason of the faith he professeth, to every one that will ask, 1 Pet. 3. 15. every one ought to attend to the true words of the Prophets and Apostles, as a light shining in a dark place: for so the Apostle Peter writeth to all Christians, and not only the Clergy.

Yet no Christian ought to read unprepared, neither can every one read to profit, but such as are qualified, 1 With humility in the sense of our own simplicity and infancy in heavenly things, becoming fools in our selves, that we may subscribe to Gods wisdom in the Scripture, and captivating all our own thoughts to the obedience of Christ, *Psal 25. 9. God teacheth the humble. Matth. 11. 25. Thou hast hid these things from the wise, and revealed them to babes.* And what is the reason that Hereticks, Sophisters, and Papists of great learning, read the Scripture but understand not, but because they give not up their reason and human wisdom, which is enmity to God, and scorn to bee children, delivered to bee taught and formed by our heavenly Master?

2 With desire and love of Christ, and his Truth: the scope of all the Scripture is Christ, and thou must desire to know and advance nothing but Christ crucified, *Prov. 4. 13. Love wisdom, and she shall keep thee.* When men come prepossessed with opinions to let up mens devices, and traditions, and wicked opinions, according to which they must interpret Scripture, and not examine them by the Scripture: or if they bring a purpose to magnifie the Pope, and advance his religion instead of Christs, no marvel if like the Images they have eyes and see not, read and understand not. They love not Christ, nor will have him to rule over them, but his Vicar, neither love they the truth in the Canonical Scripture further than it will stand with their Popish Canon Law. Or, if a man come to read out of custom, and coldly without fervency and love, experience will tell him, though thus he read much, his profit shall bee but small.

3 With repentance, and faith, and a good heart, *2 Cor. 3. 14. when the heart of Israel shall be converted to the Lord, the veil shall be taken away:* this veil is natural ignorance, and infidelity. VWhere the former is, no marvel if the word read and known be not understood, as a blind man cannot see the Sun shining in his strength. VWhere faith is absent, and is not mingled with the word, it must needs become unprofitable. Impossible it is that the wisdom of God can dwell in a wicked heart; no man puts precious liquor into a fusty cask. This is the cause, that men of great learning want sound understanding, because they want sound conscience. *Hos. 14. 10. The ways of God are right, but the wicked fall in them.*

4 With a purpose not only to know, but to practise, *Joh. 7. 17. If any man will doe my will, he shall know whether my doctrine be from heaven.* The scope of the Scripture, is not only to believe in the Son of God, but to walk in the obedience of faith. Now if men read over all the Bible an hundred times, either for knowledge only, or for vain-glory, or to advance themselves into preferments, or to oppose the truth, as Hereticks and Papists doe, no marvel

marvel if they never attain the true sense of them.

5 With prayer for the Spirit to lead us into all truth, because the Scriptures were inspired by Gods Spirit at first, and the same Spirit is only able to acquaint us with his own meaning. *If any man want wisdom, he must ask it of God*, Jam. 1. 5. so did David, Psa. 119. 18. *Open mine eyes, that I may see the wonderful things of thy law*. Is it any marvel, that they who flie the judgement of Gods Spirit, and stand to the Church, Pope, Councils, and only swallow that sense which they give, and never look after Gods Spirit, should mis of the true meaning of the Holy Ghost, and fall into and tumble in a number of errors and heresies?

To these might bee added meditation, diligence, keeping of order and time, special application, and the like. These things let them be brought to the reading of Gods Word, and no man shall lose his labour, hee shall bee taught of God, who hath promised to reveal his secret to them that fear him.

So much of the qualification of the person.

II. Now follow some rules, which a person thus qualified must learn, and keep by him, to try when a Scripture is wrested or no.

The first is that in our text, *conference of Scripture*: there the Spirit of God by plain places expoundeth those which are more difficult. Thus *Nehem.* 8. 8. *Ezra* opened the Scripture, by comparing it with it self, and so made the people to understand, as *Junius* noteth out of the original. So the *Bereans* having heard the doctrine of the Apostles, *searched the Scriptures*; that is, compared their doctrine with the doctrine of the Old Testament. Thus the Apostles themselves, teaching Christs resurrection, *Acts* 2. 16. prove it out of the Old Testament: *viz.* Psa. 16. 10. *Thou wilt not suffer thine holy one to see corruption*. And to prove that those words cannot be meant of David himself, he appeals to another testimony in *1 King.* 2. where it is said, that *David slept with his fathers*, and lay buried in his Sepulchre, and so saw corruption. This is a special way whereby the *Scriptura* giveth wisdom to the simple, Psa. 19. 7. And for this purpose the Lord hath in great wisdom tempered the Scripture with some hard places, to *exercise mens senses*, and try their diligence in comparing of Scripture, whereof there were no need if there were no hard places. How comes it that many pervert the Scripture to their own destruction, but because they conferre not one part with another, which would lead them into the right sense? How come the *Arrians*, when they hear Christ say, *The Father is greater than I*, and other such sayings, to hold to the death that Christ is not true God, co-essential and co-equal with his Father, but that they doe not compare this with other places? as *Job.* 1. 1. *That word was God*; *Philip.* 2. 6. *He thought it no robbery to be equal with God*; *Rom.* 9. --- which is *God blessed for ever*. And consequently, that the former place speaks of his Human nature, the latter of his Divine nature.

How could the Papists suffer shipwrack of faith, and Heretically erre in the foundation of Religion, teaching justification by the works of the Law out of *Jam.* 2. 21. *Was not Abraham our father justified by works?* but that they conferre not other places to help them into the right sense? as *Rom.* 4. 2. and 3. 20. *We are justified by faith, without the works of the law*: and, *Tis.* 3. 5. *Not by the works of righteousness which we had done, but according to his grace he saved us*. Which places being compared thew, that one speaks of justification before God, as *Paul*; the other of justification before men, as *James*; the former of justifying the person, the latter of justifying the faith of the person.

When they read such places as these, *Awake thou that sleepest*, and, *Turn you, turn you, O house of Israel*; hence they conclude, man hath free-will in his own conversion. Whereas, would they compare these with other places,

Rule 1:

as Gen. 6. 5. *The whole imagination of mans heart is only evil continually*; and, *it is God that works both the will and the deed, &c.* the reconciling of such places would force them to see, that till God work us, wee are meer patients, and after that, *all agimm*, being moved we move: for his grace must not bee idle in us.

The lewd and disordered Libertine, when he reads that wee are justified by faith without works, casts off all care of his conversation: What can his works doe? what need they? But he could not thus pervert the Scripture to his destruction, if he compared it with such Scriptures as say, that *faith without works is dead*: and, *that faith works by love*. The reconciling whereof would teach them, that although works be excluded from justification, yet not from faith: they must bee in the person justified, though not in the justification of his person.

This conference of Scripture, is either in places parallel and like, or in such as seem to be opposed, and unlike.

The conferring of like places bringeth great light to the reader. As for example: 1 Cor. 7. 19. *Circumcision is nothing, and uncircumcision is nothing*. If we would understand what is meant by this *nothing*, compare we it with Gal. 5. 6. *In Christ Jesus neither uncircumcision availeth any thing, nor circumcision*: where *nothing* is, to avail nothing, and is not referred to Circumcision, or uncircumcision it self, but to the person, it is *nothing* to his salvation. So Psal. 110. 1. *Sit at my right hand till I make thy enemies thy foot-stool*. It wee would know whom this is meant of, compare it with 1 Cor. 15. 25. *For Christ must reigne till he have put all his enemies under his feet*. Psal. 2. 7. *Thou art my Son, this day have I begotten thee*: this place is explained by the like, Heb. 1. 5. *For to which of the Angels said he at any time, Thou art my son, &c.* Psal. 97. 7. *Worship him all yee Gods*: What is meant by *Gods*, and whom must the Gods worship? see Heb. 1. 6. *When he brought his first borne into the world, hee said, Let all the Angels of God adore him*.

Concerning unlike places we have this rule, That they speak not either of the same thing, or manner, or time; and by wary observation of the circumstances, this will easily appear in examples.

1 Job. 16. 13. The Apostles after the gift of the Spirit were led into all truth, and freed from error. Yet Peter greatly erred after that, Gal. 2. 11.

Ans. The Apostles were led into all truth of doctrine, and erred not, but were not free from all error in life and conversation: now Peters error was not directly in doctrine, but in conversation with the Gentiles. So as the opposition is not in the same thing.

2 Isa. 59. 21. *My word shall not depart from thee, nor from thy seeds seed for ever, saith the Lord*: yet Matth. 21. 43. *the Kingdom shall bee taken from you*.

Ans. The Prophet speaketh of the whole true Church of God, which shall be perpetual upon earth: our Saviour of the Nation of the Jews. So as the seeming opposition is not in the same.

3 Luk. 17. 19. *Thy faith hath made thee whole*: here Faith is greater than Charity: but in 1 Cor. 13. 13. *Charity is greater than faith*.

Ans. They speak not of the same faith: the former place speaks of justifying faith considered with his object Christ, which not absolutely as a quality, but relatively as apprehending Christ, is greater than Charity: the latter of miraculous faith, which is less.

4 Rom. 7. 22. *Paul delights in the Law of God*: yet, vers. 23. *Paul resisteth the Law of God*.

Ans. This is indeed an opposition in the same person, but not in the same part: *Paul* stands of spirit and flesh: according to the former part, he delights in the Law, according to the later, he rebelleth against it.

5 Luk. 10. 18. Life is promised to the worker, *This doe And live.* Rom. 4. 3. *Not to him that worketh, but to him that beleeveeth, is faith imputed to righteousnesse.*

Ans. Both speak of the word, but not of the same part of the word, which standeth of two parts; the Law, and this promiseth life to the worker; and the Gospel, which promiseth life to the beleever.

6 Joh. 9. 31. *If I give testimony to my self, my testimony is not true.* Joh. 8. 14. *If I testify of my self, my testimony is true.*

Ans. Consider Christs testimony two ways: 1 As the testimony of a singular man, and thus considering himself as a meer man, he seeks to the *Jewes*, that his testimony were unhit, and not sufficient in his own cause, because by the Law, out of the mouth of two or three witnesses every word must stand: but. 2 Consider him as a Divine person, coming from Heaven, and having his Father giving witness with him, thus his testimony is intalible, not subject to passion or delusion: And of this later the place speaketh.

7 Matth. 10. 8. *Freely ye have received, freely give.* Luke 10. 7. *The work-man is worthy of his wages.*

Ans. The places speak of the same persons, but not of the same works; the former of miraculous works, which are not to bee bought and sold for money (the use of them being only to forward their ministry:) the later, of the Function of Preaching, and labour in building the Church: equity requires that he that laboureth in the Ministry, should receive recompence for his labour, Gal. 6. 6.

8 Hol. 13. 9. *God is not the author of evil.* Amos 3. 6. *There is no evil in the City which the Lord hath not done.*

Ans. It is not the same evil; but, that the evil of fault, this the evil of punishment.

9 Prov. 20. 9. *Who can say, my heart is clean?* Matth. 5. 8. *Blasped are the pure in heart.*

Ans. 1. A man absolutely considered in himself is all impure; to the former place speaketh: but relatively considered in Christ, he is pure; to the latter. 2 No man is pure in respect of the presence of corruption, but the godly are in respect of the efficacy and rule of it.

10 Mark 16. 15. *The Apostles must goe out into all the world.* Matth. 10. 5. *They must not goe into the way of the Gentiles.*

Ans. Distinguish times, and the Scripture will bee consonant enough: the former place is meant of preaching after Christs time; the latter, while hee was living on earth. Both are true, because the times are diverse.

11 Joh. 3. 17. *God sent not the Son to judge the world.* Joh. 5. 27. *The Father hath given all judgement to the Son.*

Ans. The time of his abasement, at his first coming, when hee came not to judge, but to be judged, must bee distinguished from his second coming in Glory and Majesty, to judge the quick and the dead: of this the later.

12 Exod. 20. 15. *Thou shalt not steal:* Chap. 11. 2. *Robbe or spoyle Agypt.*

Ans. A special Commandment of God never opposeth a general, but is only an exception from it. So of Abrahams mental slaying of his son. If a man of himself should steal or kill, it is sin; but if God bid, it is not.

13 Malac. 3. 6. *I am the Lord, I change not:* yet it seems he is changeable, Jer. 18. 7.

Ans. The Scripture speaks not in the same respect: God changeth not in himself, but in respect of us: he is changed (as the Schools speak) *non affectivè, sed effectivè*, in respect of his work, not of his affection: for so there is no variableness or shadow of change in him.

14 *Pfal. 18. 20. Judge mee according to my righteousness. Psal. 143. 2. Enter not into judgement with thy servants.*

Ans. There is a twofold Righteousnesse, one of the cause, another of the person: by this later hee will not be justified by himself, but in the other hee desires to be justified: his cause was good, there was no such thing as they laid to his charge. It *Job* would dispute with God, his own clothes would make him unclean: but when he dealeth with his calumnious friends, hee saith, *I will never let go mine innocency till I dye.*

15 *Luk. 1. 33. Of his Kingdome there shall bee no end. 1 Cor. 15. 24. Hee shall deliver up the Kingdome to his Father.*

Ans. *Luke* speaketh of Christs Kingdome in respect of it self, the Apostle in respect of the administration of it. In the former respect it shall never be abolished, Christ shall alwaies have a people to rule, alwaies a Lordship and Headship; but hee shall give up his Kingdome in respect of the manner and means of administering it, hee shall not rule as now hee doth, by Magistrates, Ministers, the Word, Sacraments, and other Ordinances.

16 *112. 64. 6. All our righteousness is as filthy rags. Ephes. 5. 27. The Church is called glorious, not having spot or wrinkle, or any such thing, but holy and without blemish.*

Ans. Both are true: the Prophet speaks of the Church militant, the Apostle of the Church triumphant.

17 *Ab. 15. 10. Circumcision, and such like rites, are called heavy yokes, which neither the Apostles nor their Fathers were able to bear. 1 Job. 5. 3. To them that love God his commandments are not grievous, and his yoke is an easy yoke, Mat. 11. 30.*

Ans. They were intollerable in respect of the rigour wherein *Moses* propounded them, to be fulfilled: but not in respect of imputation (of Christs righteousness) inchoation (of inherent righteousness) and acceptation, God accepting the will and faith, for the deed: Christ stood between those heavy burdens and us, and carried away the curse of the law.

18 *Ab. 15. 27. Circumcision is abrogated: yet Paul circumcised Timothy, chap. 16. v. 3.*

Ans. True, it was taken away as a Sacrament, but it was not yet honourably buried, and therefore it remained onely as a ceremony.

19 *Mat. 9. 6. The Son of man hath power to forgive sins. Luke 23. 34. Father forgive them, they know not what they do: why praises hee thus to his Father, if himself might forgive them?*

Ans. Though all the Persons in Trinity forgive sins, yet not in the same manner: the Father bestows, the Son merits, the Holy Ghost sealeth up, and applyeth remission of sins.

20 *John 10. 29. None of my sheep, no cleit shall perish, none shall pluck them out of my hands. Judas was elected, Mat. 10. 4. and yet perished, was the Son of perdition, Job. 17. 12.*

Ans. Election is twofold, either to life eternal, whereof *John* speaketh, chap. 10. 29. and so *Judas* was not elected: or to the office of Apostleship, and from this he tell.

21 *John 1. 8. Hee was not that light. Joh. 5. 39. Hee was a burning and a shining light.*

Ans. It speaks not of the same light: *John Baptist* was not the Sun of righteousness, the Messiah, that light that brought light in the world; but he was a light, and gave a notable testimony to that light.

22 *Mic. 5. 2. Bethlehem was little among the thousands of Judah. Mat. 2. 6. Thou art not the least.*

Ans. The Prophet speaks of it as it was in his time, in it self, as it was of a little circuit and compas: but the Evangelist as it brought forth Christ the Son

Son of God, the Messiah: in this respect it was great, which in it self was but of small estimate.

23 *Gen. 2. 18. God said, It is not good for man to bee alone. Paul saith, It is good for a man not to touch a woman, 1 Cor. 7. 1.*

Ans. God speaketh so, 1 *Ratione medii*, because of propagation: 2 *Remedii*, to avoid fornication, and wandring lusts: 3 *Mysterii*, because marriage should bee a type of the union between Christ and the Church: 4 *Ex adiutorio*, because man wanted a fit helper. But the Apostle speaks not simply, but comparatively; it is not so good as not to touch a woman: or it is good, that is, commodious in these times of persecution, when all the world raged against Christians, not to touch a woman; it is not fit to have the burthen of a family in such times. Again, hee speaks of such as himself is, such as have the gift of continency.

24 *Joh. 10. 27. Reach hither thy finger, and thy hand, and thrust it into my side: yet vers. 17. hee saith to Mary, Touch mee not. Why so?*

Ans. Because *Thomas* must beleeve, and have his faith helped, who professed hee would not beleeve, unlesse hee might touch him: but *Mary* beleeved, and did not need this indulgence, shee would hold him with her, and have the comfort of his bodily presence.

25 *Rom. 14. 9. --- That hee might bee the Lord of the dead and living. Marth. 22. 32. God is not the God of the dead, but of the living. Can God be the God of the dead, and not the God of the dead?*

Ans. Christ speaks not simply, as the Apostle doth, but in the sense of the *Sadduces*, and by an *hypothesis* of their turne: as if hee should say, God is not the God of such dead, as you surmise shall never rise again, but because they are indeed to rise again, God is their God.

Rule 2. Another Rule to bee observed in Reading, to get the true sense of Scripture, is this: If any place seem to uphold sin directly, it must bee expounded by a figure; as, *1 King. 18. 27. Cry aloud, for he is a God, either asleep, or in a journey, or pursuing his enemies.* Here is a manifest *Irony*. [*Mat. 26. 45.* when Christ took his Disciples asleepe the second time, after he had commanded them to watch, hee saith, *Sleep on*; which was a sharp reprehension of their dullnesse. The like may be said of these places, *Judg. 10. 14. 1 King. 22. 15. Ecc. 11. 9. Mark. 7. 9.*

Rule 3. In all doubtful places, let us ever receive that exposition, which is according to the Analogy of faith: *Rom. 12. 6. If any man prophesy*, that is, have a gift of interpreting, let him interpret according to the analogy of Faith: So that if the letter of a Scripture cross the Analogy of Faith, that is, agree not with the sum of the Doctrine of Faith, contained in the Decalogue, Creed, and Lords prayer, it must bee understood by a figure. As for example: Where the Text saith, *This is my body*: seeing the literal sense fighteth with the Article of Faith, by which wee beleeve that Christ is ascended into Heaven, and sitteth at the right hand of God, till hee return to judge the quick and the dead, it must bee understood in the figure, usual to Sacraments, by which the thing signified is put for the sign: and contrariwise. So, *Luke 7. 47. Many sins were forgiven her, for she loved much*: to gather hence merit of Remission for our works of Charity, with the Papists, is against the ground of faith, by which wee beleeve remission of sins, which is directly opposite to merit.

Rule 4. Great diligence must bee used to discern the right scope of the place doubted of; which being neglected, makes way to manifold errors. See an instance: The good Samaritan shewed mercy to the man that fell among Theeves, and was left half dead, and wounded. Now to gather hence, with the Papists, that men are but half dead in sin, and being a little holpen by grace, are able to work out their salvation, is to miss the cushi-
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and wander beyond, and beside the scope of the place; which is, to shew who is our neighbour, and what Charity binds us to, and not what we can do of ourselves. Besides, being a parable, it proves nothing besides the main scope. Else one might hence prove, that of all men Priests and Levites are most unmerciful, and that there is chance.

Rule 5. If a doubt rise out of a promise or threat, know that they are all conditional, although the condition bee not expressed. *Tu forty daies, and Ninivey shall bee destroyed;* with a secret condition, except *Ninivey* repent. So a Promise of long life is made to the godly, and yet they often dye young: therefore a secret condition must bee understood, thus, unless God see it better for them to take them away young from the evil to come. *Ila. 38. 1. See thy bowse in order, for thou shalt dye, and no living:* yet *Hezekiah* lived fifteen years afterward: Therefore there must bee understood the condition of Gods Will, which was concealed. *Gen. 20. 3. God said to Abimelech, Thou shalt dye for the woman,* yet hee dyed not: the exception was, *unless thou restore her.* See this rule at large in *Ezek. 33. 13, 14.*

Rule 6. Neither stick too fast to the letter, nor yet insist too much in allegories or metaphors. The Jews greatly sinned in the first, and are yet held from their conversion by this plot of the Devil. For as the multitude of them in the Prophets time, while the Ceremonial Law stood in force, stuck to the outward Ceremony and Letter, and offered Sacrifices and Beasts, and did such things as were commanded, but went no further; they washed the outside, but not the inside; they offered the blood of Beasts, but rose not so high as the blood of Christs: they killed the Bullocks and Sheep, but not their sins, nor took notice of that mortification of corruption, which these would have put them in minde of: So at this day, reading the Prophecies of Christs spiritual Kingdome, set out under the types of most flourishing temporal Kingdomes, they stick in the Letter, and lose the sense, denying the *Messiah* to bee come, because they see not that flourishing estate, and temporal happiness, which they grossly and carnally imagine.

This was the judgement of God upon *Origen*, who was in such extremities in both these, that although his wit served him to turn all the Scripture almost into allegories, yet hee stood most absurdly to the very letter: as in that of *Math. 19. 12.* Some have made themselves chaste for the Kingdome of Heaven: hee too loosely interpreted the place, and made himself bee made chaste by men, not discerning Christs distinction; who speaks of three sorts of Eunuchs, some so born, some violently cut and made so by men, some voluntarily by repressing their lusts, abstinence, temperance, &c. this last hee confounded with the former. And hee might as well have pluckt out one of his eyes, because Christ saith, *It is better to go into Heaven with one eye, &c.*

So on the contrary, many Hereticks have defended their Heresies onely by translating of Scriptures into Allegories. The Apostle speaks of such as denying the Resurrection of the body, turn all the Testimonies of the Resurrection into an Allegory, meaning thereby onely the spiritual Resurrection of the soul from sin. Of which sort was *Hymeneus*, and *Philetus*, who destroyed the Faith of certain, saying, *The Resurrection was past already,* *1 Tim. 2. v. 17.* And of this sort are the *Famulists* at this day.

The Papists denying the Marriage of Ministers, bearing the Apostle say, that a *Bishop must bee the Husband of one Wife*, turn it into an Allegory (I had like to have said a jest:) Hee must, they say bee the Bishop of one Bishoprick; as though his children must not bee governed in his own house, which is plainly distinguished from his Diocess, *1 Tim. 3. 4, 5.* Thus they defend the Sacrifice of the Masse, by *Gen. 14. 18.* where it is said, that *Abimelech brought forth bread and wine to Abraham, and hee was the Priest of the High*

high God: with them this must needs signify, that the Priest offers Christ to God for the sins of quick and dead.

Rule 7. In every small diversity and difference in numbers, which are historically mentioned, wee must not suspect error in the Scripture, but our own ignorance. *Alt. 7. 14. All the souls which came with Jacob into Egypt, were seventy five*: but in *Gen. 46. 27. They were seventy souls*. Here are five odds. Some say, *Luke* follows the translation of the *Septuagint*, which was famous, and of great authority, and would not bring his History in disgrace for so small a difference. I doubt not but *Luke*, and *Stephen*, and *Moses* agreed. Mr. *Junius* thinks, that *Stephen* mentioned the four wives of *Jacob*, and his two sons, *Er* and *Onan* that were dead, excluding *Jacob* himself, but they came not into *Egypt*. *Calvin* and *Beza* think there was some error in the Writers: which is not unprobable, seeing in writing the Greek, the word πέντε, signifying five (being in the margin) might easily creep into the Text for πέντες, which signifieth all. And thus both *Moses*, and *Stephen*, and *Luke* may be reconciled, who both likely wrote seventy.

But howsoever, according to our rule, the Spirit of God often in setting down numbers, useth the figure *Synecdoche*, a part for the whole, and in a diverse respect putteth down a greater or lesse number, As for Example:

1 *King. 9. 28. Solomon sent his servants, who took from Ophir four hundred and twenty talents of Gold*: 2 *Chron. 8. 30. Hee took thence four hundred and fifty talents of Gold*. Here is thirty talents odds.

Ans. They received of King *Hiram* four hundred and fifty which they brought to *Solomon*, partly in substance, as the four hundred and twenty, partly in account, much being spent about the charge of the Navy, even the thirty talents.

1 *Sam. 13. 1. Saul reigned two years over Israel*: whereas hee reigned forty years, *Alt. 13. 31.*

Ans. Hee reigned two years well, *de jure*, lawfully: but being rejected from being King, the other are not numbred. *Junius* upon this place proves this interpretation by four arguments.

Matth. 17. 1. Christ took Peter and John the sixth day after: *Luk. 9. 22. Eight daies after*.

Ans. Both are true in a diverse respect: *Matthew* accounts onely the intermedial daies, not the two extream peeces; *Luke* accounts them all. Sometimes some numbers are cut off for brevity, and to make the number run more full and round: as in *Judg. 20. 46. Of the Benjamites were slain five and twenty thousand*; here wants an hundreth, as appears *vers. 35.* for the aforesaid reason.

2 *King. 15. 33. Jotham was twenty five years old when hee began to reign, and he reigned sixteen years in Jerusalem*: yet it is said in the 30. *vers. in the twentieth year of Jotham the Son of Uzziah*.

Ans. The former text speaks of the years that *Jotham* reigned for himself: but hee had reigned twenty years in his fathers time, being struck with leprosy for meddling with the Priests office, and all the years hee reigned in his Fathers life time are counted to his fathers reign; for hee was not *Rex* for that time, but *prorex*.

The like rule also wee must observe in diversities of names and places, if wee would not stick in the sand. As in this example: *Matth. 27. 9. It was fulfilled which was spoken by the Prophet Jeremy*: whereas it was spoken by *Zachary*, *chap. 11. 13.* and not by *Jeremy*. Many learned men trouble themselves more than need is in reconciling this place. 1 Some say that Saint *Matthew* joynes together both one place in *Jeremy*, *chap. 18. 1. 2. 3.* of the potter, and this of *Zachary*, *11. 13.* But there is little or no agreement between them.

them. 2 Some say, that it is not in *Jeremie's* writings that are Canonical, but in some Apocryphal writings of *Jeremy*, which the *Jews* had, and which *Chrysostome* counteth he saw, wherein these words were. But it is not likely, that the holy Evangelist would leave a Canonical text, and cite an Apocryphal; or give such credit to that, or seek to build our faith upon it. And by our rule that Book should be Canonical. 3 Some say, that *Matthew* forgot, and for *Zachary* put down *Jeremy*: but with more forgetfulness, that holy men write as they were moved by Gods Spirit. This error *Erasmus* takes hold of, from *Augustine*, who in his third Book concerning the content of the Evangelists, Chap. 7. defendeth and excludeth this error. 4 Some think it the error of heedless Writers, who might easily so erre: but all the oldest Copies, and the most ancient Fathers have the name of *Jeremy*. 5 Some say, that *Zachariah* being instructed and trained up with *Jeremy*, did deliver it by tradition from *Jeremy*, and so *Jeremy* spoke it by *Zachariah*: which might be true, because it is said in the text; As was spoken by *Jeremy*, not, written. But 6 The most compendious and likely way of reconciling is this, that *Zachary* and *Jeremy* was the same man, having two names, which was very usual among the Jews: as *Graden* was called *Jernbaal* and *Jernbesbeth*; *Salomon* was called *Jedidiah*; *Jethro* was called *Hobab* and *Reuel*; *Jehoiachim*, *Isoniam*, and *Comab*; *Hester* was called *Ediffa*; *Simon Peter*, *Cephas* and *Bar-Jona*; *Matthew* was called *Levi*; *Jernsalame*, *Jebus* and *Salam*, &c.

4 There are such rules as not only the Learned (who besides these have the benefit of Arts and Tongues, the knowledge of Phrases, the benefit of Disputation, and the like) but even the simplest may make good use of: 1 To understand the Scripture aright, and so discover the subtilty of Satan, and seducers. 2 To convince error, and let others see their errors, and so gently lead them back into their way again. 3 They be great means to justify the truth, and glorify God. 4 Practisers of them have comfort in themselves, that they are lovers of the truth, and desire to find it, even with much labour and industry. 5 The want of this diligence and study of Scripture, is the very cause, that so many stagger and doubt of our religion, and are so indifferent that they cannot tell whether to leane to Papists or Protestants, and so hold doubtful to their death. Yea, and many goe away and fall off from us, and depart to Antichrist: which is a just judgement of God upon them, because they were so late from receiving the truth in the love of it, as they would never take pains to search into the Scripture, which witnesseth of the truth.

WE are now come to speak of the allegation it self, and the force of the reason, taken out of *Deut. 6. 16.* where the Israelites are forbidden to tempt the Lord, as in *Massab*. How they tempted him in *Massab*, is set down in *Exod. 17. 7.* being in want of water, and distressed, they contended with *Moses*, and said, *Is the Lord amongst us?* 1 They doubted of his power, and so would try whether he could give them water in this their want: for the word *nasab*, properly signifies to make trial; as *David* is said to have tried and proved before to goe in armour, 1 *Sam. 17. 39.* where the same word is used. 2 They doubted of the truth of his promise, not believing him to be amongst them, as he had promised, unless he would shew them in all haste some sign of his presence, in present supply of their necessity; and therefore they say, *Is God amongst us?*

Now mark how aptly and wisely our Lord and Saviour applieth this place.

1. In his choyse: he is now on the pinnacle, and in a dangerous place, and well knows that this prohibition was a fitter place to study and meditate on, than those large promises in that most comfortable *Psalme*. For howsoever all Scripture

Scripture is profitable and Divine, yet some Scriptures fit some persons, and some occasions, better than other. It is a true and comfortable promise, *Isa. 1. 18. Come, let us reason together, though your sins were as red as scarlet, &c.* But for a man not truly humbled, the threats of the Law are fitter to meditate on: neither doth the Lord so invite the *Jewes* till they be humbled. It is true, *God hears not sinners*: but such a place is not so fit to be meditated on, and applied by such as are seriously beaten down already in the fight and sense of sin. *He that provideth not for his family, is worse than an Infidel*: a true and holy speech: but if a covetous man apply it, it hurteth him. hee hath other places to study on; as, *Beware of covetousness*; and, *covetousness which is Idolatry*, is one of the sins which *shuts out of heaven*. The holy heart of Christ could equally meditate and apply all Scripture; but by this his choise, hee would teach us to make choise according to occasions.

II. *In dreit meeting the Devils drift*, which was to move Christ to vain confidence, and make trial whether he was the Son of God, or God his Father, by throwing himself down. Comparing this place with the former, he shewes him, that it gives him no leave to cast down himself: for this were not to trust God, but to tempt God, as the *Jewes* did in *Massah*: but I doubt not of my Fathers power, and therefore I need not try it. I distrust not the truth of his promise, and presence with me, what need I make trial of it? I have a Commandement, which I must not separate from the promise, as thou doest. Thou pretendest a promise, but no promise extends to the breach of any Commandement, but hath his ground and dependance upon some Commandement or other. Thou wouldest have me cast my self down, and promisest help, but no promise can secure him, that attempteth that wherein he tempteth God, as this action would.

In the words are, 1 The person that must not tempt, *Thou*: 2 The person that must not be tempted, *The Lord thy God*: 3 The action of tempting, *not tempt*.

I. The person, *Thou*. Some think that the pronoun [*Thou*] is to be referred to Satan; and [*the Lord thy God*] to Christ himself; as though Christ had said, Thou shalt not tempt me. But, 1 It was never written, that Satan should not tempt Christ: if it had, it had been false. 2 It is a negative Commandement of God, directed to his people, which bindes all persons, at all times, in all places; and not to be restrained to this occasion. 3 Satan was irrecoverably fallen from the Covenant of grace; and so, although Christ was his Lord in respect of his power, yet not his God in respect of the Covenant of grace, which those words have special respect unto. 4 Satan proceeds to tempt him still, and therefore that is not the meaning. 5 Christ in this humble estate would not manifest himself, much less call himself Lord and God.

II. The person who must not be tempted, *The Lord*: if hee be a Lord, hee must be feared, obeyed, honoured, not tempted or provoked. *Thy God*: though he be my God and my Father, I must not presume, I must not abuse my Fathers goodness and providence where no need is. A loyal subject will not presume upon the clemency of his Prince, to break his Lawes, or a loving childe upon his fathers goodness, to offend him.

III. The action of tempting. To tempt God, is to prove and try God (out of necessity) what he can doe, or what he will doe, and whether he be so good, so merciful, so just, as his word and promise say he is: so *Heb. 3. 9. Your Fathers tempted me, and proved me, and saw my works*. The mother of this sin is infidelity and unbelief, 1 Of Gods power, as if his arm were shortned: 2 Of his goodness, as if he were not so careful of his chosen as he is. For else what need I try that which I were assured of? The issue of it, or the branches that shoot from this root, are put forth, 1 In judgement. 2 In affections. 3 In counsels and actions of life.

I. In judgement and matter of doctrine, to prefer our own conceits above the Word of God, whereof the Apostle speaketh. *Act. 15. 10. Why tempt ye God, to impose a yoke upon the Disciples necks, which neither our Fathers nor we can bear?* as it hee should say, Why do you of the Circumcision, vainly swelling and trusting in your own strength, falsely conceive and teach without warrant, to anget the Lord with, that by the fulfilling of the Law yee can attain salvation, binding up the power of God to the Law as necessary to save men thereby? what an intolerable yoke is this, which no man is able to bear? What shall wee think then of the Papists doctrine, who lay the same yoke upon mens shoulders? what is their whole Religion, but a plain tempting of God, and a provoking of his anger, while they lay on men the yoke of the Law? This is the sin of all other Hereticks, who like the Pharisees, set the Word of God behind their own inventions, and properly and directly fight against Faith, which leaneth itself wholly upon the Word of God. Faith looks at Gods constitutions, it suffers not judgement to arrogate above Gods judgement; it beats down humane wisdom and reason, and brings the thoughts and reasonings into the obedience of God. It teacheth not impossibilities, as they of the Circumcision, and Papists do at this day.

II. In affection: 1 By diffidence and distrust, *Psal. 78. 18. They tempted God in their hearts, inrequiring meat for their lust.* Here were many finnes in one: 1 A murmuring and grudging at their present estate. 2 A tempting of Gods power, *Can God prepare a Table in the wilderness?* *vers. 19.* 3 A denial of his presence; If God were amongst us, hee would prepare us a Table. 4 Making halfe, and appointing of time, and place, and the manner of helping them; he must now, in the wilderness set up a Table. 5 Wantonness, having sufficient and necessary Mannah and water by an immediate hand of God, they must have meat for their lust. 2 By Curiosity, when men vainly desire extraordinary things, and neglect ordinary, and must have such signs as they list, either out of meer curiosity, as *Herod* would have a signe onely to please himself in some rare sight; or in pretence of confirming them in the truth, as the Jews, when Christ had sufficiently confirmed his heavenly Doctrine with powerful miracles, they rejected this, and *must have a miracle from heaven* *Mat. 16. 1.*

Quest. Is it not lawful to aske a sign? did not Gedeon, Judg. 6. 17. and Hezekiah ask a sign, and Moses, and it was granted?

Ans. Yes, it is lawfull in four cases. 1 When God offers a sign, wee may require and ask it, as hee offered one to *Hezekiah*: and not to require it is a sin, as in *Abac*, who when the Lord bad him ask a sign, hee saith, *Hee will not ask a sign, nor tempt the Lord, Isa. 7. 11.* But he tempted the Lord now not intempting him, and grieved him much, *v. 12.*

2 When an extraordinary Calling and Function is laid upon a man, hee considering his own weakness, and the many oppositions which hee shall meet withall in the execution of it, may for the confirming of his Faith demand a sign: and this was *Gedeons* case, who of a poor man of the smallest Tribe of *Israel*, was extraordinarily called to bee a Judge and Ruler. Or when such an extraordinary work or calling is to bee made manifest to the World to bee from God, for the better prospering of Gods work, a man may desire a sign, as *Moses* did, *Exod. 4.* and *Elijah*.

3 When God gives an extraordinary promise to his Servants, of effecting something above all they can see or expect, hee pleaseth to condescend to their weakness, and for confirming of their Faith hee hears them asking a sign: as *Hezekiah* being extraordinarily restored, seeing 1 His own extreme weakness; and 2 The Word of God passed, *Set thy house in order, for thou shalt not live but dye*, required a sign: and God afforded him an extraordinary

traordinary one. The Virgin *Mary* had such an extraordinary promise as never was, to bee a Mother without the knowledge of man; shee asked how that could bee: God gave her a sign, saying, *Thy cousin Elizabeth hath conceived, and shall bear a Son, and so shalt thou.*

4 When an extraordinary testimony to a new form of Doctrine is requisite, extraordinary signs may be required. As for example: The Gospell at the first publishing of it, was joyned with the abolishment of all the Ceremonial Law, and all the Ordinances of *Moses*, and bringing in a new Religion (in respect of the manner) through the world, against which both Jews and Gentiles could not but bee deadly enemies. Now the Apostles did desire, and obtain the power of working many signes and wonders, of healing, killing, raising the dead, commanding Devils, and the like.

But to ask a sign out of these cases, is a provoking and tempting of God: as 1. Out of diffidence or malice, as the Jews *had Christ come down from the Cross, and they would beleeve him*, assuring themselves hee was never able to do that. 2 For curiosity and delight; as *Herod* desired to see some marvail; or for satisfying our Lust, as *Israel*. 3 For our own private ends, not aiming directly at Gods glory, and denial of our selves; as the Jews followed Christ, not for his *Miracles*, but for their *belly*, and the *bread*: and the Virgin *Mary* herein failed, requiring a Miracle of Christ, rather for a prevention of scandal for the want of wine, than the manifesting of Christs glory; for which Christ checked her: for it was a private and light respect, to which miracles must not bee commanded, *Joh. 3. 4.* 4 For confirming of that Doctrine and Authority, which is sufficiently confirmed already, *Joh. 2. 18. Shew us a sign, why thou dost these things, why thou whippest out buyers and sellers out of the Temple.* Hee shewes them none, they tempt God herein; was not the whipping of them out, and the Authority hee had shewn, sign enough of his divine authority? did not hee solely and alone overthrow and turn out a number of them without resistance? did not he by his word challenge the Temple to bee his Fathers house, and himself the Son of God? Having thus confirmed his authority by this sign, hee would shew them no other.

Thus the Papists as a Pharisaical seed tempt God, looking for more miracles to confirm the same Doctrine, which Christ and his Apostles have sufficiently confirmed by many and powerful Miracles. When they prove that wee teach another Doctrine, wee will shew them other miracles.

III. *To tempt God in action*, is thus: 1 To enter upon any thing without a Calling: for that is to step out of our way, when wee do that which wee have neither Word nor Promise for: this is in the Text. 2 To walk in a course of sin, and live in our wickednesse, especially when the Lord by blessings moveth us to repentance. *Mal. 3. 15. They that work wickednesses bee set up:* who bee they? in the next words the Prophet sheweth, saying, *They that tempt God are delivered.* So as all wicked persons are Tempters of God. 3 To presume upon extraordinary means, when ordinary means may bee had: Thus the three worthies of *David* tempted God, that went for water in danger of their lives, whereas they might have had it nearer in safety, *2 Sam. 23. 15.* but when they brought it to him, hee considered how they had sinned to satisfy his sinful desire, and would not drink it. And this is the tempting of God intended in this place, to flye down, refusing the stairs. 4 To run into places, or occasions of danger, in soul or body, is to tempt God, as to run into wicked company, or exercises. *Peter*, notwithstanding Christ foretold him of his weakness, yet trusted on his own strength, and went into *Caiaphas* his Hall, and seeking the Tempter found him, and himself too weak for him.

Our

Our Saviour would here teach us what a dangerous sin it is to tempt the Lord, it being so absolutely forbidden the people of God, not only in the Old Testament, but in the New. *1 Cor. 10. 9. Neither let us tempt Christ, as some of them also tempted him.*

Reasons.

For 1 It is a plain contempt of the Lord in his providence and constitutions, when a man either neglecteth the means, which God hath appointed to bring forward his purposes, or betaketh himself to such means as God hath not appointed.

2 It is a manifest argument of infidelity, and hardness of heart. When a friend promiseth me to doe me good at my need, or to stand by me in time of danger, I will teign a need or danger, to try whether he will be as good as his word or no; what doth this but imply a suspicion in me, that my friend will not be as good as his word, therefore I will try him before I need him? And thus he deals, that will needlessly tempt God.

3 No relation between God and us may encourage us to tempt him. He is *our Lord*, a strong God: *doe we provoke the Lord? are wee stronger than hee?* *1 Cor. 10. 12.* Let not the Princes of the Philistims dally with *Sampson*, for he is strong, and will revenge himself by pulling the houle over their heads: the Lord is strong and mighty, *Sampsons* strength was but weakness to him, therefore let us not tempt him, lest we goe away with the worfe, as the Philistims did. He is *our God*, even a consuming fire, *Heb. 12. 29.* it is no safe dallying with fire. He is *our Father*, therefore we must fear him, as *Isaac* knows *Isaac* is his father, yet is afraid to goe to him disguised, lest (said he) *I seem to my father to dally or mock.*

4 The greatness of this sin will appear in the greatness of his punishment. It cost good *Josiah* his life, *2 King. 23. 29.* He would try what he could doe against *Pharaoh Necho*, when he was admonished of the Lord, not to goe against him. For this sin the Lord sware that not one of the *Israelites* above twenty years old should enter into *Canaan*. It cost the lives of six hundred thousand men, besides women, who for tempting God, were destroyed of the destroyer. *1 Cor. 10. 9.* Good *Zachary* for not beleeving the Angel, which came with tidings of a son, was stricken dumb for requiring a sign. Even the best, if they tempt God, shall not carry it clear away.

Obj. *Psal. 34. 8. Taste, and see how good the Lord is:* and *Rom. 12. 2. prove what that good and acceptable will of God is.*

Ans. There is a two-fold knowledge of Gods goodness: 1 Speculative, by which we know God to be good in himself and to us: 2 Experimental, in some thing not revealed. The places alleadged speak of the former, only this later is a tempting of God.

Use 1. This serves to discover unto us, our sayling against this doctrine, and that every of us cannot so easily put off this sin as we think for.

1 Is it not ordinary amongst us, that read the Word, and of Gods power therein? we hear his promises, we taste by experience how good and bountiful God is, and yet in any straight, in every danger, we can be ready to tempt him, as in *Massah*, saying in our hearts, Is God with me? Doth God regard me? Am I not clean cast out of sight? Can I ever be holpen, and swim out of this distress? Thus the unbelief of our hearts is ready to make God a Liar. When there was a marvellous great famine in *Samaria*, and *Elisha* said, *To morrow at this time two measures of barley shall bee at a shekel, and a measure of fine flower at a shekel:* a Prince answered, *If the Lord would make windows in Heaven, could it be so?* he answered, *Thine eyes shall see it, but thou shalt not eat of it.* And hee was trodden in peeces in the gate for his unbelief. *2 King. 7. vers. 19.*

2 How generally are we in love with our sins, which out of *Malachi*, we have shewed to be a tempting of God? God hath poured abundant mercies upon

us the people of *England*, yet we goe on to provoke and tempt him; the more his mercies, the more our sins: how can this abusing of goodness but heap up wrath against our selves. Can there bee a greater tempting of God in his justice, than to goe on and trade in sin without repentance, presuming that God will not punish us? What a number of notorious wicked persons are resolved to adde drunkenness to thirst, and sin to sin, and yet at last mean to be saved?

3 How hardly can we bee kept from wicked companies and occasions? Though we be warned by Christs voyce speaking in the Word, as *Peter* was, yet we thrust into *Caiaphas* his hall, and the Players Hall, which is the Devils School, and will not avoyd occasions, till the end of sin bring sorrow and bitterness incurable. How easily doe men lose the watch over themselves, against their own resolutions, and the motions of Gods Word and Spirit? when they might redeem their precious time, gained from their special calling to the general, in reading, meditating, prayer, &c. presently the Devil thrusts them out of both callings, to gaming, drinking, or bowling, or such unprofitable exercises. O when God layes you on your Death-bed, this one sorrow (if God ever give you sense of your estate) will be ready to sink you; that you have loosely and unfruitfully parted with your time, and now you cannot buy an after-noon to bewail the loss of many in, with all your substance.

4 How prone are we to venture and rush upon any thing without a calling, or without a warrant? as when men cast themselves into unnecessary dangers, hoping that God will deliver them. Many run on an head into unlawful contracts, without care of any word to guide them. Others strike the hand, and undoe themselves by Suretiship. Others cast off profitable callings, and betake themselves to unprofitable and hurtful; as *Ufurers*, and their *Bawds*; and keepers of *Smoke-shops*. And some will run upon ropes for praise or profit. In all this men are out of their way, and in a course of tempting God. Would a man cast himself into the Sea, in hope he should never be drowned; or on a perswasion he should never be burnt, cast himself into the fire? Wee having stayrs, are prone to leap down: Christ our Lord would not doe so.

5 How common a thing is it both in matters of soul and body, to sever the means from the end, which is a plain tempting of God, as our Saviour here calleth it? Every man hopes to goe to Heaven, but never seeks the way.

1. What a number will be saved by Miracle? for means they will use none: faith, repentance, knowledge, mortification, sanctification, they are strangers, yea enemies unto. God fed the *Jewes* miraculously in the Wilderness, not in *Canaan*, not in *Egypt* where means were. Christ fed many people by Miracle in the Wilderness, but being near the City, *he bought bread*, *Joh. 4. 8.* God will never feed thee with the heavenly Manna by Miracle, where the means are to be had, but are neglected.

How many will either be saved as the Thief was on the Cross, or they will never be saved? they make their salvation but an hours work, and make as short a matter of it as *halsam*, who would but *dye the death of the righteous*. What a tempting of God is this, as if a man would adde his Oath unto Gods, that he shall *never enter into his rest*? Christ hath sufficiently set forth his Divine power by that example of him on the Cross, he need not, nor will not doe it again, in saving thee by miracle. It is a better argument, Christ saved the Thief at the last hour on the Cross, therefore he will not so save me, than otherwise. What a common sin is it to neglect the means, and despise the word, as a weak and silly means, as the Preachers be silly men? Oh, if wee had greater means, some man from the dead, or some Angel from Heaven, or some

some miracles, we could bee better perswaded. A great tempting of God : as though his wisdom had failed in appointing sufficient means for the faith of his people. Christ reproved this infidelity, *Job. 4. 48. Except ye see signs and wonders, ye will not beleve.* Notably *Luther : If God should offer me a vision, I would refuse it, I am so confirmed in the truth of the word.* How commonly doe men stand out the threats of the Word, plainly denounced against their sin, even in their own consciences ; which is nothing but to tempt God, and try whether he will be so just and strict ?

II. *In the things of this life men tempt God many ways.*

1 Idle persons are tempters of God, that for working might relieve themselves and theirs, but they will not, and yet hope to live : whole presumptuous tempting of him, God revengeth either by giving them over to stealing, and so they fall into the Magistrates hand, or he hardens mens hearts against them, that they finde not that good in an idle and wandering life which they expected. These must have water out of a rock, and be extraordinarily fed, thrusting themselves out of the ordinary course which God hath put all flesh under : *viz. By the sweat of thy brow, thou shalt get thy bread.*

2 The omitting of any ordinary means of our good, or over-prizing of any means, is a tempting of God to take them from us, and a revenging of the abuse, *Hezekiah*, though the Lord say he shall live fifteen years, must not omit means, but take dry figgs, and lay to the apostem. *Asa* must not trust to Physick : for then he shall never come off his bed.

3 In our trials, when wee murmur, grudge, make haste, or use unlawful means, we tempt God, and incur this great sin. So as none of us can wash our hands of it, but it will stick with us : and we had need daily to repent of it, because it daily thrusts us under the displeasure of God.

Vse 1. Labour we to nourish our confidence of Gods power and mercy, which is an opposite unto this sin, and strive against it.

Quest. By what means ?

Ans. By observing these rules : 1 See that in every thing, thou hast Gods word and warrant for what thou doest : say not, I hope I may doe this or that ; but I know I may doe it. If thou hast a word, thou mayest be bold without tempting God : that is the ground of faith, and tempting of God is from infidelity. *Acts 27. 34.* when *Paul* was in extreame peril, he tells the Mariners, they should come safe to land. Why, what was his ground ? even a special word ; the *Angel of God* told him that night, that none should perish.

2 Walk with God, as *Enoch*, provoke him not by sin, then mayest thou pray unto God, and secure thy self under his wing in danger without tempting him. So long as a man hath a good conscience with *Paul*, and an upright heart with *Hezekiah*, he may bee bold with God, and rejoyce in himself, and assure himself that Gods power and justice is his ; he will not sink in trouble, nor say, *Is God with me ?*

3 Use the means conscionably, which God hath appointed for the attaining of good ends. *Paul* had a word, that they should all come safe to land ; yet they must not cast themselves into the sea, nor goe out of the ship. Never did any promise of God make the godly careless in the means. *Daniel* had a promise of return out of *Babylon* after seventy years, and knew they should return : and turning the Book, and finding the time expired, hee useth the means, and is diligent with *fasting and prayer*, that God would accomplish his word, *Dan. 9. 2.* *Jacob* had a promise of God, that hee should return into his Country, he knew all the Devils in Hell could not hinder the promise ; yet seeing his brother *Esau* wrath was a stop or bar, hee useth means to remove this let ; he goes to God, and wrestles with him by prayer, then he sends his presents, and orders his droves with all the wisdom hee could ; and by this

this means prevented the danger. Christ himself having stairs, will use them. Remember for spiritual life and natural, hee must eat that would live: for spiritual war and temporal, hee must carry his weapons that would overcome: for earthly and heavenly harvest, hee that would reap must sow. The sick needs the Physician. In our earthly or heavenly travel, let us with *Jacob* prevent whatsoever lets would hinder us from our Countrey, or the end of our way.

4 Whether thou see'st means or no, subject thy will to Gods in all things. *If hee kill thee, yet trust in him still.* David in the want of means of comfort, said, *Behold, here am I, let the Lord do whatsover is good in his eyes.* The three Children seeing no means of escape, answered the King thus, *Our God is able to deliver us; and if hee will not, yet wee will not worship thy Image:* wee are sure of his presence, either for the preservation of our bodies, or the salvation of our souls.

Verf. 8 *Again, the Devil took him up into an exceeding high Mountain, and shewed him all the Kingdomes of the world, and the Glory of them:*

9 *And said unto him, All these will I give thee, if thou wilt fall down, and worship me.*

NOW are wee come by Gods assistance, to the third and last Temptation of our Lord and Saviour, which at this time hee sustained, and powerfully vanquished. For although our Saviour had twice repelled his violence already, yet notwithstanding Satan continues his assault. *Again*

Doct. *Whence wee may note, the importunity of Satan against Christ and his members, in temptation to sin.* That hee is restless herein against Christ, appears, in that hee dares set upon him here again, and again, and the third time, even so long as hee hath any leave given him. And after this our Lord himself lead not a life exempted and freed from temptation, for: *Luk. 4.13. Satan left Christ but for a season.* And for his members, wee may see in *Job*, how many Armies of Temptations hee would have oppressed him withal: one could not finish his tale of dismal tydings, till another came and overtook him; even as one wave in the Sea, overtakes another. And in *Joseph*, how did hee stir up the hatred of his brethren against him? not content with that, they must cast him into a pit; and there hee must not rest, but bee drawn out either to bee slain, or at least sold to the *Assyrians*: being in *Potiphars* house, how was hee every day tempted by his wanton Mistris? refusing that folly, how was hee hated of her, and cast into a dungeon by his Master? and there he lay a long time, till the time came that Gods word must bee verified for his advancement.

1 Because hee is eagerly set upon the destruction of mankind, and therefore will bee hardly repulled: hee seeks continually to destroy, and leaves no stone unturned.

Reasons.

2 Hee hopes at least by importunity to prevail, and by continuance of temptations to break those whom at first hee cannot foyle. Well hee knows, that instance and multiplying of temptations, may drive even strong Christians sometimes to bee weary and faint in their minds. And the rather, because he knows the state of Gods children is not alike, but as often in their bodies so the strength of grace in their souls is sometimes weakened and abated.

3 His policy is oftentimes to make one temptation a peface, and step to another; and a lesser way to a greater. For, 1 Considering Christs hunger, it seems small to make stones bread: 2 But a greater sin than that, to cast himself down where there is no need: 3 But the greatest of all, is plain Idolatry, *Worship me.*

4 If

4 If one kind of Temptation will not take so well, hee turns to another: as here, If Christ will not distrust, let him presume; if neither, let him bee covetous.

Use 1. To teach us to beware of security, seeing Satan takes not any truce, but as a raging powerful enemy, desperate, and yet hopeful of victory, will not bee repulled, but assail us *again and again*. Yea, though wee have once and again overcome his temptations, as Christ had done, yet must we stand on our watch still: for hee will set afresh upon us. And why? 1 This is the Apostles Counsel, 1 *Pet.* 5, 8, because Satan is a continual enemy, therefore wee must bee sober and watch. 2 Where hee is cast out, hee seeks re-entry, *Matth.* 12, 24. 3 Though God of his grace often restrain his malice, it is not to make men secure, but to have a breathing time to fit themselves better for further tryal. 4 Security after victory in temporal warre, hath proved dangerous, and hath lost more than all their valour had won; as the *Amalekites* having taken a great spoil of *Dauids*, and burned *Ziglag*, sitting down to eat and drink, and make merry, were suddainly surprised and destroyed by *Dauids* sword. But in the spiritual combate, security is much more deadly. 5 It is the wisdom of a wise Pilot in a calm, to expect and provide for a storm, and in a troubled Sea, after one great billow to expect another in the neck of it: Even so, while wee are in the troubled Sea of this World, it will bee our wisdom to look for one temptation in the neck of another.

1 Sam. 30. 16

And seeing it is with us as with Sea-faring men, who by much experience have learned, that in the trouble of the Sea, the greatest danger and tossing is towards the Havens, where there is least Sea-room: therefore let us towards our end, in sickness, and towards death, look for Satans strongest assaults, and in the mean time prepare against them. Yea, let us learn to prepare against all kinds of temptations, as our Saviour here resists all kinds in these three general ones, and herein teacheth us so to do: for, shall Satan dare to renew so many temptations against our Lord, and will hee spare any of his members?

Use 2. Here is a ground of Comfort for Gods people, who, when temptations come thick upon them, are often dismayed, as though God had forsaken them, and so grow weary of resistance; yea, and not seldome they grow into words of impatience. Never were any so molested as they. Good *David* said once, *Thou is my death*, and, *all men are liers*, even all Gods Prophets that told him hee should bee King: there was no way but one, he must one day fall by the hand of *Saul*. But bee of good comfort, and possess thy soul with patience: for 1 No temptation takes thee, but such as *brethren* man, 1 *Cor.* 10, 13, and the same *afflictions* are accomplished in thy *brethren* which are in the world, 1 *Pet.* 5, 9. 2 Thou hast the natural Sonne of God most restlessly assaulted by the Devil, and pursued with all kinds of temptation, to sanctify all kinds of temptation to thee. And herein thou art not only conformable to the Saints of greatest grace, but even to thy Lord and Head. 3 The more assaulted thou art, the surer argument it is thou art not yet in Satans power, but hee would win thee. Thou hast more cause to fear, it all bee quiet with thee. When an enemy hath won a City, hee assaults and batters it no more, but fortifies it for himself. If the strong man have possession, all is at peace: but if there bee any resistance never so weak, hee hath not won all. Therefore resist still, stand thy ground, and faint not, and if thou doest any time faint, desire to resist still, and thou still resistest.

Use 3. See here an expresse Image of the Devil in wicked men, who are restless in their wickedness: no Childe so like the Father, as they like their Father the Devil in this property. Their feet run to evil, and they make haste

to blood, Prov. 1. 16. yea, they are so restless, that they cannot sleep till they have done some mischief, chap. 4. verf. 16. and the more they bee resisted and opposed, the further are they from desisting, but grow more violent, as Satan here. See this restless disposition in the wicked *Sodomites*: they came about the house of *Lot* to abuse the Angels, they cannot sleep till they have done their villany, they are all the night about it: when *Lot* perswades them to desist, they are further off, and more violent, now must *Lot* take heed to himself: when the Lord from heaven strikes them small and great with blindness, and resists them, yet they will not give over, but fought the door still.

The like restlesse wee note in the Jews, the wicked enemies of Christ, who were so thirsty of his blood, and nothing else could serve them, and no means could hinder them, but they consult in their Hall, how they may apprehend him, they send out in the night to apprehend him; being come to catch him, hee with a word struck them all to the ground, yet they go on: having apprehended him, they keep him all night in *Caiaphas* his Hall, and at the break of the day, *Caiaphas* the High Priest, the Elders, Scribes, and Pharisees, held a solemn Council to put him to death: And when his gracious words confounded them, and they saw his innocency shine out, when they heard the Judge clearing him, and saw him wash his hands from his blood, yet they grew more violent, and called his blood upon them, and their children for ever. Exod. 32. 6. when the *Israelites* would sacrifice to the golden calfe, they rose up early in the morning. Wee shall ever see wicked men in their wicked courses make more haste, than good speed: and the more opposed, the more violent. *Aaron* durst not resist them. How restless was *Judas* till hee betrayed his Lord, and earned that price of blood, both his Lords and his own? and how far was hee from desisting, notwithstanding the gracious means hee had to hinder him?

There are three special things, wherein men do most expressly imitate Satan and manifest his image upon themselves.

1 In incessant malice against God, and his Children. Satan was a man-slayer from the beginning, and so in the beginning was his Son *Cain*, who hated his brother, and slew him, because his works were good, and his own evil, 1 Job. 3. 12. Of this progeny were the cursed Jews that went about to kill Christ, Job. 8. and all those that hate and malign the Children of God.

2 In slandering and false accusing: for Satan is called the accuser of the Brethren, and so are they, 2 Tim. 3. 3. Calumniation is the constitutive form of Satan, and the Jews had an express Image of it upon them, Mat. 26. 60. How do they compass their malice against Christ? thus, they sought false witness, and thereby played the Devils: first, they desired to have two witnesses, but they would not serve; then two more, but they also would not serve (and mark by the way, it seems they examined them apart:) at last some came that accorded, and upon their word they condemned Christ. All the while they will seem to take a course of Law, justice, and equity: but all is but a colour. 1 Though according to their plot, they must put Christ to death unjustly, yet themselves do not devise slanders, but onely are willing that any should come in and speak against him in somewhat, they will have two witnesses: it was enough for Magistrates to receive witness, not to bee judges and accusers themselves. Besides this, they will not deal under-hand, but have witnesses, and witnesses that must agree, and they ask him what hee answereth to them: and all in publike, to shew that they did not devise slanders in corners, but dealt as men that would justify their proceedings, and stand to their doings. Yet for all these fair and colourable pretences, their Plot is to pronounce the sentence of condemnation upon him.

3 In boldness and impudency in sin: no age, nor ours want numbers of examples of wicked persons sold over to sin, who are as naturally carried to wickedness, as *sparks to fly upwards*, and as busy as Bees in contriving their wicked purposes; night and day is too little to spend in the confusion of their lusts. As violently are they carried into their riots, drunken marches, adulterous and filthy meetings, murderous and revengeful plots, cursed and blasphemous Oaths, rotten and poisonous language, wicked and diabolical courtesies, as the swine were hurried by the Devils into the lake. And if Devils were incarnate, and should put on mens shapes, wee cannot devise how they could otherwise carry themselves more to corrupt humane society, and more to heap up their own and others damnation. And let the Magistrates or Ministers use means to reclaim; or (if that bee hopeles) to restrain and hinder their malice, Oh they are so far from giving up their courses, as they rage and storm for much the more, they will not bee to wronged, as bee at every mans command; they did swear, and will swear; they were drunk, and will bee drunk; and to justify any thing that they have wretchedly done, they will repeat it.

And doe wee not in all this see the expresse Image of the Devil of Hell in these earthly Devils, that are as restless and unweariabie in mischief as hee, and as far from laying aside their wickedness (even when they cannot compass it) as hee?

Use 4. Let us learn a good lesson from the Devil, and his Imps: they will hardly bee repelled from mischievous attempts, no not by Christ himself; so wee on the contrary must as hardy bee driven from good purposes and practices. Which is the rather to bee learned, because wee have that within us, which will make us easily daunted in good things, as *Peter* himself, after hee had been long with Christ, was so daunted with the voice of a Danieles, as hee easily forswore his Master. All Satans instance in evil, is to bring us from instance in good, against whom wee must every way fortify our selves.

First, In the forbidding of any sin or corruption, how will nature recoil? how thinning will Satan bee to keep his holds? how many baits and objects will hee present unto thee? how many fears, and losses, and crosses (as rubs) will hee cast in thy way, and all to drive thee from the field against thy self? But now is a time to make use of this Doctrine: Are wicked men so constant to the Devil at his instance, and must not I bee constant for God at the instance of his blessed Spirit? I will hold out by Gods grace, and if I be failed once and again, as the *Israelites* in a good cause against *Benjamin*, I will renew the battel the third time, I shall at length carry away the victory: this sin is one of Satans band, like the caprain, and I will not bee driven out of the field by such a Craven that will flye, if hee bee resisted.

Secondly, The graces of God are as so many precious jewels locked up in the closet of a godly heart, the Devil is instant to rob and bereave us of these, wee must bee as hardy perswaded to give up these, as to bee spoiled of our earthly treasure and riches.

1 Our faith were a sweet morsel to Satan: but wee must resist him, steadfast in the faith. *Job* will hold his faith in spite of the Devil: let him lose his goods, his health, his friends, his children, hee will hold his faith, and proteste if the *Lord kill him too*, hee will still trust in his mercy. 2 Hee would steal away our love of the Saints, and with it the life of our faith, and therefore hee lets before us many infirmities of theirs, and suspicions of our own, and some fear from others: but notwithstanding, our delight must bee in the Saints that excel in vertue. *Jonathau* will not bee beaten off the love to *David*, though in all outward respects hee had little causes onely because *hee saw God was with him*. 3 Hee layeth sledge to our sobriety and temperance, and layeth

layeth many baits : but *Joseph* will not yeeld to the many assaults of his *Master*. 4 He would make us weary of prayer, which is our strength; and if God delay, he tells us he hears us not, we lose our labour : But wee must wrangle by prayer, as *Jacob*, till we obtain, and as the woman of *Canaan*, begged once and again till Christ hear us; if he call us doggs, so as wee cannot sit at table, let us beg the crumbs (as whelps) that fall under the table. 5 He would make us weary of our profession, is uncessant in setting the malice of the world upon us, yea great ones, multitudes and all : But the Disciples by no whips, mocks, threats, or persecutions could be daunted, but rejoiced in them, and went on more cheerfully. 6 He would have us weary of well-doing, and beginning in the Spirit to end in the flesh; But as *Nehemiah* in building the Temple and wall, said to his crafty Counsellers, *Should such a one as I flie?* so let every Christian say, Should I lose all my labour, and that crown of life that is promised to all them that are faithful to death? No, I will not do it.

The Devil took him up into an exceeding high mountain,

In this third temptation, we are to consider two things : 1 The assault. 2 The repulse. In the assault, two things : 1 The preparation : 2 The dart it self. In the preparation, 1 The place. 2 The sight represented. The dart consists of, 1 A profer; *All these will I give thee* : 2 A condition; *If thou wilt fall down and worship me* : 3 A reason, *for they are mine, and to whomsoever I will I give them*.

First of the place : and in it, 1 what place it was, 2 how Christ came thither, 3 why Satan chose that place.

1. The place was the top of an *exceeding high mountain*. What this mountain was, we cannot define, and the Scripture being silent in it, wee may be sure it is no Article of faith. Some think it was mount *Ararat*, on which the Ark of *Noah* stood in the flood, the highest mountain in the world. But without all reason : for that was in *Armenia*, another part of the world, *Gen. 8. 4*. And there were a number of great Hills round about *Jerusalem* fit enough for this purpose. As,

1 There was mount *Moriah*, where *Abraham* offered to sacrifice his Son *Isaac*, where *Salomon* built his Temple, and whereto Christ stood in the former temptation. But the text is plain, hee was carried from thence into an higher mountain by farre. 2 There was mount *Gibion*, where *Zadok* and *Nathan* at *David*'s appointment anoynted *Salomon* King : But this was too low. *1 King. 1. 33. 14* 3 There was a mountain over against *Jerusalem*, called *mons offensivus*, the mountain of scandal, where *Salomon* in his age (deceived by outlandish wives) built an high place for *Chemah*, and *Molech*, the abominations of the children of *Ammon* and *Moab*, *1 King. 11. 7*. which high places (so hard it is to thrust down superstition once set up) continued standing three hundred sixty three years, and were destroyed by *Josiah*. 4 There was mount *Calvary*, where Christ suffered : but that was not so high as this mount spoken of. 5 There was mount *Oliver*, a famous mountain, about six furlongs from *Jerusalem* : here *David* wept, flying before his Son *Absalom* : here Christ often watched and prayed, and wept over *Jerusalem* : for it was so high, as that from the top of it (as *Josephus* reports) one might discern all the streets of *Jerusalem*, and see afarre off to the dead sea. 6 There was mount *Sion*, higher than all these, which was called the *Mountain of the Lord* : for those that have written concerning this City, know that the foundation of it is among the holy Mountains, and among them all mount *Sion* was farre the highest, and therefore *David* made a Fort there, called the *City of David*. 7 There were besides these, without *Jerusalem*, mount *Nebo*, from the top of which *Moses* stood and beheld all the Land of *Canaan*, and was commanded to dye. This is generally held to be the Mount, to which Christ was carried : and so could I thinke, were it not that it was quite without *Palestina*, and not in the Land of *Canaan*.

an: for *Moses* only there did see the good Land, but must not enter into it. 8 There were within *Palestina*, besides these, mount *Basan*, and mount *Hermon*, very high Hills, in comparison of which *Sion* is said to be a little Hill, *Psalms* 42. 6. and 68. 16. Now it is very probable, that this temptation was upon one of these Hills: but we must not be curious to determine where the Scripture doth not. Whichsoever it was, the text saith, it was an exceeding high one.

II. How came Christ thither?

Ans. After the same manner that he was formerly transported unto the top of the pinnacle, as we have shewed in the former temptation. 1 The more to humble and abase Christ. 2 To terrifie him, if it might be, to see himself so carried and tossed by Satan.

III. Why did Satan make choice of this place?

Ans. 1. Because it best fitted his temptation, and furthers his purpose: for if he had stood in a valley, and made a show of the world, and the glory of it, it might more easily be discovered to be a delusion and deceit. But here is a brave prospect. 2 He is to promise mountains and great matters, and therefore brings him to a mountain, there to view his commodities which hee would barter. 3 Some say, he chose a mountain in way of imitation of God: or rather we may say in exprobration of him, who in the mount *Nebo* let *Moses* see all *Canaan*: but Satan doth more: 1 *Moses* must goe up that mount, God carries him not, but the Devil carries Christ. 2 God lets *Moses* see only the Land of *Canaan*, the Devil lets Christ see all the Kingdoms, and glory of all Countries. 3 God will give a small Country, to a Company of people to possess, so long as they give him his worship, and service: but the Devil will give all the world to Christ alone, if he will but once fall down and worship him.

Hence note, Satan had Christ in the Wilderness, a low and solitary place, he could doe no good upon him; he raiseth him extraordinarily to the pinnacle of the Temple, and Christ is too good for him there; now he thinks him not yet high enough, but if he can get him to the top of an exceeding high mountain, he despaire not but to obtain his purpose against him. This policy of Satan teacheth us, that,

Doct. Those that are in highest places, are in greatest danger of falling. And when he useth one temptation against a man in the Wilderness, in a low and mean estate, he doubles his forces, and secondeth his assaults against a man set aloft, and in the mountain, as his practice against our Saviour teacheth. *Saul* while he was in a low and private estate, was duriful and humble; but, being raised into the throne of the Kingdom, how did Satan prevail against him till God utterly rejected him? Nay, *David* himself, while hee was in the valley, was holy, full of vows, prayers, watchfulness, he was meek and merciful; but being set in the chief seat of the Kingdom (as it were in the mountain) how foul, bloody, proud, became he by Satans malice; as in adultery, murder, and numbring the people was manifest?

1 Satan as he thought to have great advantage against our Saviour even by the place, so he knows that the mountain, that is, the high places will afford him advantage against us: For whereas low estate keeps us careful and respectful of our selves, the mountain makes us forgetful, proud, insolent, voluptuous; as good *Hezekiah* in his sickness could pray, weep, and be humble enough, but no sooner recovered he his mountain, but he prides himself in his wealth and treasures. *David* confesseth of himself, that in his prosperity hee said, *he should never be moved*, because God had made his mountain strong, *Psal.* 30. 7. Thus easily doth vain confidence creep on him that sees himself stand on a mountain, though otherwise his heart be according to God. No marvel then, if ease slay the fools, and the prosperity of the foolish destroy them,

Prov.

Excella pro
mittit in ex-
cello.

Reason.

Prov. 1. 32. If Satan have them in the mountain, hee needs no more, their own state will over-throw them.

2 Satan, as he desires men in the mountain, that is, in high place, to sin; so he desires that every sinner were in a mountain or high place, because as the place it self will draw forth that corruption which is within, so it will hold them in their sin: For great men commonly are not more licentious than incorrigible; hardly are they reclaimed, and who dares call them to account? And besides, their sins are more infectious and scandalous: for all the eyes of inferiours are upon them. A man that stands upon an high mountain, is a fair mark, and may be seen of millions at once. So as if in the Common-wealth, *Rehoboam* commit Idolatry, all *Judah* will doe the like under every green tree, and under every green hill, 1 *King*. 14. 23. In the Church, if the High Priest condemn Christ, the people will buffet him, and spit in his face, *Matth*. 26. 67. In the family, if the Fathers eat four grapes, the Childrens teeth are set on edge. Commonly the Proverbs are verified: Like Prince, like subjects; Like Priest, like people; Like Mother, like daughter. Nothing can lye on the mountains, but it easily slideth down into the vallies.

3 Satan herein directly opposeth God in his course and proceedings: for the Lord advancing men, and carrying them into these mountains of the Church, Common-wealth, or Family, he therefore raiseth them, that they should bee greater instruments of his glory, and mans good. Now Satan mightily strives to have these the greatest instruments of Gods dishonour, and hurt of humane society. Well he knows, that the punishment of such mens sins ceaseth not in their own persons, but descendeth on the vallies round about them. If *Ahab* make all *Israel* to sin, all *Israel* shall be scattered as sheep without a shepherd. *David* numbers the people, all his people are plagued: hee sins with the sword, and the sword shall never depart from his house: good *Josiah* met with that threatening four hundred years after. The Devil cannot bring a greater mischief into the earth, than by throwing down such as stand in high places of the Church and Common-wealth.

Vse 1. Therefore let prayer be made especially for all in authority and eminency, 1 *Tim*. 2. 2. Not only in respect of the burthen of their calling, and the hazzard and peril of their persons; but especially because of Satans special malice against them, and the multitude of their temptations: the place is slippery, and dangerous to fall. How doe we puffe up our selves, when our small things goe well with us? How could wee bee easily carried away with the tickling of vain-glory and pleasure, who scarce taste of them? Of how much strength therefore may these be conceived in Kings and Princes, who have a sea in comparifon of our drops? Which forbids us to marvel, when we see the most excellent Kings, *David* and *Salomon*, altogether impotent to withstand the waves of temptation.

Besides, the Devil keeps not only in the Country, but in the Court, and his malice against us, stirreth up his rage against our chief Rulers: as when the Devil had a malice to *Israel*, hee set upon *David* to number the people. Which one consideration should stir us daily in our prayers to bee mindful of our Prince and Governours, that as our provocations bring temptation upon them, so our petitions for them may help them through all.

Vse 2. Such as are in any eminency or place above others, must be so much the more watchful; and let this meditation bee as an antidote to expel the poyson, swelling, and inflammation of pride, that the higher thy hill is, the more is Satans malice and plots against thee. If a man stand upon the top, or any part of Mount *Sion*, that is, be a Teacher in the Church, hee must know that he is a light set upon an hill or mountain, all eyes are upon him; and

therefore *Satan* that stood at *Jehothuahs* right hand, will not bee far from him: let him make right steps to his feet, lest hee treading awry, many be turned out of the way. Let such as are eminent in profession above others, bee more watchful than others: *Satan* is more busy with thee because thou shalt open many mouthes against thy profession, and hee will wound many through thy sides, hee will make many ashamed because of thee, and because of thee hee will make Gods enemies to *blaspheme*, *2 Sam. 12. 14*. Thy slip or fall shall make all *Gash* and *Askelaw* ring of all thy profession; for they are all alike; never a good one of them all, &c. Such as are carried into the mountain of earthly prosperity, must labour for more strength and watchfulness, than if they were in a lower estate: else *Satan* will make this condition as the dead sea, in which no grace can live. Shew mee one (excepting our Lord *Jesus*) that ever came better from the mountain, that is, was the better man for his prosperity. Numbers there are that have come out like Gold, brighter and purer out of the fire of affliction; but so dangerous it is to stand upon this mount, as the Lord once and again forewarned and charged his own people, that when they should come into the good land which he had given them, then to beware that they waxed not fat, and forgetful, and rebellious against him. We know that the Moon being at full is furthest from the Sun, and commonly fulness and abundance withdraw us from our Sun of righteousness, whence wee have all influence of light and grace.

Vse 3. Let this point work contentment in our hearts, and cause us to prize a mean and comfortable estate, wishing no mountains but that holy mountain of God, where wee shall bee free from all gun-shot, and safe from all temptation. Here is an holy ambition to affect and aspire to a Kingdom, wherein wee shall reign as Kings. In the meantime, if wee desire superiority or command, let us labour to overcome sin, the Devil, our selves, and our Lusts, let us depose them from reigning in our mortal bodies. And if at any time we begin to admite our selves and others, for outward prosperity and greatness in the World, let us turn our eyes another way, and esteeme Gods Wisdom and fear above all outward happiness. This was the Wisdom of *Solomon*, with which God was so well pleased, that having it in his choice to ask Riches, or long Life, or Victory, hee asked Wisdom before them all, and God gave him both that and them. Let this ever bee our wisdom, to affect goodness not greatness, this brings *Satan* upon us, that drives him away from us.

The second thing in the preparation, is the sight represented, in which consider these things: 1 what was the sight, *All the Kingdomes of the World, and the glory of them.* 2 How *Satan* represented them, *hee shewed him.* 3 How long this sight lasted, *in a moment, saith Luke.*

1. The sight was *all the Kingdomes of the earth*, both the Kingdomes themselves, and the Majesty, Beauty, Glory, and order of them; yea, their wealth, and whatsoever was in them, by which the minde of our Saviour might bee rapt into the admiration of them, and after to desire them. For the end of his temptation is Idolatry, and his means is covetousness.

Quest. But were there not many sorrows, vexations, and tumults in the World? why doth *Satan* shew none of these?

Ans. 1 His policy and subtilty would not make shew of any thing, which would hinder his temptation, but did all to further it. His scope was to bring *Christ* into love with the World, and for this purpose hee must make it as lovely as hee can. as a cunning fisher must hide the hook, and shew nothing but the bait. 2 Hee knew that by this very trick hee overthrow the first *Adam*; to whom hee shewed nothing but the fair side of the Apple, and benefit and bettering of their estate, how by eating of it they should bee as Gods; but hid all the inconvenience, that it was a breach of Gods

Gods Commandement, and that the issue was death. And so he goes about to circumvent the second *Adam*.

II. The manner of this sight, *And shewed him*] Some think in a Map. But hee needed not have carried him into a Mountain for that. Neither in a vision, illuding his minde and phantasy; because this hee might have done in the Wildernesse, or on the Pinnacle, if it could agree so well to the perfection of Christs mind. But I take it, hee offered the images and representations of them all sensibly and actually, after a wonderful and strange manner, making their Images to appear to his senses. And if a man by his Art can represent to the senses in a glass, any person or thing so lively, by which hee that sees not the thing it self, discerneth a notable image of it; how much more may wee think, that Satan by his Art and Cunning can represent to the sense, the Images of things which are not indeed present? A lively confirmation whereof appeareth in his lumber, I mean Sorcerers and Juglers, who by the Devils help most cunningly delude the senses. But Christ did indeed see the Images, and most glorious representations of the World, and the Kingdomes of it: the which that hee might think to bee the things themselves, and the better to perswade him that hee saw the things indeed, hee set him on an exceeding high mountain; notwithstanding hee knew, that the highest mountain of the World could manifest but a small part of the whole; and if it could, yet the strongest eye of man could reach but a little way, and were not able, at least in so small a time, to distinguish the particulars thereof.

III. The time how long this sight lasted; *In a moment*, *ἐν στιγμή*. In accurate consideration, a moment is the fortieth part of an hour, for a point of time is a quarter of an hour, and a moment of time is the tenth part of a point of time. But I think wee are not to take the word so strictly, which here noteth a very short time, much shorter than the fortieth part of an hour: and with *Chemnitzius*, I think it to bee the same with that in *1 Cor. 15. 52.* *ἐν ὀρώμην*, in a moment; and explained in the next words, *ἐν ᾧ ὁφθαλμὸς*, in the twinkling of an eye, which is indeed no time, but the beginning rather of time, seeing there is no distinction between time past, and time to come. Howsoever, wee must take it for a very short space of time, and that the sight was gone before Christ could well consider of it. For so the like phrase is used concerning *Sodams*, that it was destroyed in a moment: for the Sun rose very fair, and before ever they could consider of such a storm, the Lord shewed down fire and brimstone.

Now the reason why the Devil used such a speedy and quick representation, was, to ravish Christ suddenly, and stir up his affections by the absence of it, to desire to see it again: dealing with Christ as we with our little children, when wee would make them earnestly desire a thing, wee let them see it, and hide it again: give it them into their hands, and suddenly take it away again. So did Satan. Secondly, Satan might have another trick in it, to disturb the minde of our Saviour: for as a suddain flash or light doth dazle the eyes of the body, so doth a suddain flash or sight of this or that object, easily dazle the eyes of the minde, and instead of pleasure with it, at least it brings some trouble and perturbation. However, he thought it would fit and bring on his temptation. Thirdly, shadows will abide no looking on, no examining, and therefore the Devil is so quick in taking them in.

Doct. 1. *It is an old practice of the Devil, to let death into the soul, by the window of the senses, and especially by the sight*: for here hee would overcome Christ by the sight of the World, and the glory of it. Thus hee had gained Eve to sin by the sight of the apple, which was beautiful to the eye: by hearing that shee should bee as God, if she did taste it: by touching, tasting, and
pleasing

pleasing all her senses with it. The sons of God saw the daughters of men that they were fair, and took them to them for wives: which was the cause of the deluge. *Abah* saw the vineyard of *Nabab* lye so conveniently to his demerits, as he must needs compass it by murder.

Reasons.

1 The Senses are the near servants of the Soul: if Satan can make them untruly, he knows he can by them easily robb the soul, yea and slay it. For senses work affections, and affections blind judgement. *David* sees *Bathsheba*, presently affects her, his violent affection blinds his judgement, he must have her company though it cost *Uriah's* life. I saw (said *Achan*) among the spoyle a goodly *Babylonish* garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels; and I coveted them, and took them, *Josh. 7. 21*. How was *Adam* otherwise deceived by *Eve*, but first in his affection, and then in his judgement?

2 As Satan lays his baits in all the Senses to steal the heart, so especially in the eyes, dealing as the Chapman that would vent his wares, he lays it forth on the stall that men may see it, and oftentimes the very sight of it without further offer, draws on the buyer to a bargain. He knows he loseth not all, if he gain but an unlawful look: because there is sin begun, though not perfected.

3 The Sense is to the Soul as a door to the house: A man that would come in, or send any thing into an house, must goe in and send it in by the door. Even so, although the Devil by his spiritual nature, can and doth apply himself to our spirits without our senses, yet other tempters cannot reach the soul so immediately. *Eve* could not work *Adams* heart directly, but by the outward senses of hearing, and seeing especially sent in the temptation. Poysons cannot reach the heart, unless by the senses they bee drawn in. So wicked Mates cannot convey their corruption one into another, but by the outward senses; hearing their wicked and incentive speeches, and seeing their graces and infecting actions. But besides this, so full of malice is our spiritual adversary, that he would not only immediately take up our hearts, but fill up all our senses, and by them continually sendeth in burning lusts, and by the same door covetous desires, and by the same ambitious and aspiring thoughts, and by the same revengeful intentions, and such like, till the house be full of wickedness.

4 Satan knows that God hath appointed the senses for the good and comfort both of body and soul, especially the sight and hearing to bee the senses of Discipline, to furnish the mind with knowledge of God, with faith which is by hearing, with hope of his gracious promises, with heavenly meditations, and contemplation of his great Works which our eyes behold. Now Satan would crosse all this gracious constitution of God: and make the lights of the body be means to blind the mind: he would fill up the senses, and take them up with such objects, as shall not only corrupt the heart, but keep out those means of grace, which the Lord would by them convey into the heart: so that the soul should be further poysoned by the same means, which the Lord hath prepared as an Antidote, by which natural poyson and corruption should be expelled.

Vses. This doctrine enjoineth a diligent custody of the senses. A good Householder suspecting Thieves and Robbers, will bee sure to keep his doors and windows fast. And we knowing that our senses are the doors and windows of our souls, must look to these doors, lock them, barre them, bolt them fast, that the Devil enter not this way. True it is, that the inside must first be made clean: for out of the heart proceeds an evil eye, *Mark 7. 22*. But whosoever is resolved to keep his heart in any rightness, must think it his next care to shut out, and keep out whatsoever might be let in, to decline it and turn it from God again. What made the holy Prophet, *Psal. 119. 37*. pray so earnestly,

earnestly, that *God would turn his eyes from beholding vanity*, but that hee knew, that even a good heart (such as his was) could never hold out, unless the outward senses, especially the eyes, which by a *Synecdoche* are there put for the rest (both because they are special factors of the soul, and because of the multitude of their objects, and in regard of the quickness of sight above all the rest of the senses laid together) were well safe-guarded? Can the heart or Market-place of a Town or City be safe from the siege of the enemy, if the Gates be cast open, or the Wall demolished, or the Ramparts bared of their fence and munition? Why did *Job* make such covenants with his eyes, but that he knew that without such a fence every object would be as a snare to entrap his soul? *Job 31. 1.* Nay, let an heart never so seasoned with grace, suffer the senses to leak, the soul is in danger of shipwrack. Was there ever heart of ordinary man or woman more innocent, or more filled with grace, than *Eve* in her innocency? And yet when as Satan set upon her senses, he sent in by them such payson, as wrought death unto all her posterity.

Rules for the ordering of our senses aright.

1 Beware of the life of sense, which is a brutish life, *1 Pet. 2. 12.* the Apostle speaketh of men led by sensuality, even as the brute beasts, who follow sense and appetite without all restraint. Thus did the Gentiles, who were therefore given up to a *reprobate sense*, *Rom. 1. 24.* And the danger of this estate *Salomon* noteth, *Eccles. 11. 9.* when hee bids the young man walk in the sight of his own eyes, and after the lusts of his heart; but withall, *Remember that for all this he must come to judgement.* Let such think hereon, that think it is free to give up their senses to feed themselves upon every object themselves please.

2 Consider that God made the senses to minister to a right ordered heart, and not the heart to follow the senses: and therefore the heart must be watched, that it walk not after the eye, which is to invert Gods order. And what a deluge of sin overfloweth the soul, when the understanding is buried in the senses, and the heart drowned in sinful appetites? *David* gives his eye leave to wander, and look lustfully after *Bathsheba*; and what waves of misery one overtaking another did he bring into his soul? And what marvel then if natural men neglecting their duty, in taking off their eyes from unchaste objects, never rest till they come to have eyes full of adultery? *2 Pet. 2. 14.* not ceasing to sin, according to our Saviours speech, *Matth. 6. 23.* *If the eye be evil, all the body is dark, yea and the soul too.*

3 Keep the parts of Christian armour upon thy senses that thou lye not open there. A valiant Captain knowing that the enemy is easier kept out, than beaten out of a City, hath great care to plant his Garrison about the gates and walls; there he fits his most faithful watch and ward, there he plants his chief munition and ordnance. Had *David* kept his armour on his eye, he had not been so toyled by *Bathsheba*: If on his ear, he had not been so injurious to *Mephibosheth*, by means of standing *Ziba*, *2 Sam. 16. 3, 4.* *Salomon* wisheth us, *Not to look upon the colour of the wine in the cup*, that is, with too much pleasure to stirre up desire. He would have us keep our fence upon our ears, *not to give ear to a flatterer or whisperer*, but brow-beat him, and drive him away with an angry countenance. The Apostle *Paul* would have our ears shut against *evil and corrupt words*, which corrupt good manners. *Daniel* desires not to taste of the Kings dainties, nor will pollute himself with them, *chap. 1. vers. 8.* And so we must fence our whole man, as we may not touch any unclean thing, and vield nothing to the course of waters.

4 Feed thy senses with warrantable objects: 1 God: 2 His Word: 3 The Creatures: 4 Thy Brethren: 5 Thy self.

First, our eyes are made to see God himself, here below as wee can in his back-parts, hereafter as wee would, face to face. And therefore a base thing

it were to fix them upon the vain pleasures and profits of this life: This is fitter for brute beasts, that have no higher object.

Again, what fairer or fitter object can we chuse for our senses, than himself that made them with all their faculties, and gives us so much comfort by them? *Prov. 20. 12. The hearing ear, and seeing eye, God made them both: and both of them, as all things else, he made for himself.* Further, where can we better place our senses, than upon him from whom all our help cometh? How ought our eyes to be continually lifted up in holy and fervent prayers and praises, considering both our continual necessities and supplies? So *David, I lift up mine eyes unto the hills from whence my salvation cometh. Psal. 121. 1.* and, *As the eye of the Hand-maid is lifted up to the hand of her Mistress, so are our eyes unto thee, Psal. 123. 1.*

Lastly, how can we place our senses better, than upon him who is the most pleasant and durable object? To see God in Christ reconciled, to hear and know him become our Father, is so ravishing a sight, as the Saints have tunne through fire and water to apprehend it. And for the continuance, it will feed the senses everlastingly; yea when the senses themselves decay and wax dull, this object shall feed them, and be never the less sweet. And therefore as *Solomon* adviseth, *Eccles. 12. 1. while thou hast thy senses, fix them upon this object; Remember thy Creator in the dayes of thy youth, before they be dark that look out at the windows, &c.* If a man set his senses and feed them upon any outward object, wealth, honour, pleasure, buildings, and the like, wee may justly say to him, as our Saviour to his Disciples, when they gazed upon the beautiful workmanship of the Temple; Are these the things your eyes gaze upon? verily, the time comes, when one stone shall not bee left upon another undemolished. The like may bee said of all earthly objects whatsoever. Only this object shall grow more and more glorious and desirable.

Secondly, God made our senses to be exercised in his holy Word, which leads us to himself. *Heb. 5. 14.* the Apostle requires, that Christians should have *τα αὐτῶναις γινώσκουσιναι, senses exercised in the word: Prov. 2. 2. Let thine ear hear wisdom.* 1 Hence comes faith, which is by hearing. 2 Hence we draw the comforts of the Scriptures, which are the consolations of God in our trouble. 3 Hence are we admonished, directed, and wholsomly corrected. *Prov. 15. 31. The ear that heareth the rebuke of life, shall dwell among wise men.* 4 The danger of neglect is great: 1 He that turns his ear from hearing the Law, his prayer is abominable: 2 Uncircumcised ears resist the Holy Ghost, *Acts 7. 51.* 3 Itching ears that turn from the truth, doe (by Gods just judgement) turn unto fables, *2 Tim. 4. 3.* 5 It is a sign of a man that hath given his heart unto God: for he that gives his heart, will give his senses too, knowing that God requires both. *Prov. 23. 26. My son, give me thy heart, and let thine eyes, that is, thy senses, delight in my wayes.* And our Saviour saith, *He that hath an ear to hear, let him hear.* Seeing therefore that this is so notable a means of guiding our senses, let us more carefully give up, and take up our eyes and ears with the sight and sound of Gods Word upon all occasions, in the hearing and reading of the Scripture. I would ask the most carnal man that is, whether this in sound judgement bee not a better object for our senses, than Bowls, or Tables, and fitter for all times, especially for the Sabbath.

Thirdly, God made our senses, to profit our selves by his Creatures, that by them we might glorifie him their Creator, and not by them corrupt or in-farne our selves. *Isa. 40. 26. Lift up your eyes aloft, and behold who created all these things.* This *David* maketh, *Psal. 8. When I see the heavens, the earth, and the works of thy hands, then said I, Lord what is man that thou art so mindful of him?* and concludes the Psalm thus, *How excellent is thy name through*

through all the World? And why? 1 The invisible things of God, his Power, and Divinity, and Eternity, were made visible to the very Gentiles by things created, *Rom. 1. 20.* And shall wee either not look on them, or to look upon them as they to make us intexcusable? shall wee onely enjoy the natural use, and no spiritual or Divine use from them? 2 Consider that God, for this purpose, hath made the Countenance of man, not as the Beasts groveling on the Earth, but erected unto Heaven: and he hath made the eye of man not as the Beasts, but (as *Anatomists* observe) hath given it one muscle which they want, whereby hee can turn his eye directly upwards with admirable quickness, that it should not so fix it self upon anything below as the Covetous eye doth; but by occasions of things below turn it self upward to their Creator. Yea, hee hath compassed our eyes with brows, and lids, and fences from dust and earth, that though wee look sometimes on the earth, yet the least dust or earth should not get into them. 3 Let us labour to use our senses in beholding Gods works, as they in *Joh. 1. 23.* that saw the works of Christ, of whom it is said, *Many beleeved in the name of Christ, seeing the works that he did.* So let the works which wee see God hath done, bee at least inducements to beleeve him so much the more.

Fourthly, God made our senses in respect of our brethren, both to benefit them, and our selves by them. 1 Our eyes to behold their misery, to pity them, to relieve them. Turn not thine eyes from thine own flesh. Herein the unmerciful Priest and Levite were condemned by the pitiful Samaritan. Our ears to hear the cry of the poor, *Prov. 21. 13.* *Hee that turns his ear from the cry of the poor, himself shall cry and not be heard.* Numbers never makethis use of their ears: but God hath a deaf ear for them. 2 Our eyes to see the good example of our brethren, to imitate them, to glorify God for them. Our ears to hear their Godly Counsels, Admonitions, Reproofs, and so bee bettered by them. 3 Our eyes to see and consider their danger, to pull them out of their infirmities, the fire, and to cast out the mote of their eyes. Our ears to hear what is fit to bee spoken of them, to defend their good names if they bee traduced. For God hath given us two ears, not rashly to receive every information, but to reserve one for the party, lest hee be condemned unheard, unconvinced.

Fifthly, and Lastly, God made our senses in respect of our selves, not only to bee faithful keepers of the body, but diligent factors and agents for our own souls: as 1 That our eyes should ever bee looking homewards, and to the end of our way, as quick and expedite travellers, and not fix themselves upon every thing wee see here below. This is done by heavenly conversation. 2 Our ears should bee bored to the perpetual service and obedience of our God, as our Lord himself was, *Psal. 40. 7.* *Thou hast bored mine ear:* alluding to that Ceremony in the Law, *Exod. 21. 6.* *If a servant would not part from his Master, his ear must bee bored and nailed to the Post of the house,* and thus hee became a perpetual Servant, hee was nailed and fixed to that house and service: So wee must yeeld an obedient ear, as Solomon calls it, unto the Counsels, Will, and Commandement of our Lord and Master *Jesus Christ.*

3 Our eyes were made to bee Conduits of tears, for our own sin and misery, and for the sin and wretchednesse of other men. *Psal. 139. 136.* *Dauids eyes gushed out rivers of tears, because men keep not the word:* how wept hee then for his own sins, that wept so for others? Good *Lot* his righteous soul was vexed in hearing and seeing the unclean conversation of the *Sodomites.* Thus should our senses bee so far from conceiving pleasure in sinful objects, as these must bee the continual grief of our souls. And can wee indeed look upon our selves, and not see something which is a brand of our sin? or can wee behold any Creature, and not see some expresse Prints and marks of our sin, and

and vanity upon it? Surely this one meditation would be effectual to keep us from casting our eyes upon unlawful objects, and so from making our selves a prey to the Devil.

Use 2. This serves to reprove such as fall in this watch of the senses: for who doth not? yet some far more dangerously. Such as have in their houses Popish Pictures and Images, which are alluring harlots, corrupters of the heart, which is an opening of the door to the Devil, a sign of a man willing to be seduced. Experience shews, that when a man is in love with such Images, hee easily falls out with Gods Image in himself, and Gods Children. 2 Such as delight in lascivious Pictures, and filthy portrayments of naked men or women, in whole, or such parts as may stir the corruption of the heart, which should be beaten down by all means. Wee need bring no Oyle to this flame. Yet the Devil hath gotten such pictures in request in this wanton age, wherein every thing is almost proportionall. 3 Such are far from this watch of their senses, as so attire and disguise themselves, or lay open their nakedness to insnare the senses of others. Let them not say, they think no hurt in it, unless they can be sure that no other think hurt by it. 4 Such as like the Images have ears and hear not, eyes and see not; care not to hear the Word or read it, never taste Gods goodness in it, neither doth the breath of heavenly life ever pass through their noses. 5 Such as frequent wicked company, and delight in the ungracious actions and speeches, that they hear and see, or can digest them without reproof or dislike manifested. The Devil hath a thorow-lare among such companies, who are conspired against God and goodness. Add unto these such as read or have in their houses, Lascivious and wanton books, teachers of lewdness. Adde also Stage-Players and their beholders, that cast open all gates and walls to the Devil. 6 The Covetous eye, wherof Solomon saith, *Ecc. 4.4.* his eye is not satisfied with Riches, neither doth hee say, *For whom do I shew labour?*

In that Satan would draw Christ to the love of the World, and thereby makes no doubt but to insnare and cast him down, wee learn; that,

Doctr. 2 *The love of the World easily maketh a man a prey and spoil to the Devil.* Satan well knew, that if hee could get Christ to fall down to the World, hee would easily fall down to him.

Where by the *World*, I understand not the goodly Workmanship of God in the frame of the Heavens and Earth, which wee must love and admire: but all the Riches, Honours, Pleasures, Profits, and Allurements of it, without God, or before God: as when men are willing Servants and Slaves to Worldly Desires and Corruptions. *1 Tim. 6.10.* *The desire of money, is the root of all evil,* a fruitful mother of much mischief. There is no sin so impious, so unnatural and barbarous, that a man in love with the Profits of the World will stick at. And more plainly, *vers. 9.* *They that will be rich, fall into manifold Temptations and Snares, and into many foolish and noysome lusts, which draw men in perdition and destruction:* which in sense is all one with this. That such a one makes himself a willing spoil and prey to the Devil. Hence they are called deceitful Riches, because they easily lead us out of the right way. *Matth. 13.22.* and *Job 18.8.* *The wicked walks upon snares, and the grin shall take him heel,*

Reasons.

1 The love of the World banisheth the love of God out of the Soul. Hee that is a lover of the World, is an hater of God. *Jam. 4.4.* *Know ye not, that the amity of the World, is enmity to God?* Whosoever therefore will be a friend of the World, maketh himself an enemy to God: now what sin will an enemy of God stick at? And the Apostle *John* plainly divorceth these two which can never agree in one, *1 Joh. 2.15.* *If any man love the World*
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the love of the Father is not in him. And if the love of God sway not the heart, Satan will easily incline it to any sin.

2 Where there is the love of the World, that heart hath already renounced God in Heaven, and given it self to bee possessed, ruled, and commanded by the *God of the World*. For look what a man chiefly loves, hee not so much possesseth it, as is possessed by it. Whence the Apostle is not afraid to call *Covetousness, Idolatry*, *Eph. 5.5.* and, *Coloss. 3.5.* not onely because the chief love, but the chief trust, hope, and confidence, goeth with them. They say to the *wedge of gold, thou art my hope*. And further, as the Heathen Idolaters worshipped and served gods of Gold and Silver, so these serve and obey their golden and silver god, wherein they take up their chief desires and contentment. Now having denyed the God of Heaven, and thrust himself out of his protection, a man becomes to be in the power of the Devil, and ruled at his will.

3 The love of the World spoiles us of our armour and strength, by which wee should be fenced from Satans subtleties. For, 1 Whereas our chief fence is in Gods Word, it *First* intercepteth the Word, and estrangeth the heart from it, as *Ezek. 33.31.* *They sit before thee, and hear thy words, but their hearts go after their covetousnesse*: *Secondly*, it choaketh the Word, that it becomes as seed cast among Thorns, which choke it presently: *Thirdly*, it scorns the Word, as may appear, *Luke 16.14.* *These things heard the Pharisees which were Covetous, and mocked.* Now is not such an one easily snared by the Devil, who is thus disaffected to Gods Word? Is not hee easily bound, that wants, yea, scorns his weapons? 2 The love of the World, whether the Pleasures, Profits, or Glory of it, as a Theet, steals and robs our graces, which are another chief part of our strength. Good *Hezekiah* a little tickled with vain-glory, made himself and his Land a prey and spoil to the Enemy. Wise *Solomon* loved too much the unlawful pleasures of the World, and how did it rob him of his Witdome? The Disciples, while yet Christ was with them, were stirred with love and debate for superiority and greatness, which did much hinder them, and took up their thoughts, when they might have attended to better things. How many for love of the World and Preferments, fall from their first love, abate their zeal, become cold and indifferent, as the times are?

4 The love of the World where it is rooted, delivers a man so far into the hands of Satan, as hee easily falls from all shew of goodnes, and dangerously revolts from all the goodnes that seemed to be in him. The young man that came to Christ with many good shews and desires, heaving of telling all, and giving to the poor, goeth away heavily, and wee hear no more of him. *Demas*, once a Companion of *Paul*, but easily forsook the truth, when hee embraced the present World. *Judas* an Example, almost without example, a Disciple at Christs elbow, indued with excellent gifts Apostolical, of Doctrine, of Miracles, &c. having his heart glewed to the World, for a tittle fell from his place, from all the affection hee had ssembled to his Master, from the society of his fellow Disciples, and stood with them that betrayed him.

5 Experience shews, how when Satan hath thrust the love of the World into a mans heart, hee hath power enough; 1 To binde that mans hands from the works of Piety and Mercy. Hee is a bad Tenant; the more land he holds, the less homage hee doth unto God. And as for works of Mercy, hee will not part with his cruons, like the rich man in the Gospel. And as hee lives altogether unprofitable to others, so to himself; hee hath no care of his salvation: *Thou fool, Thou mightest have taken away thy soul.* 2 As hee hath no power to do any good for God or man, so he will suffer nothing. A man loving the World, flies affliction for Christ: *Marth. 13.21.* when the

the Sun witheth, hee withers: when persecution comes, hee is offended, and falls away to the hinderance of many. They that minde *earthly things*, are *enemies to the cross of Christ*, Phil. 3. 19.

Use 1. Oh therefore, *Love not the World, nor the things in the World*, 1 Job. 2. 15. A necessary exhortation to us, to whom it is as natural to love the World, as for water to run down a Hill. And who can hardly affect it, without being infected with it? Hereunto lay hold on these motives. 1 Consider how hard it is to love God, and the World too: even as hard as to look with the same eye (saith *Augustine*) up to Heaven, and down to the Earth at the same time. The more love a Woman bestows upon a stranger, the less shee loves her Husband: whence *S. James* is bold to call worldlings *Adulterers and Adulteresses*, chap. 4. 4. whom the Lord will not indure to dally and sport, and go a whoring after the World; *Thou cannot serve God and Mammon*.

Eph. 2. 3

2 Consider that a course lead in lusts, is fitter for the Gentiles, than those that profess the *teaching of Grace*; Tit. 2. 11. *For the grace which hath appeared, teacheth us to deny worldly lusts*. Our relation to Christ, of whom wee are called Christians, must draw our affections out of the World: for, 1 He hath chosen us out of the World, so that now hee professeth of us, *They are not of the World*, Job. 15. 19. 2 Hee gave himself to deliver us out of this *present evil World*, Gal. 1. 4. 3 No man hath benefit by Christ's death, but hee that with the Apostle, *is crucified to the World, and the World to him*, Gal. 6. 14. 4 The World as it hath no part of his death, (for hee dies not for the World) so no part in his intercession; *John 17. I pray not for the World*. 5 In the entrance of our profession, wee have not onely renounced the World, but proclaimed and vowed war against it: and therefore shall prove no better than runagate Souldiers, yea, Apostates, if we fight not against it. The love of the World is a leaving of Christ's colours.

3 Consider what cause there is in the World to love it: 1 In respect of God; it is contrary to his nature: Hee is Holy, Pure, Righteous; the World lieth in unrighteousness. It is contrary to all his Commandements: Hee commands Holiness and Sanctification; it incites to all uncleanness in soul and body: Hee commands Truth, Sobriety, &c. It teacheth to Lye, Swear, Curse, Slander, and Circumvent. Hee commands all fruits of the Spirit; it enjoyns all the works of the flesh. Hee commands to give our goods to the Needy, it wills us to get our Neighbours. 2 In respect of it self: it is changeable, variable, inconstant: and wilt thou affect that which thou canst not hold or enjoy? 3 In respect of thy self: is it not madness, excessively to love that which doth thee so much harm, pricks as thornes, and pierceth with so many sorrows, crosses, losses, persecutions? which if thou beest good, will fight against thee, and pursue thee with mortal hatred, and only slayeth those which resist it not.

4 Consider wee what strangers and pilgrims wee are in the World, and so bee moved to lay bridles upon our affections: which is the Apostles argument, 1 Pet. 2. 11. *Dearly beloved, as pilgrims and strangers abstain from earthly lusts*. Let us estrange our affections from this World, and deal as wise Travellers, that make the greatest Cities but thorow-fares to their own home.

Use 2. Let this Doctrine moderate our affections in seeking and having, yea, and not having the things of this life. This is the common error, that men look altogether upon the Beauty, Glory, and fair side of the World, and wealth of it; but never look upon the inconveniences of them, and how strong they are to pull us away from God, or how apt to make us a spoil to Satan: which one consideration would somewhat abate our heat, and affection towards them. How ambitiously do many affect promotion and great places,

places, not considering in what slippery places their feet are set? How eagerly doe they desire wealth, as though it had no power to draw the heart from God, and the wealth of Heaven? How unlatiably doe they pursue pleasure, not considering how the Devil insnares them, and makes them *lovers of pleasure, more than lovers of God?*

Surely were men acquainted with their own hearts, they would not suffer them so to rove in these desires. Oh, saith one, if I were a rich man, how liberal would I be to the poor? But alas, he knows not what spirit he is of: the Devil would make no doubt to change his mind, if his state were changed, and make of this liberal man either a Prodigal, or an Usurer, or an Oppressor, and doe much more mischief than he can in his low estate. Oh, saith another, were I in high place, I would right wrongs, and set things in order. But so said *Abraham*, and yet who did more wrong than he, deflouring his fathers Concubines, and deposing (if he could) his father himself? And such right would many doe, if they were in higher place. All which is an argument how open we lye to Satan in such estates.

To conclude this point, observe these few rules: 1 Put on the Lord Jesus Christ, and care not to fulfil the flesh. 2 Use the world, as not using it, 1 Cor. Rom. 13. 14. 7. 31. 3 Count all things dung for Christ, as *Paul* did, *Phil.* 3. 8. whose blood is set against and above all corrupt things. 4 Pray that thy heart may be set upon Gods statutes, and not inclined to covetousness, *Psal.* 119. 36. First seek the Kingdom of God and his righteousness, &c. 5 Whether thou hast the world or no, shew not thyself a lover of it, by increasing thy wealth, or bettering thy estate, by swearing, lying, deceiving: 1 rejoyce in no part of it, which God reacheth not to thee by good means: desire none but that on which thou mayest crave a blessing, and for which thou mayest return praise: hold none but with moderate affection and mind to forgoe, when God calls for the whole or any part to good uses: use none but with sobriety, as not using it, and that ever to Gods glory, and the good of men.

Verf. 9. *All these will I give thee, if thou wilt fall down and worship me.*

NOW after the preparation, standing in the choise of a fit place, and presenting a glorious Vision, we come to the dart or temptation it self: in which there is, 1 A profer: *All these will I give thee.* 2 A reason: *For they are mine, and to whomsoever I will, I give them.* 3 The condition: *If thou wilt fall down and worship me.*

And first of the profer. Before he had shewed his Wares, now hee tells the price.

All these] here is no pinching, nor parting of the matter: but 1 Christ shall be an absolute Monarch, none shall share with him: There is the extent of the profer. he will part with *all*. 2 The quality of it; *All these*, the glory, beauty, wealth, and *all* that can be desired in the world: *all* that he saw, and nothing else: he would give him unmixed and unblended glory and honour, without sorrow, trouble, shame, or vexation: for he saw none of them. 3 *I will give thee*: but he will not barter or sell these so dear to Christ as he would to another, but he will deal kindly with him, he will as good as give them to him, if he will but make a legge, and thank him for them.

Doll. Note here the nature of all the Devils promises: *they seem to be liberal and very fair, whereas indeed they are miserably foul and deceitful.* Who could expect more frank and plain dealing than is here pretended? but look a little nearer, we shall see it vanishing into nothing but deceit and mischief. For 1. What is this great *all* that he makes profer of? A great catch, just nothing, but shadows and representations of things, in themselves nothing at all but the show he had made. 2 As this great *all* was but a show, so it was but for a

moment : for shadows cannot continue : and what were Christ the better if he had been put in possession of the things themselves, if they so suddenly vanish away before he can give a sight of them? 3 His best and largest promises here are but in the transitory Kingdoms of this life, which all pass away as a shadow, so as if he had offered and could have performed the things themselves, it had been no great matter : he never offers and makes good any found grace, or the things of Gods Kingdom, which are things only worth harkning after. 4 Will he give all the Kingdoms, and all the glory of them to Christ alone? why, what righteousness or justice could be herein? Will he rob and spoyl all other Kings, and Rulers in the worlds of their right and sovereignty, which God had invested them in, and this all at once, and in a moment? 5 Whereas he pretends a gift, he intends a dear bargain : and offering nothing but pure and unmixed glory, he would rob Christ our Head and all his members at once of all joy and happiness both external and eternal. Of this kind are all his promises : he promised to *Eve* Deity; but it proved mortality and misery : he promised *Cain* respect and love, if he could make *Abel* out of the way; but it proved the casting of himself out from the face of God, and his Fathers family.

Reasons.

1 He that means not in true dealing to perform any thing, may promise as much as he will. Satan meant not to give Christ one Kingdom, and he may as well promise all as one.

2 His enmity and hatred of God, and mans salvation, makes him large in his promises : he knows how slyly temptations on the right hand steal into the heart, and that no enemy is so dangerous as he that comes in pretence of kindness. When he seeks to draw man to Hell with him, he takes on him to teach him how to become a God. When Christ was to suffer, hee would have him to spare himself, to hinder mans salvation : he will offer Kingdoms, all Kingdoms, with all the wealth and pleasure of them. Satan herein deals as *Jacobs* sons with the *Sabeans* : they made very fair promises, that if they would be circumcised, they would give their Daughters, and take their Daughters, and dwell together as one people, *Gen. 34. 16.* But they talked deceitfully, *vers. 13.* intending only revenge upon them, as they did when the Males were fore by means of their circumcising. Satan can promise a Victory to *Abab*, but it is to chase him before his enemy to confusion.

3 He knows mans credulity and folly, who is easily taken with fair words which make tools fain, their eyes being wholly upon things before them. Besides, howsoever our blessed Lord here was fenced, that the least inordinate affection could not fasten upon him, although he had all the objects in the world to move him, yet he commonly findes men and women fitted for his turn, doating upon the world, and needs no such large offers as here are made to Christ, but for less commodity and glory than that in one Kingdom, will fall down and worship him.

4 Satan is so much the larger in his promises, to imitate God, whom hee sees encouraging his servants by making covenant with them, and promising them all the good things of this life and that to come, as to *Abraham*. *All that thou seest I will give thee.* Now to draw men from Gods Covenant, if it were possible, and to disgrace the same. Satan seeks to get men in league with him, by larger promises of the world than ever God made to one man, because that carrieth their whole desires : and as God for the ratifying of his Covenant hath appointed Sacraments and Seals, so the Devil hath certain words, figures, characters, ceremonies, and charms for the confirmation of his league with them, and their faith in that league.

Verse 1. Hence observe a difference between Gods promises and the Devils,

1 They

1 They differ in the matter. Satan proferes earthly shadows, earthly Kingdoms, things that glance through the sense, worldly things which may be perceived, and thrust into the eye and senses all at once, the best of which is but a phantasm; as *Paul* calls the great pomp of *Agrippa* and *Bernice*, things of a moment for continuance, that last as long as the fulness of the Moon, scarce seen but vanishing. But the matter of Gods promises is the Kingdom, not of Earth, but of Heaven, and the glory thereof, to which all earthly things are but appendices: things which cannot be shadowed: for the eye cannot see, nor the ear hear, *neither can it enter into the heart of an earthly man, to conceive what God hath prepared for them that love him*, 1 Cor. 2. 9. The great promises of God are matters of faith, not of sense; and for continuance, he promiseth a Kingdom unshaken, eternal, reserved in the heavens; a glory not withering or fading, unlike the glory of flesh: of all which the Prophet saith, *it is like the flower of the field*, Isa. 40. 6.

2 They differ in the scope and aime of them. Gods promises all serve to provoke and encourage men to lay hold upon the Covenant of life, to draw men nearer God in faith and obedience: 2 Cor. 7. 1. Seeing wee have these precious promises, let us cleanse our selves from all filthines of flesh and spirit, and grow up unto full holiness in the fear of God. But Satans promises tend to fix men in the world, as here hee would make Christ the greatest worldling in it, to with-draw men from God and their Covenant with him, to pull them from the service of the God of Heaven, to worship himself, or serve their lusts, or embrace the world, or bow to any thing but the true God.

3 They differ in the accomplishment, God is ever as good or better than his word: *Tit. 1. 2. God who cannot lye hath promised. To David* (as *Nathan* witnesseth in his reproof, 2 Sam. 12. 8.) he gave his Lords house, his Lords Wives, his Lords Kingdom, and if that had been little, he would have given him more. To *Salomon* he promised long life, or wealth, or wisdom, and in the accomplishment he gives him both life, and wealth, and wisdom. But Satan is never so good as his word, but a Lier in all his promises. For, 1 Hee wants power to perform, when he promiseth that which is none of his, as *the Kingdoms of the world*. Or, 2 He wants purpose and will to perform his promise: For, had he a purpose and mind to have given Christ the Kingdoms of the world, if he had had power? Doth not he envie to every man the fruition of any creature of God? Can hee willingly afford a good man a good moment? And did not he more malign Christs good and comfort than all other, because he exceeded all other in grace and Gods Image? Or, 3 Wherein he hath power and purpose to be an honest Devil of his word, it is with a farre more mischievous purpose: as here, if hee could have given the whole world, he would for Christs overthrow: for what cares he for the world, or what use can he make of it, but to make it a bait and train to catch man by it into his own destruction. The ground hereof is this; As every promise of God is a testimony of his love, so every promise of Satan is a token of his malice.

An example of the Devils faithfulness we have in our own Chronicles: In the reign of *Edward* the first, when the *Welch-men* rebelled, their Captain resorted to a Conjuror for counsel, whether he should goe on in the intended warre against the King, or no: yes (said the Devil) goe on in thy purpose; for thou shalt ride through Cheap-side with a Crown on thy head: and so he did indeed, but it was cut off, and he was carried in triumph as a prey to the King.

This may justly reprove and shame many professed Christians, that will scarce give Gods promises of grace and life the hearing, though they are founded in Christ, in whom they are all *yea, and amen*, flowing from his love, and

tending to our eternal happiness with himself. Many will not bee brought to hear them; many hardly when they have nothing else to do; and many hear them as things not concerning themselves; for then would they take more delight in them. But if Satan promise any earthly Kingdome or profit, hee hath our ears, our hearts at command, all our speech turns upon the World, our desires and hopes are for earth and earthly things: and being thus earthly-minded, how expose wee our selves to Satans assaults, and offer our selves to bee won by his most treacherous promises?

Vse 2. This teacheth us what to think of that Doctrin and Religion, that teacheth men to be Promise-breakers: what may we think of it, but to bee a treacherous, unfaithful, Diabolical Religion? But such is the Romish Religion, as wee may easily see in two or three instances.

1 In that Article of the Council of *Constance*, That *Faith is not to be kept with Hereticks*, that is, *Protestants*: and so brake promise with *John Haw*, who had not the Emperours onely, but the Popes safe-conduct. Against the Examples of good *Joshua*, who kept Promise (though rashly made) with the *Gibeonites*, and with the Harlot of *Jericho*; and of *David*, who kept Truth and Promise with *Shimei*, a seditious and cursing wretched Traytor.

2 The Church of *Rome* teacheth by the Doctrin of Equivocation, to break the Promise of a lawfull Oath, before a lawfull Magistrate, and teacheth the lawfulness thereof. But the Scripture condemneth a double heart, and the deceitful Tongue: and proclaimeth *wee against them that trust in lying words, Jer. 7. 8.* and that make falsehood their refuge. Yea, *Molanus*, a great and learned Papist, concludes *syncerè sàdera & juramenta sunt intelligenda*, all leagues, and especially Oathes, are sincerely to bee understood, and condemns plainly such mockeries and dalliance with Promises and compacts, by one or two instances; as of him that made truce with his enemy for thirty daies, and wasted his Enemies Countrey and Camps only in the night; and of *Aurelianus* the Emperour, who comming afore a Town *Tijana*, and finding the Gates shut, to animate his Souldiers, with great anger said, I will not leave a Dog in the Town: they hoping for the spoil, besetted themselves to Ransack the Town; but being won, hee would not give them leave to spoil it, but bad them leave never a Dog in it, and let the goods alone. This was but a dalliance, condemned by the Papist himself; and yet had more colour of truth than Popish Equivocation can have.

3 The Romish Church teacheth men to break Promises and Oaths with lawfull and Christian Princes, exempting subjects from obedience, and putting Swords, Dags, Daggers, Powder, and all deadly plots into their heads, and hands, against the Lords anointed. A treacherous and Devillish Doctrin.

Vse 3. Wee see also what house treacherous and deceitful persons descend of, such as care not how much they promise, and how little they perform, men most unlike unto God, and resembling their Father the Devil, who is most lavish and prodigal in his promises, when hee knows hee hath neither power nor purpose to perform; men of great tongues, which swell as mountains, but of little hands, not performing mole-hills. Of these *Solomon* speaks, *Prov. 25. 14.* *Hee that glorieth of a false gift* (that is, speaketh of great things that hee will do for his Neighbour, but failes in the accomplishment) *is like a cloud and wind without rain.* A Cloud seems to offer and promise Rain, but the winde takes it away, and frustrates a mans expectations. And the same is true of all windy Promises. Which wee must carefully avoid, and use these rules against slipperiness in promise.

1 If a man would bee like God, who cannot lye in his promises, hee must strive

strive against it. But Satan is a Lyar from the beginning, and the Father of Lyes and Lyars. 2 Faithfulness in contracts is the finew of humane society, which Satan would have crackt, that hee may bring all to confusion. 3 The Heathens that were given up by God to a reprobare sence, are branded with this mark, *they are true-breakers*, Rom. 1. 31. 4 It is a mark of a man in the state of grace, who hath obtained remission of sins, that *in his spirit is no guile*, Psal. 32. 2. 5 A note of a man that shall dwell in Gods holy and heavenly mount, is this, *hee speaks the truth from his heart*, Psal. 15. 2, and Revel. 14. 5. *They onely shall stand on Mount Sion, and sing before the Throne, who have no guile in their mouths.*

Especially wee must bee caretul of two promises, whereof God and the Congregation have been witnesses: as 1 That of *Baptism*, which wee must have a special care to look unto: for, if wee fail in keeping touch with God, no marvel it wee fail with men. 2 That of *Marriage*, which the Prophet calls the *Covenant of God*, Mal. 2. 14.

THE second thing in this profer, is the reason annexed, Luk. 4. 6.
*For it is delivered unto mee, and to whomsoever I will,
 I give it.*

The Devil, like a desperate man, that is sure in this bout to kill or bee killed, laies about him with all the skill and strength hee hath, yea, hee is put to his shifts, so as no base or mischievous devise comes amiss, by which hee may either in fair combat, or cowardly attempts oppress his adversary: and that which hee cannot do by strength and power, hee will attempt by falsehood and lies, which hee heaps up here together most like himself, *the Father of lies that stood not in the truth.*

And here he challengeth the power and glory of the World to bee his, 1 In Possession: 2 In disposition.

First, Hee affirmeth it to bee his, but not directly, but indirectly: by Gift, *It is delivered unto mee*. But this is a most notorious lye: for *the earth is the Lords, and all that therein is, the world, and all that dwell therein*, Psal. 24. 1. and Deut. 10. 14. *Behold, the Heaven of Heavens is the Lords thy God, and the earth, with all that therein is.* And where read wee that ever hee committed these into the hand of the Devil?

Object. 1. *Job. 14. 30. Hee is called the Prince of the World; therefore hee speaks true.*

Answer. 1 Hee is called the *Prince of the World*, not simply, but as it is corrupted: the Prince of this *World*, saith the Text; which world? *this*, which lyeth in malice and hostility against the Son of God, and the means of salvation. 2 Hee is not so a Prince, as having any right unto any creature: for hee cannot possess a Pig without leave: but by tyranny hee forceth and commandeth as a Prince, the wicked World unto his obedience: for the World departing from God to his Adversary, God in justice giveth Satan leave to prevail, and rule in the Sons of disobedience. But will it follow, that because hee ruleth in the world by sin and death, being the prince of darkness, and having the power of death, therefore the parts of the world must needs bee his?

Object. 2 *He is called the God of the World, 2 Cor. 4. 4.*

Ans. True, not in respect of dominion over things created; but, 1 In respect of *Corruption*: for hee is the God of the evil in the world, the Author, Ring-leader, and Nourisher of all evil. 2 In respect of *Seduction*: for hee is bold to use all earthly things, which are made to Gods glory, to serve to set forward his temptations, and wicked mens lusts, and so to set up his own kingdom. 3 In respect of *opinion* or estimation, because the people of the world make the Devil their God. But this no more proves him to bee indeed the
 God

God of the World, than an Idol is proved to bee a true God, onely because Idolaters so esteeme and make it.

Secondly, The Devil affirms it to be in his disposition, that *hee may give it to whom hee will*; which must needs bee another lye, because it is not his in possession: for nothing can give that which it hath not. 2 The Scriptures ascribe this to God, as a perogative, and peculiar to him; *By him Kings reign*, Prov. 18.15. *All powers that are, are ordained of God*, Rom. 13.1. *Hee maketh low, and hee maketh high. It is the most high that beareth rule over the Kingdomes of men*, Dan. 4.22. *The Lord giveth, and the Lord taketh away*, Job 1.21. 3 Another notorious lye is, that having them to dispose of, hee will dispose them to Christ, which is impossible, seeing Christ had them already disposed unto him, and had received them of his Father, (so as he onely could say, *Matth. 11.23. All things are given to mee of the Father*: and, *Joh. 3.35. The Father loveth the Son, and hath given all things into his hands*). Therefore the Devil offering him the *Kingdomes of the World*, must needs lye. *Psalme 2.8. Ask of mee, and I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession*. If then Satan say, *All this power will I give thee*, it is a lye: for all power was given him in Heaven and in earth of his Father, *Matth. 28.18*. So as in this profer hee belies the Fathers gift, and the Sons right, and derogates from the glory both of the Father and of the Son. 4 Another lye is his false boasting, making himself Lord and *Cesar* of all, when hee hath not one foot of all hee speaks of, like *Solomons Bragadocio*, *There is one that maketh himself rich when he hath nothing*, and when hee pretends his unjust usurpation in the World, to bee a just possession and title to the World.

And thus wee have examined the substance and truth of this Reason, and have found neither substance, truth, nor reason in it. Here note; that,

Doct. Bad causes must ever bee thrust forward by bad means. Satan had a naughty matter in hand (as no better can be seen him) namely, the overthrow of the Son of God, and all the salvation of mankind; and the means by which hee would effect his purpose is fuitable, lying, and falshood, and boasting: and hee is no changeling, never a true word comes out of his mouth. 1 *King. 21. Joram* had a wicked end to bring to passe, namely, the disinheriting of *Naboth*, and setting *Ahab* into his possession: and what means doth see use but bribery, perjury, and murder of *Naboth* and his Children; and all this under a colour of Religion, and revenge of Gods cause, a fast being proclaimed before it. *Matth. 26*. the Jews had as wicked a cause as ever was undertaken, viz. the oppressing and murder of the Son of God: and what means must they use? for *what had the just man done?* They must accuse falsly, and suborn false witnesses, and deprave his words, and make him speak what they list. And what other means used they to falsify and suppress the truth and glory of his resurrection? In this place, Satan aims to bring Christ to Idolatry, and the means is covetousness. *Peter* had an ill cause in hand, to hinder Christ from being apprehended, and his means was bad, unwarrantable striking.

Reasons.

And this must needs bee: 1 In respect of God: when a bad action is undertaken, hee leaves it, and as hee permits the action onely, so hee permitteth bad means, but never appoints or approves any means to bad and Wicked purposes; which therefore must bee Wicked and Unhappy.

2 In respect of Satan, who seeks to make every action as sinful as possibly may bee: hee knows that all instruments of falshood are hateful to God; and therefore the more wicked means are used, the more detestable and damnable the action is.

3 In respect of men themselves : for those that make no conscience of bad ends, make none of the means ; as we may see in *David* himself, whose conscience being so sleepy as to take another mans wife, he will make no bones to hide it by murder of his faithful Captain.

4 In respect of the means themselves which are near enough at hand : bad means are easily found and attempted. What might be more difficult than to pick matter against the Son of God, to bring him not only under disgrace, but unto death ? Yet the *Jewes* could easily find a Law, by which Law he was to dye : or if they had had none, they could easily make one. If they wanted true witnesses, they could suborn false. If they wanted witnesses from others, they could make use of his own, *We our selves have heard him, what need wee any other witness ?*

Vse 1. This teacheth us to suspect those causes and actions that are brought about by bad means : as, 1 When men run out of Gods Ordinances, and will not live by some honest calling and means of life, but by Cards, Dice, Bowls, Bets, Coufnages, and such instruments and means of injury and wrong, they are convinced to live a lewd and wicked life : for a good and honest life is blessed by God, and carried by good, and lawful, and honest means, such as these be not. 2 All such goods as are gotten by lying, swearing, deceiving, Sabbath-breaking, over-reaching, or helping forward sin in any man, are here not only to be suspected, but condemned, and sentence passeth against them, as such which the Devil hath taught to bring them in by evil means, both of them accursed by God, and the gainer for them. 3 All actions which are brought to pass by unwarrantable means, are likewise to be suspected not to bee of God : who ordereth due and lawful means to good and lawful ends, and hath as many pipes to convey good untouz, as eyes to provide for it.

Zach 4 2.

Saul must needs know his condition was unhappy, and his business unprosperous, when he must run to the Witch to help himself. So their cause is worse than naught that run to the Wizard for help in diseases and losses : God is gone from them, and the remedy is farre worse than the disease. Yet how common is, not to seek to them by night as *Saul* did, but even by day, as not ashamed of it ? *Herod* he would not break his oath, no, that was not for his credit : but he might well know it to be a wicked one, which could not bee kept but by murder of *John Baptist*.

Q. why, what would yee have him forsworn ?

Ans. He had brought himself into such a snare, as either he must bee forsworn, or a murderer : Now of these, to have broken a cruel and wicked oath, should have hindered murder, which is a sin in an higher degree against God and man ; and to keep a wicked oath is worse than to make it. This is rather to be thought of, because even godly men themselves are too ready to effect good things by bad means : as *Jacob* will get the Blessing by lying, *Rahab* will save the Spies by a lye, *Lot* will save his Guests by prostituting his own Daughters : In which, how ever the Lord sometime commends the fact and faith of the parties, yet he never commends the manner, which blemished both the doers, and the actions. The rule that wee must walk by, is in *Rom. 3. 8. We must not doe the least evil, for the greatest good.* Therefore let us take heed of these base tricks of the Devil, to effect our desires by wicked means. Many condemn good men, because they stand nicely upon some small things, which if they would yeeld unto, they might doe themselves and others great good ; but they have learned another lesson, not to doe the least thing against their Conscience to procure themselves the greatest good. God need not their error to glorifie himself, and doe his people good by.

4 That religion which is set forward by bad and wicked means, is to be suspected

perished and condemned: true religion was ever maintained by truth, simplicity, humility, patience, meekness, love, meekness, &c. But the Church of *Rome* must needs defend a bad cause, the means are so extremely wicked, as violence and power, treachery and subtilty, fire and sword, murders and Massacres, King-killing and Powder-plots, lyes and equivocations, and what not? It was once said, *Omnia venalia Roma*, at *Rome* all things are saleable; and now it may be said, *Roma omnia venalia*, at *Rome* all things are pardonable.

One demonstration for memory sake: That religion which upholds it self, 1 By ignorance, as the Mother of devotion. 2 By disgracing and reproaching the holy Scriptures, abhorring them no less than a Thief doth a pair of Gallows, and warning men to take heed of them. 3 By upholding Images and Image-worship. 4 Perjury, by freeing subjects from the Oath of Allegiance. 5 Disobedience, yea rebellion to Princes and Parents. 6 Murder, and Massacres of all Princes and people, Kings and Kingdoms, by sword, fire, poyson, powder, ponyard, openly or treacherously. 7 Adulteries and fornication by their Stews and Sheet-punishments, yea with large revenues by them. 8 By Lies, Legends, lying and Straw-miracles, notable tricks and collusions, as once in the Images of the Heathens the Devil often spake; but the Priests in stead of the Devil speak through Images, and make them move, sweat, nod, &c. to deceive simple people. I say such a religion cannot bee of God, because the means of advancing it are from the Devil. *But the Romish is such a religion*: therefore, &c.

Vse 2. Here is a glass for liars and boasters to see their faces in, and their resemblance to their father the Devil. He promiseth an whole world, when all proves but a shadow and image. He takes upon him to dispose all things in the world, as though they were his, whereas we must goe to our heavenly Father, *the Father of lights*, for every morsel of bread. Wherefore whosoever would any way advantage himself by lying or deceiving, it is manifest the spirit of the Devil ruleth in him. And therefore *cast off lying* as a ragge and relick of natural corruption, and *speake every man the truth to his neighbour*, Ephes. 4. 25.

It is a received opinion in these days, that *Qui nescit dissimulare, nescit vivere*, No dissembler, no man, and plain-dealing is a jewel, but he that useth it shall dye a beggar, and some men are too honest to thrive in the world: such common speeches argue the common breach of this Commandement. But know: 1. How farr are we degenerate from our fore-fathers: they lived simply by their hands according to Gods Ordinance: but now many live by their wits; whence it is that Trades are called Crafts and Mysteries, because more live by craft and the sin of their trade than the trade it self. 2 The Lord is the avenger of all such wrong by secret counsage and lying: for he sees that thou deceivest him that trusteth thee; and because it is hidden from men, his own hand must revenge it. 3 What a shame is it and slander to Christian profession, that men professing salvation by Christ, should so carry their trades as a man that comes to deal with them, must come so suspiciously as if he were to fall into the hands of so many Theeves; and having dealt with them hath just cause to say, that he might find more just dealing with Turks and Infidels? Whereas if this vice were put off, a childe might traffique in the dark without delusion.

The same of Boasters, who brag of things they have not. As *Job* speaks of the Leviathan of the Sea, so may we of the hellish Leviathan, He is the King of all the fons of Pride. As, 1 Many bear themselves out in fine apparrel and bravery, when indeed nothing is their own, if their debts were paid. And if every Bird had his own feather, they might well goe naked. 2 Others, to raise themselves, make no bones to lye and magnifie their estate, as the often experience of the world shews, that Widows and Widowets promise great

great things of themselves, and much wealth, whereas the greatest wealth prove debts. 3 But if you will see the very natural portraiture of the father the Devil, if yee will hear his very voyce, look upon the Bishop and Pope of Rome. For,

1 He hath engrossed all the Kingdoms of the earth into his own hands; saying, *All these are mine*, yet not directly, but *in ordine ad Deum*. 2 *I give them to whom I will*, I can set up and thrust down, I can binde and loose subjects from their obedience at my pleasure. 3 I will give thee all these, *if thou wilt fall down and worship me*; if thou wilt be my vassall and a sound Catholick, let my Laws bind thy Conscience, and persecute with Fire and Sword these Hereticks, thus thou shalt hold thy Kingdom, else not. 4 But this is a small thing to challenge the Kingdoms of the world, and therefore hee challengeth to be Lord of Heavens, Hell, and Purgatory, to open and shut at his pleasure, as his three Crowns imply. Here is a brag that puts down the Devil quite: never was the Devil overmatched in boasting and lying but by the Pope his eldest son, that in him wee might have a plain demonstration of Antichrist, whom the Papists themselves say must bee begotten by the Devil.

If thou wilt fall down and worship me.

NOW follows the condition of Satans large and prodigal profer, which is the third thing considerable in the darts. In it are two things: 1 The matter he requires, *Worship*. 2 The manner, *fall down and worship me*. The thing he desireth is *worship* and honour due to God: for so our Saviours answer implyeth, that hee must *worship God only*. And for the manner of this worship, he must outwardly bow and bend unto him, or prostrate his body in way of homage unto him. Wherein we see marvellous cunning and malice combined. 1 His cunning, in making it appear so small a moat: for being a worship proper to God, as we see by comparing our Saviours answer with it, 1 He would make it in show and appearance, but a bowing of the body, a small thing, a gesture which God greatly regards not; as if hee had said, as *Bathsheba* to her Son, 1 *King. 2. 10. I have a small suite unto thee, deny me not*: which small suite if *Salomon* had hearkned unto, it had cost him the loss of his Kingdom. And the same did our *Salomon* by his wisdom discern in this place. 2 In making it so necessary a thing to worship him: *me*, with emphasis: *me*, of whom thou must have the world if thou hast it: *me*, who am so able and willing to reward so small a service towards me: God doth not so reward his worshippers.

2 His extream malice: in that, 1 He would rob and deprive God of his honour, which is due to him alone, and to no Creature else. 2 Hee would have it conferred upon himself, Gods greatest enemy. 3 Hee would have none doe it him but *Jesus Christ* the Son of Gods love, thus to wrong his Father the more: whereas God expects no other of his enemies, *2. on TEXAS*. 4 He implies how little God regards or rewards his worshippers.

The Connexion of this condition with the premises sheweth; That,

Doct. 1. *Satans profers are never free, but upon some wicked condition or other*. He said he would give all the world and the glory thereof to Christ, but now he adds a condition, which makes it a dear bargain. He offers freely, he will give all the world, and the glory of it, but the condition is dangerous; if Christ will *fall down and worship him*. The Devil offered to put our first Parents in possession of further knowledge, and no less a gift than Deity: he makes as though he would out-give God, but all upon this dangerous condition; if they would eat the Apple which God had commanded them not to touch. He would help *Cain* to the favour of God, and all the love of his Parents; but upon condition, he would kill his brother *Abel*: for when there was none else to be loved, or to doe sacrifice, he should obtain all. *Judas* comes

to the High Priests, and saith, *What will yee give mee?* *Matth. 26. 15.* and they appointed him thirty peeces of silver: but upon his own condition, *to betray his Lord and Master:* an heavy condition for to light a sin. *Petiphars* wife proffered *Joseph* great honour and rewards, but upon a foul condition, of committing whoredome with her.

Resolv.

1 As *Solomon* saith of the Harlot, *She hunteth for the pretious life of a man,* to catch Satan incessantly, and therefore can give nothing freely: for a free gift is a pledge of love between parties; but hee carries a mortal hatred towards mankind, seeking by all means to devour us, *1 Pet. 5. v. 8.* Seeing therefore his love is like that of a ravening Lyon to a Lamb, no marvel though he bestow nothing freely.

2 The end and scope of all Satans gifts is discovered in our Text *viz.* to pluck men from God, and to bring them to damnation; and indeed they are not gifts, but wages paid for doing some work. *2 Pet. 2. 15.* *Balaam loved the wages of unrighteousnesse.* Now, if wee look into the History, *Numb. 22. 17.* there were great gifts and honours promised, upon condition of cursing the people of God. So as by the judgement of the Holy Ghost, all such gifts taken upon such dangerous conditions, *are wages of unrighteousnesse.* And as a General never gives pay but to such as fight under his colours, so Satan never gives pay of worldly preferment, but to such as fight his battles.

3 Never man gets any thing from Satan, but by way of contract, or bargain, where the conclusion shall bee for himself: and being the arch-enemy of all charity, hee will never make an exchange but for the better. Hee gives *Adam* an apple, but it was dear bought with the loss of Gods image; and all his happiness. Hee offers the second *Adam* the whole earth, but with such a condition, as hee must for it forsake heaven.

Quist. *But is there any man so extreame wicked, that will contract with the Devil, or receive any thing upon any condition at his hands?*

Answer. The Devil will do nothing for any man but by vertue of a compact, and why should hee bee at any mans command, but in hope of his reward, no more than any man would bee at his, but in the same hope? But this compact is either, 1 more open: 2 more secret.

A more expresse and solemn contract is that of Witches, Conjurers, and Sorcerers, wherein there is a mutual promise of service between the Devil and the Witch. And this promise is not onely made by solemn words, but by deeds and seals; as some diabolical signes, figures, or Ceremonies, for the ratification of this league and compact. And this is evident by the confession of all Witches at this day, and by the Scripture. Of this kinde was this in our Text; Satan offers to compact with our Saviour Christ, and there wanted nothing but the free consent of our Saviour to the condition.

But the more secret compact is the more general, and no less dangerous, though Satan bee lesse seen in it. And of this kinde the Devil makes many Covenants in the World, and innumerable persons contract with him under hand, perhaps not thinking they do so. And this two waies, 1 By a *secret Faith in the Devil.* 2 By a *secret consent unto the Devil.*

Secret faith in the Devil is, when a man useth any superstitious or diabolical means for the effecting of his desire, which hee knows, neither in themselves, nor from Gods institution, have any such power to effect things, but from the power of the Devil: as the use of Charms, or spells, figures, characters, Amulets, Scratching of a Witch, or the like: which having no power in themselves, nor by Gods Ordinances, can do no good, but by a secret faith in the Devil, who by Gods permission puts power in them to heal men for their delusion.

Secret

Secret consent unto the Devil, is yet more common than the former, though the former bee the common cure of common people: namely, when Satan secretly suggesteth and offereth to make a Covenant and bargain with a man, without any expresse form of contract, but by inward temptation putteth the motion into the heart (as of *Judas*) that if he will use such an unlawfull means, or upon such a condition, hee will effect his purpose, which hee earnestly desireth to attain: now the party blinding his own judgement by the eagerness of his affection, gives his consent to Satan, and accepts the condition: which mutual and silent consent of party with party, is a real bargain and covenant. Satan solicites the heart, and the heart consents to Satan: here is a secret compact, by which numbers of men are in league with the Devil, that would bee loath to bee thought so to bee. Yea, numbers there are that receive the greatest part of their earthly portion at the hands of the Devil, by vertue of this compact, secretly believing or consenting unto him.

Use 1. This serves to let us see the difference between Gods gifts and the Devils, in four things: 1 Gods gifts come all from Grace and Love, hee freely bestows his blessings: for his love is everlasting before our own being, and our inheritance is *eternal* above our merit, and in the *Heavens* above our reach. But Satans gifts proceed out of his endless hatred, and are wages of unrighteousness. 2 Gods gifts are derived to us by good and warrantable means, diligence, labour, prayers: Satans, for the most part by wicked means. Gods conditions are profitable and safe: Satans hurtful and dangerous, by the breach of some Commandement, by impiety or injustice. 3 Gods gifts are first bestowed upon us, and then obedience is required as a testimony of Thankfulness, not as merit: Satans are after our work, as a merit and wages of sin; first *fall down and worship mee*, and then *I will give thee all these things*. 4 Gods gifts are in mercy, for our salvation and comfort, and encouragement in his service: Satans, to draw us from his service, and to drag us to destruction.

Use 2. Let this Doctrin make us afraid to receive any thing from the hand of the Devil, and accept of nothing but Gods offers. For, 1 God is more able and willing to do us good than the Devil is, unless wee think with those wicked ones, that it is *in vain to serve the Lord*. 2 An enemy is never so dangerous as when hee flattereth and fawneth: hee never kisseth but killeth, with *Joab*, or betrayeth with *Judas*: his gifts are dear bought, his conditions are intollerable: hee will have a better thing for it, even our precious souls. 3 A little from Gods hands is far better than if wee could receive all the *World, and the glory of it*, at the Devils: for this comes with blessing, with Promise, with Contentment, with good conscience, to doth not the other. Therefore bee the just mans portion small or great, it is ever precious: *it hath no sorrow added to it*, as *Solomon* speaketh.

Quest. *How may I know I receive any thing from the Devil?*

Ans. When any thing is gotten by the breach of any Commandement of God, as by Sweating, Lying, Deceit, Oppression, and the like: this is a gift of the Devil, and the wages of unrighteousnesse.

Use 3. Note here how like the Uterer is to the Devil: the Devil saith, hee will give, so the Uterer saith hee will lend, which should bee free as gift: but then comes a condition of ten in the hundred, which is more than the lending is worth. Satan is an enemy to all charity, and so is hee. The like may bee said of Covetous men, who will do no good, but where they look for return of the like or more, as like the Devil as may bee, and altogether unlike to God, who doth good where hee can receive none, sowes where hee reaps not.

Use 4. See the misery of men who accept of Satans proffers. 1 Such as

are in open league with him, as Wizzards, who bind themselves to renounce God, and their Baptism, and Redemption by Christ, and to beleeve in the Devil, to expect aid from him, and give him Body and Soul for that help; which is the substance of the solemn Leagues made by such limbs of Satan; hee is of the sure side with them, they can gain nothing by him, unless hee gain themselves first. And such by Gods Law ought not to live. 2 Worldly-minded men, with whom hee deals as with *Esaú*, hee gives them a melle of pottage, but on condition to sell their birth-right; a silly match is made presently, an exchange of Earth for Heaven. 3 Men impatient in Losse or sicknesse, who run to the Witch, as not knowing what to do with themselves. But Satan never easeth the body of temporal pains, but to cast the Soul into eternal. 4 Ambitious and discontented persons, that take preterments of Satan upon base conditions: *Abisalom* shall have a Kingdome, on condition hee will rebell against his own Father. *Zimri* a Captain under *Baasha*, 1 *King*. 16. 10. shall have the Kingdome of *Israel*, if hee will rebell and slay his Master. Discontented Papists shall divide the Land among themselves, if they will blow up the Parliament-House.

Now if wee would avoid the dangerous compacts with Satan, let us observe these rules. 1 Beware of prophaneſſe, which is a sin, where men carelesly loſe Heaven and the joies thereof for theſe lower and earthly things, as *Esaú* to ſatisfy his luſts deſpiſed the bleſſing, *Heb*. 12. 16. Let there bee none ſuch amongſt us. 2 Beleeve the truth of Gods profeſſ and promiſes, to relye on them, and thou ſhalt bee fenced from Satans lies, 2 *Thieſſ*. 2. 10. 3 Conſider how eaſily men pour out themſelves for *Balaams* wages: Covetouſneſſe carries away their whole heart, and yet in the end they are deceived as hee was: inſtead of his reward he was ſlain in his return home-ward, *Numb*. 31. 8. 4 Conſider how little joy there is in that which is received at the Devils hand: neither *Abah* nor his poſterity enjoyed *Nabubs* Vineyard. *Judas* brought back his thirty peece, and hanged himſelf. According to that of *Solomon*, *The wicked reſtaeth not that which hee taketh in hunting*. 5 Moderate thy affections, not to deſire the Kingdomes of this World and the glory of them, but a far more glorious Kingdome in the World to come, and all theſe tranſitory matters onely to help thee forward to that.

The condition of Satans profeſſ teacheth us further; that,

Doct. 2. *All his drift in his temptations, is to draw men from Gods ſervice to his own*. An example whereof wee have in *Saul*, whom hee drew from his hope and truſt in God, to ſeek and ſue to himſelf for help. Hee entered alſo into *Judas* to draw him from his Maſters ſide and ſervice to his own, to make him a Leader and Captain againſt Chriſt, *Luke* 22. 3. Neither fail-eth hee of his purpoſe and ſcope, but effectually prevaileth in the World, and in the *Children of Diſobedience*, *Eph*. 2. 2. For if we look to that part of the World, which is indeed the World, not viſited by the light of Grace, and the Goſpel, they in general are vaſſals to Satan, and profeſſ homage and ſervice to him in Ceremonies and Rites, as Gods people to God himſelf, 1 *Cor*. 10. 20. *Thoſe things which the Gentiles ſacrifice, they ſacrifice unto Devils, and not unto God*: Which is ſpoken not in reſpect of the intention of the Worſhippers, but of the myſtery in that Idol Worſhipped, which indeed tended to the Worſhip of the Devil, the deviſer and ſetter forward of the ſame. And at this day in thoſe new-found Countries, experience ſhews, how thoſe Heatheniſh and barbarous people, not having the true knowledge of the true God, do therefore eſteem the Devil as God, and the Devil appearing to them in viſible ſhapes, they fall down and worſhip him, and offer many ſervices and ſacrifices unto him; upon this ground, becauſe God is merciful and

and amiable, and will not hurt them, and therefore they need not bee so obsequious to him, but the Devil is terrible, and fearfull, and churlish, and therefore must bee pleased and worshipped, *No non-ent.* Non est nocens natura Deus. Cic.

Nay, Gods own people and children are often drawn from the worship of their God, to the worship of the Devil, in the most base and submiss kind of worship. The *Jewes* themselves offered unto Devils, and not unto God, *Deut. 32. 17.* and what did they offer but their dearest things? as *Psa. 106. 37.* *They offered their sons and daughters unto Devils:* A marvellous high wickedness, wherein the *Israelites* themselves imitated the barbarous Heathens, among whom Satan had brought in this unnatural cruelty, to kill their little children, and offer them to *Molech* in the valley of *Hinnom*, *verf. 38.* Thus they shed innocent blood by a Diabolical fury, and polluted their Land at the Devils instigation. Thus it was in the time of *Ahaz*, and of *Manasseh*; against which the Lord shewed great indignation and vehemence, *Jer. 7. and 19. and Ezek. 16.* And the rather, because it was against a special Law enacted for this purpose (which we would think Gods own people should not need) *Levit. 17. 7.* *They shall no more offer to Devils, after whom they have gone a whoring;* and the sanction follows, *This shall be an ordinance for ever.* Yet Gods people forgot Gods institution, and natures instinct, and so put off all religion and natural affection.

And this comes to pass: 1 Because of Satans pride and ambition, who will not content himself with any thing, but that honour that is due to God. He being the Prince of the world, and the god thereof, *Joh. 14. 31.* 2 Cor. 4. 4. will be worshipped by the world as a God, and takes upon him as if he were so indeed: whereas he is so only by his own usurpation and affectation, and the wicked delusion and acceptance. Reasons

2 Because of his malice to Gods, to whom he is most contrary. God hath by the Law of Creation, of Nature, the Moral Law, yea by the law of faith, and all other bonds, tied man to his own service: now Satan seeks contrarily to deprive God of his due homages and drawes men from the knowledge and practice of Gods Will, that hee may rule them after his own will, 1 Tim. 2. 26.

3 Because of his hatred to Mankind, to draw men into the greatest offence and displeasure of God. *It is an evil thing and bitter, to depart from God and his service:* but to give this to Gods deadly enemy, is a sin most hateful and dangerous.

4 It is all the business that Satan hath in the world, for which he leaves no stone unturned, no means unattempted, to set up his own kingdom above and against Gods Kingdom; a compendious way whereof is to hinder, corrupt, or destroy the true worship of God. 1 Thess. 2. 18. *Satan hindered mee:* namely, the true worship which *Paul* sought to establish. Hee corrupted the worship of God among the Sons of God by the Daughters of men, *Gen. 6.* And hee sought to destroy all Gods worship in the posterity, by destroying *Abel*.

Quest. *Ent is it possible that Satan can so prevail to draw men to worship himself in stead of God? And what means useth he to effect it?*

Ans. Yea it is plain and usual, as we shall easily see, if we consider, 1 The ways that a man worshippeth the Devil: 2 The means how he bringeth men thereunto.

I The ways are laid down in these four conclusions:

Conclus. 1. *Whosoever worshippeth for God that which is not God, be worshippeth the Devil for God.* *Deut. 32. 17.* *They offered unto Devils,* that is, to gods whom they knew not. In all Divine worship, whatsoever is not performed to God, is performed to the Devil, there being no mean between them in wor-

ship. But how hath the Devil drawn Pagans and Heathens to set up and worship false gods, Devils indeed: *Mars, Jupiter, &c*? yea and Gods own people to worship *Dagon*, and *Baal*, and *Molech*? At this day all the Eastern people of *Turks* and *Saracens* worship *Mahomet*, a god of their own making. And the Papists all give Divine worship to Stocks and Stones, the work of mens hands; to Rags and Reliques, to their Brea-den and baked god in the Sacrament; as bale an Idolatry as can be found among the Heathens: in all which they have fallen down to the Devil, and worshipped him.

Conclus. 2. *Whoever worshippeth God in any other means than himself hath appointed, he worshippeth the Devil, and not God.* If the manner of Gods worship prescribed by himself in the Scripture be refused, that cannot bee Gods worship, because the manner is devised by the Devil. Thus doe they who profess the true God distinct in three Persons, but worship him according to their own deviles and humane traditions; as the Papists that worship God in Images, Pilgrimages, and a thousand devises, meer strangers to the Spirit of God in Scripture, thrust in by Satan for his own service.

Conclus. 3. *Numbers will not be persuaded they worship the Devil, when indeed they do.* For as then we worship God actually, when we serve and obey him: so then men worship the Devil, when they doe the works of the Devil, *Joh. 8.* He that is a slave, a vassal to the Devil, is an apparent worshipper of him. Yea, so near a service is between them, that the Devil is said to beget many sons in the world, *Joh. 8. 41.* now every son honours his father. Thus doe all they that are subtle to pervert the straight ways of God, as *Elymas*, therefore called by *Paul* the *child of the Devil*, *Acts 13. 10.* because he sought to hinder the word and work of God. Thus doe all those tares, the children of that wicked one, *Matth. 13. 38.* which grow up in Gods field to the molesting and annoyance of the Lords wheat. Thus doe all they who when they should spend the Lords Sabbaths in his worship, they worship and serve the world in buying and selling, or the Devil in play and gaming in their own houses, falling down to the worship of the Devil, when true worshippers are in Gods house, performing their homage and service to him.

Conclus. 4. *Satan prevails against numbers, by drawing the affections of their hearts from the true God, to something besides him, to love, trust, and follow it more than God: as the voluptuous person, that makes his belly his god, and so is a lover of pleasure more than of God: and the covetous person making his wealth his god, whom Paul therefore calls an Idolater.* All these and many more are worshippers of the Devil, and fallen down to him, and cannot possibly worship the true God.

II. How and by what means Satan doth thus prevail. And the means are these:

1 He hath often the Secular arm, and Human authority, *2 Chron. 11. 15.* *Rehoboam* ordained Priests to the high places, for the Devils, and for the Calves that he had made. Thus Antichrist, the Beast of *Rome*, *Revel. 13. 16.* by power made all both small and great, rich and poor, bond and free, to receive his mark in their hands and fore-heads. So he did in our Country by fire and faggot in Queen *Maries* days. 2 Sometimes he draws men to his own worship by policy; for he can transform himself into an Angel of Light, he can preach Christ for a need, to overthrow the preaching of Christ, *Mark 1. 24.* he can be a lying spirit in the mouthes of four hundred false Prophets, *1 King. 21.* at once: and can put on the shape of *Samuel*, being still a Satan. 3 Sometimes by fair promises, as in our text, he will give a whole world to bring Christ to one sin: Thou shalt have ease, pleasure, wealth, credit; in a word, thy hearts desire, *if thou wilt fall down and worship me.* 4 By perswasion, that it is a vain thing to serve God, *Mal. 3. 14.* no joy for the present, no recompence hereafter: thus he carries with him innumerable companies with things present, not considering the time to come. 5 By threatening of crosses, losses, dis-

favour,

favours, as *Balaam* said to *Balaam*, *Thy God hath kept thee from preferment*. By violent persecutions, *Revel. 12. 13. 15.* the red dragon persecuted the woman which had brought forth the Man-child; the Serpent cast out of his mouth waters like a flood, to cause the woman to be carried away. 6 By effectual delusion by means of Signs, Wonders, false Miracles and flights, which Satan putteth forth to give credit to false worship, as it is spoken of the great Antichrist, *2 Thess. 2. 9, 10.* that *he shall come by the working of Satan, with power, signs, and lying wonders, and in all deceivableness of unrighteousness among them that perish*: and thus shall the beast deceive all thote, whose names are not written in the Book of life.

Thus many are deceived in Popery, by the juggling and crafty conveyances of the Priests, and often by Magick, making their Images appear to tread, to nodde, to roll their eyes, to pass voyces through them, and make blood appear in the Host; which they would have their people believe: and thus Satan mightily draws them to the worship of himself.

Use 1. Here let us learn to bewail the misery of men seduced by the Devil, and thrust from their God, whether more openly, or more secretly: as, 1 Such as joyn to Popery, renouncing the worship of the true God, and fall down to the Devil to worship him. *Revel. 13. 4.* and they worshipped the Dragon and the Beast: noting that the worship of the Beast, is the worship of the Dragon. Now they worship the Beast that give him power over the Scripture, over the Consciences of men, to make laws to bind them, to pardon sins, to open Heaven, Hell, Purgatory, and receive his Bulls and Canons before the Canonical Scripture. A lamentable thing, that Satan gets such great ones daily to fall down, and worship him.

2 Such as get livings by bribery, simony, chopping and changing, and such indirect courses: here the Chaplain hath fallen down to the Devil and worshipped him, and he hath bestowed the benefice.

3 Such as seek to Witches for help, or cunning men and women: a plain and open service of the Devil, by vertue of a league and compact, at least secret. *Should not a people seek to their God?* or can all the Devils in Hell remove the hand of God?

4 Such as by flattery, dissembling, injustice, lying, swearing, or breaking the Sabbath, obtain wealth, or profit. All this the Devil hath given thee, because thou hast fallen down and worshipped him. Whatsoever a man doth against the Word, against his Oath, or Conscience, is a falling down to the Devil, and a worshipping of him.

Use 2. Take heed of coming under the power and service of the Devil: and to that end observe these rules: 1 Hold thee to Gods Word and Will in all duties of piety and justice, both for matter and manner. For wee must not only doe our Masters will, but also according to his will. 2 Hear and follow the motions of Gods Spirit, which are ever according to the Word. It is a note of a man given up to Satan, to have continual disobedience breathing in him, *Ephes. 2. 2.* The foul spirit favours nothing but the flesh. 3 Renounce the world daily, be not a servant to any lust, neither take pleasure in it. For when Satan findes a man serving pleasures, he halts him with them, and clogs him with cares of riches and voluptuous living, *Luk. 8. 14.* 4 Walk in the light, love it and such as walk in it. It is a sign of a man in Satans snare, to despise them that are good, *2 Tim. 3. 3.* to make a shew of godliness, denying the power thereof, *ver. 5.* Satan himself pretends light, but walks in darkness, and leads such as he rules in the same path. 5 Contend for the faith, *Jud. 3.* and Gods pure worship, stand for God, be at warre with thy sin, keep an inward conflict and combate; for, not to be tempted of Satan, is to be possessed by him: *Luk. 11. 21. When the strong man keeps the hold, all is at peace.*

Vett. 10. *But Jesus answered and said, Avoid Satan: For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

NOW wee come by Gods assistance, to the answer of our Lord to the ND vnt third dart. In which consider three things: 1 The demall and resistance, *But Jesus answered, and said:* 2 The manner of it, *Avoid Satan:* 3 The reason, *For it is written, Thou shalt worship the Lord thy God &c.*

First, our Saviour would not yeeld to Satans temptations: 2 may hee repels it with great vehemence. 3 Hee hath just reason so to do.

1. Christ would not yeeld to the temptation, no not for a world.

Quest. *Why, what hurt had been in it?*

Answe. 1. Hee had taken the honour of God, and given it to Satan: whereas the Lord hath said, *I will give mine honour to none other.* 2 Hee had consented to a Lye, viz. that the World was Satans in possession and disposition. 3 Hee had partaked and abetted all that iniustice and wrong which Satan would offer to all the inhabitants of the earth, if hee had yeelded, or accepted any thing from him. 4 Hee had impeached his own right, and present possession of all things, whereof hee was right heire, already invested by his Father. 5 Although the worship required was external, yet it was Divine, and to in giving it to Satan, it had been idolatrous, which had intangled the Son of God in sin, and unfitted him to the redemption of mankind. So as in respect of God, of Christ, of us, and the whole Church, it had been every way woful and dangerous, as Satan, yea, our Lord well knew.

Doct. Hence wee learn, *From the example of our Saviour Christ, to esteem and prefer Gods glory above all the World.* Christ could not bee corrupted with Gold, nor Silver, nor Kingdomes, nor Glory, but as a good Physician fees all Difeates and Eye-sores, without contracting hurt to himself: the Glory of his Father in his eye, is an antidote to preserve him without infection. And no marvel, seeing hee had formerly preferred the Glory of his Fathers mercy in mans salvation; above the glory of Heaven it self, which he left, and became a man of sorrows, and was numbered among the wicked to that purpose. Here is an example for us, which wee cannot attain, but must look on a far off for our imitation, to come as near it as infirmity of flesh will afford us.

Moses, *That man of God,* so preferred the glory of God before the world, that hee made a strange choice, viz. *To suffer with Gods people, rather than to enjoy the treasures and honours of Egypt,* Heb. 11. 24. 25. Nay, hee was to set for Gods glory, as hee preferred it before his own part in the book of life, Exod. 32. 32. Rather than thou shouldest not glorify thy mercy in thy people, and rather than thou shalt give the enemy cause to blaspheme, rather blot my name out of thy book, let mee have no part in Heaven. The Apostles also following the steps of our Lord, for Gods glory, and the Gospels cause, did Glory in the Worlds contempt, and rejoiced that they were counted worthy to suffer for Christ. Act. 5. 41. Paul bare in his body the marks of Christ, Gal. 6. v. 17. and was a prisoner, Eph. 3. 1.

1 Gods glory is the chief good, and the utmost extent of all his own Comforts, and actions, wherein hee manifesteth his Mercy or Justice, Rom. 9. 22, 23. and to it ought to be of ours, 1 Cor. 10. 30. *Whatsoever ye eat, or drink, or whatsoever ye do, do all to the Glory of God.* An earthly child honours his Father when hee imitates him in good: so do wee honour our Heavenly Father in this imitation. The first thing in Gods intention, must bee the first in ours.

Reasons

2 The practice of this duty is a fruit of Faith, and a support of Faith, *Heb. 11. 24.* *By faith Moses refused to be called the Son of Pharaohs Daughter.* The consideration of Gods faithfulness in promising and performing better things; makes these inferior things small in our eye: as *Moses* therefore preferred the rebukes of Christ before the treasures of *Egypt*, because hee looked at the recompence of reward. And that the light of Gods glory, worthy to be set above all things, takes the part of faith to foil temptations, is apparent in our Text, by the practice of our holy Saviour.

3 In the Lords Prayer the first Petition is, that Gods Name may bee *hallowed*, set before the desire of daily bread, yea, before remission of sins, because all these are but means tending and serving to the main end of all, which is Gods glory. All our good, spiritual and temporal, are, or ought to be means tending to that end.

4 Gods Glory is the dearest of all things to himself, of which hee is most jealous, and to ought to be to all his children, as wee proteste our selves to be. And what can more rejoyce the heart of a gracious and ingenious child, than the honour and high respect of his Parent?

5 According to our estimation of God himself is our respect of his glory, and so much as wee esteeme his glory, so much wee esteeme himself. It is true that Gods glory is eternal, and so abides in it self not capable of our addition or detraction, and God will bee ever most glorious, though wee never had been: neither need hee our help to make him glorious. The Sun would shine in his brightnesse and glory, if all Creatures were blind and no eye saw it. But yet hee will try how much glory wee will ascribe unto him, and how wee prize it, and how industrious wee are to magnify and exalt it: not that hee can get any good by it, but wee our selves reap the fruit: even as the fire is not hotter, because wee stand by it, but we are hotter; so while wee glorify God, not God but our selves are become better and more glorious. God loveth his glory as hee loveth himself; and wee, as wee love himself, so wee love his glory.

6 This is the perfection of Christianity and Grace here, and of our glory and immortality hereafter, to prefer his glory above all the World. The *Spouse* (*Cant. 2. 18.*) calleth *Christ* her best beloved, which hee could not be, if shee loved any thing better than him. And our Saviour cashiereth him as unworthy to bee his follower, that doth not at least in affection and full purpose, forsake Father and Mother, and Wife, and Children, and Goods, and Lands for his sake. This perfection of grace the holy Martyrs attained, who rather than they would dishonour God in yeilding the least shew of Idolatry, refused the whole World, yea, their lives. And the perfection of glory in the life to come is, that nothing else occupy or distract us from being wholly taken up in the immediate glorifying of God, without either satiety or ceasing.

Use 1. Let us learn to be of the same minde with our Lord Jesus; in whom wee have a worthy pattern of constancy and heavenly resolution, in that all the world and the glory of it could not move him, no not by a gesture to impair his Fathers glory. The Heathen man could say, if hee would forswear himself for any thing, it should be for a Kingdome. *Absolom* for a Kingdome would kill his own Father. *Jehu* for a Kingdome makes no end of Murthers: One saith of him, *what was a basket full of heads to a Kingdome?* 2 *King. 10. 8.* *Herod* for a Kingdome kills all the male Children. Nay, it were to be wished, that only Kingdome could draw men to mischief: for then should not *Abah* murder *Naboth* for a tickle nor *Judas* betray his Master for thirty pence, nor Christians and Protestants live and swear, and forswear, and transgresse for a peice of bread. How many executions have we for thirty pence, or thirteen pence? Which shews how degenerate men are from Christ,

Christ, whom all the kingdoms in the world, nor the greatest things in them could move in the least manner, and as it were indirectly, to dishonour his Father. Nay, what shall we say of them, that profess, they nor no man else can trade, and buy, and sell, to live without some lies, and dissembling sometimes? These may carry the name of Christ, but the mind of Christ is farre from them.

Others think, and say, What need men be so nice to stand upon so small scruples, as not to accept so good offers and promotions in the world, which have some condition or other annexed, which their Conscience cannot without offence swallow? What, may not he call a little evil good; and a little good, evil: that so he may raise his own estates, and doe himself, and others much good? And thus he is every where accused of indiscretion. But to these we object Christs example, who would not be moved with all the world to doe that he was not warranted for in the Scripture. And for the imputation of indiscretion, we alledge *Moses* example, who *when he was at age* (saith the text) *refused to be called the Son of Pharaohs Daughter, and chose rather to suffer with the people of God.* And to all such alledgers we say in one word, Either was Christ farre wide in refusing so great an offer, or else are they.

Use 2. As we must prefer the glory of God above the world, so we must promote it by our best means: The Magistrate by procuring and stablishing that whereby God may be most glorified, not administering justice by affection or reward, or sparing Offenders by a cruel mercy, who should be made examples to others, or not encouraging the godly: All this dishonours God highly. The Minister must use his gifts, not for any private end, but for Gods glory, as a good servant that gains all for his Master. And every private man must so carry his course of life, his trade, his speeches, as God may be honoured in all things: his light in all things must shine, that our heavenly Father may be glorified: therefore in every thing whether it will carry the commendation not only of truth and honesty, but of Christianity and religion.

To stir us up to this duty, see some motives:

1 All Creatures in their kind doe glorifie God, and keep their standing, the Sun, the Starres, *the heavens declare the glory of God.* Plal. 19. 1. *The Ox knoweth his owner, and the Ass the master of his crib,* Isa. 1. 3. *The Crane Swallow, and Turtle know their times,* Jer. 8. 1. What a shame for *Israel* then not to acknowledge their Benefactor, but come to stand behind the unreasonable Creatures? VVhat a shame for Christians to come behind the *Israelites*, who partake in farre greater mercies and means than they did?

2 Hereby we manifest our selves to be the servants of God, in resisting the dishonour of God, and standing out for our Lord, against Satan, wicked men, hypocrites, whose whole desire is to obscure and darken the glory of God, and as farre as they can with violence to tread it under foot: Especially having vowed in our Baptism to do so. He is a Coward that seeing the readiness and alacrity of the enemy, is not by it provoked to stout resistance, especially standing in a good cause, and sure of victory. Can a child endure his father to be dishonoured and wronged by word or deed, and put it up? Can Gods child, seeing a son honours his father?

3 Our time is but short, we are in our last conflict, the time of our full deliverance and introduction into heavenly glory is at hand, the Crown is in our eye, almost upon our heads already: and therefore let us encourage our selves a while to be instant for the glory of God, which is our last scope and chief expectation: even as a Traveller that sees the Evening come upon him, is so much the quicker till he attain the place he desires; so we having the evening

ning of our life approach, and our last hour, should set our selves forward with more speed and alacrity towards our home, holding on our right way, which is the glorifying of God in all things.

4 We have a cloud of examples before us : 1 *Of holy men*, who have endured Martyrdom, and joyced in the flames, that they were worthy by their so exquisite torments to glorifie God, as Christ told *Peter*, that *by such a death he should glorifie God*. 2 *Of holy Angels*, who spend all eternity in magnifying Gods holiness and glory : *Isa. 6. 3.* one cries to another, *Holy, holy, holy is the Lord* : the whole world is full of his glory : and, *Luke 2. 14.* *Glory be to God in the highest heavens.* And shall not we approach to the Angelical life, which is the happiest of all creatures? 3 *Of the blessed Son of God* our Head, whose whole life was nothing else but a seeking of the glory of his Father : And should not the members imitate the Head? Have wee too many faithful guides in so dangerous a way, and should we be so cold and slow in the imitation of them?

5 Our glorification is individually knit to our glorifying of God : as, *1 Sam. 2. 30.* *Him that honoureth me, will I honour.* Yea Christ claims his glory on no other condition but this, but that he had *glorified his Father on earth*, *Joh. 17. 4.* As among men, great benefactors are well pleased with small testimonies of thankfulness, where ability wants to perform much : so the Lord accepts our small obedience and study of glorifying him, that hee plentifully remunerates it.

Means to come to glorifie God in some good measure.

1 Pray for wisdom, and a sound judgement. *Phil. 1. 10.* *That ye may discern things that differ*, being filled with the fruits of righteousness, to the glory and praise of God. For every thing will not please and glorifie God.

2 Renounce thy own glory in doing things. *Job. 8. 49, 50.* *How can ye which receive honour one of another, seek the honour that cometh of God?* Certainly Christ *sought not his own praise, but the praise of him that sent him.* 3 Observe Gods wisdom in his Word and Works; his Power, Justice, and Mercy; his benefits and corrections on thy self and others; in all things praise him: Hee that praiseth me, glorifieth me, *Psal. 50. 23.* 4 Honour God in an honest and Christian conversation : gracious speeches, and an unspotted life, honour the Gospel : hereby stop the wickeds mouthes, and glorifie God, *1 Pet. 2. 12.*

II. The manner of this answer of Christ : *Avoid Satan* | which differeth somewhat from Christs other answers, being more plain and sharp than they, as appeareth, 1 In the title he gives him, *Satan*. 2 In the commandement, *Avoid*. First, he calls him *Satan*, which is the third name given him in this History : for he had before been called a *Devil*, that is a false accuser, and a *Tempter*, and now he is called a *Satan*, signifying an adversary or enemy : 1 To God directly : 2 To man, both in his person, whom he often possesseth and vexeth, *Mat. 4. 24.* and also in his estate, which hee doth often damage and impoverish, as we see in *Job*.

And Christ doth now fo tearm him, 1 To shew him that he takes better notice of him than before : for he called him by no name before, though he was called by the two former tearms by the Evangelist. 2 That we should see further into his nature, the more to beware of, and detest him. 3 To shew us how we may detect an adversary, and smell a Devil ; namely, when he sets against and opposeth the grounds of religion. 4 To teach us that hee is no friend, that offering us wealth and honour, would draw us from God and religion. The greatestt kindness here is the greatestt cruelty.

Avoid | 1 This is a word of indignation, as we say to a Dogg, *avant* : for Christ was much offended and angry against this temptation, when he saw and heard Satan so impudent and blasphemous. So Christ gives this as a reason

son of the same speech to *Peter*, *Avoid Satan*; for thou art an offence unto mee. Christ shews indignation, because Satan shews his blackness. 2 It is a word of rebuke and castigation of Satans importunity and impudency, who would not bee satisfied at the first and second assault, but still renews more hellish and horrible temptations. Thus *Luke* expresseth it, *Hence be-hinde mee*, as one not worthy any longer to behold his face. 3 It is a word of dismissal, or sending him packing, and carries in it the force of a Commandement. *An Heretick* (saith the Apostle) *after once or twice admoni-tion avoid*, Tit. 3. 10. Thus deals our Saviour with Satan here, who is *Heretico-rum hereticissimus*: An Arch-Heretick: as a great man talking with a wran-gling fellow, whom no reason will perswade, commands him away, hee will hear him no longer.

Quest. *Why was our Saviour so angry at this temptation above the former, wherein he exercised Meekness and Patience?*

Ans. 1 His Wisdome knew how far hee was to bear Satan at this time, and how much to suffer from him, and then how his mouth must bee stop-ped, which Meekness and Lenity would never do: there is no hope to win or overcome a Devil with kindnesse, nor to shake him off that way; nay, rather this will more invite on his malice, he will go so far as hee is suffered. 2 Christ thirsted after mans salvation; and his love to us and our redempti-on, made him so angry with the Devil, who sought by all means to hinder it: for had hee been defiled with sin, the work of redemption had availed us nothing. 3 To note the hatefulnes and detestation of that sin of Idola-try, whether it bee covert or open, that if our dearest friends should sollicit unto it, even the Wife of the bosome, wee should pursue them to death, and so shew our deadly hatred against it, *Deut. 13. 1. 6.* 4 The two former more concerned himself, but this concerned his Fathers Glory directly: hee hears him claiming all to bee his, quartering the Armes and Royalties of God, making himself a God, and challenging worship due to God: this hee could not bear: his tenderness and zeal to his Fathers glory, would not endure so vile a creature to carry away, no nor to challenge any part of his worship.

Doct. *Gods causes must ever more affect us than our own.* How full of lowliness and meekness was our Lord and Saviour in all his own causes? Hee did not strive nor cry, neither was his voice heard in the streets: *Hee would not break a bruised reed, nor quench a smoking flax*, Isa. 42. 3. Matth. 12. 20. *When hee was reviled, hee reviled not again*: When hee was called *Glutton Drunkard, a friend of Publicans and sinners*, Matth. 11. 19, 28. in stead of returning rough Language, hee calleth, saying, *Come unto mee all ye that are weary and heavy laden, and I will ease you*. Hee was led as a sheep to the slaughter, and opened not his mouth: when they accused him of capital things, knowing that his answers would not bee taken, hee answered not a word. Now hee was in his own cause. But when hee takes his Fa-thers cause in hand, how doth hee cloath himself with zeal, which even con-sumes him? *Joh. 2. 15.* in purging his Fathers house, hee laies about him, and whips out the abusers of that holy place. *Moses* in his own private cause was the meekest man upon the earth; being contumeliously worded by *Mir-riam* and *Aaron*, hee presently pardons it, and prayeth for *Miriam*, and gets her cured of her leprosy. In *Exod. 32.* that froward people was ready to stone him: yet when God begins to bee angry with them, hee forgets all, and praiseth God rather to put his name out of his book, than not to pardon their sins. But, seeing the calf, his calm spirit is vanished, and hee breaks the Tables of stone that were in his hand. The Apostle *Paul* every where provokes Christians to meekness, patience, and laying aside of revenge, and stirringness of spirit in private causes: yet (*Act. 17. 16.*) when hee saw the idolatry

idolatry of the *Athenians*, his spirit was stirred up in him.

1 The Religion which wee profess, should bind us unto God most straightly: therefore *Augustine* noteth the word either *a religando*, or *a relin-* Reasons.
quendo, that where religion is, it will leave all for God. And hence is self-denial enjoyed, as a necessary preparation, to him that will profess Religion.

2 Gods Glory is preferred by himself above all his Creatures, as being the end of them all; and therefore must so bee of us, even above ourselves: *for of him, and through him, and for him are all things*. Wee see in the Common-wealth how the instruments of publike Justice, if any service bee commanded from the King, must lay aside their own business and ease, and execute the Kings pleasure before their own. Such a good servant for his Lord was *Paul*, saying, *My life is not dear unto me, so I may finish my course with joy*.

3 Our Lord Jesus hath more affected our cause than his own: what an infinite love shewed hee in descending from his glory, to work the great and painful work of our redemption? what infinite misery did hee sustain to help us out of it? what an happinesse forsooke he to recover us to that which wee had forsaken? what a dear price did hee pay for our ransome, when we were lost? Is it not fit now, that wee should bee earnest in the cause of such a friend? May not hee well disdain, that any thing in the World (never so much concerning us) should bee preferred before him, yea, or equalled with, or loved without him.

4 Do wee know that God himself is the chief good, and should not wee cast our eyes beyond our selves, sinful lumps and heaps of dust, that all the springs of our affections might run into this main? Shall wee bestow the pitch of our affections upon lower things (as earthly-minded men do) when wee may satiate them with God himself, and the things of his glory?

5 There is no loss in neglecting our selves for God, but great advantage: for his eye is upon us to bee a speedy, faithful, and royal rewarder of us. The preferring of our Lords cause above our selves, is the preferment of our selves in the end. *Hee that loseth his life for my sake (saith Christ) shall find it*. And therefore as *Casars* eye made his Souldiers prodigal of their blood; so Gods eye upon us should make our selves small in our own eyes, that his glory may bee maintained and reserved wholly to himself. *Moses* preferred Gods honour before his own: for hee looked for the recompence of reward.

Use 1. The Use hereof belongs to such as are specially set forth to set up Gods causes. The Magistrate is not now a private man, to seek himself, or to set forward his own designs, or to shew his heat in his own private causes, but to prefer Gods causes before all mens, his own or others. *David* a King, how calm was hee in his own case, when *Shimei* trayterously railed upon him, and *Abishai* would have fetched his head, *Oh no* (saith hee) *God hath bid him rail, &c*? But when Gods cause was in hand, *Oh then, away from mee ye wicked: and, I will have no wicked person in my house, I will timely destroy the wicked from the house of God*. Good *Nehemiah* neglecteth his own allowance, and departed from his sown right for the peoples sake, *chap. 5*. but *chap. 13*. how zealous is hee for God? hee will not let God lose his right: not one whit of the Sabbath must bee allowed to any use but Sabbath-duties. Such a courage for God and the Truth, ought the Magistrate to have, as neither for fear of men, nor any mans favour or affection, hee neglect any thing which God would have him do, especially for the house of God, and the Offices of it. Alas, how many Magistrates are of *Gabios* minde, to think religion but a matter of words, as if God made them governours of men only, but not of Christians? keepers of the second Table to preserve
Peace

Peace and Justice, and not of the first to preserve Piety and Religion? and if they bee so, why are not Blasphemies, and horrible Oaths, and innumerable prophanations of the Sabbath severely punished? why are not Popish and prophane persons compelled to come into the house of God? Shall a pillar of a trifle of a mans goods know, that the Magistrate bears not the Sword in vain, and shall not hee that robs God of his Glory, by Cursing, Swearing, contemptuous breaking of the Sabbath know the contrary?

The calling of a Minister is more specially to promote the causes of God, which therefore must affect him above all his own respects. How earnest was Christ in his Fathers work, when his Parents came to seek him at twelve years old? hee rebuked them for interrupting him; whereas in all private converse hee gave them reverence, *Luk. 2*. When his Disciples brought him meat, hee neglected that also, saying, *It is my meat and drink, to do the will of my Father*. And if preserving Gods causes will not suffer us to respect ourselves, much less will wee bee hindered by others: wee cannot tune our songs to mens ears, but must deal faithfully and plainly, though wee displease men. How zealous was Christ against the Hypocrisy of the Scribes and Pharisees, *Matth. 23*. though it created him much envy and malice? When hee saw the invincible hardnesse of Heart in his hearers, how did hee mourn in his spirit, and looked angerly about him? *Mark. 3. 5*. Surely if wee go about to please men, or set up ourselves in the World, Gods causes will affect us slenderly: Therefore it shall bee our happy portion to set the top of our ambition the glory of God, and in our judgements and practice, prefer the winning of souls before the winning of the World.

Use 2. Let every man learn to consider what businesse God hath put in his hand to do, and not bee hindered in that; for that is Gods work. Gods cause, upon which depends some part of Gods glory. And whatsoever he may glorify God in, for which hee can warrant his calling, let him set that forward, and let no respect hinder him: let him not suffer God to bee dishonoured in his family, nor where hee can hinder it: let the spirit of patience swallow a number of private and personal wrongs; but, when God comes to be wronged, let him stir up the spirit of zeal and courage.

Use 3. Here many are reprov'd, who fall against this Doctrine as Men that follow nature, abandoning religion, hot and fiery in their own quarrels, not a word can bee sooner uttered against them, but they are ready to draw, and to stab: Their own names may not be mentioned without all due respect: But for Gods causes and quarrels, let others look to that. How hot was *Cain* in own cause? but so much the cooler in Gods causes and service. *Haman*, how busy in his own private quarrel to bring *Mordecai* to death, yea, to destroy the whole Church, had not his gallows caught himself? Oh beware by these examples of more zeal in thine own cause, than in Gods; in thy own name; than in Gods. 2 Such Ostriches as can digest any high contempt of God, without indignation or reproof, and can suffer men to swear and curse by God and Christ, his blood, wounds, and tear him to small peeces. It would bee thought disloyalty to hear the Kings Majesties name or title contumeliously spoken of, and not bring the party to condign punishment. It was an old Law among the Romans, that if any man did swear by their God *Jannus*, it should bee death, unless the Senate approved it, or it were made before a Priest: why? that it might bee either punished or reprov'd. It were well if wee had such a Law amongst us. 3 When care of our own houses eat up the care of Gods house: Things shall be neat and convenient at home, no care how Gods house lies. When base trifles are preferred before Gods Word, and the good feeling of it; as stage-plays and

enter-

enterludes. When Gods Sabbaths and time must give place to our callings, or recreations, or are passed away in Gods Worship, more heavily than holy daies, or work-daies. Here is a man affected more with his own sin, than the highest causes of Gods glory.

III. The reason of our Saviours denial: *For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Our Saviour had sharply reprov'd Satans impudence in his bold onset this third time; but yet because it is not sufficient to thrust off an adversary with heat of words and sharp reproaches, unless theretoe added also a direct answer and satisfaction to the matter in hand: he therefore most fully answereth by the Scriptures, even the Devil himself, not contenting himself by his power to repel him, which Satan now beginneth to feel, unless also by the power of the Word hee convince him, and thereby award the dart, and break the temptation into pieces.

Which must bee our rule in dealing with vain and jangling adversaries; not to answer them according to their foolish disposition or provocation, not to bee like them in forwardness or stoutness, in heat and perverseness, but to answer them with words of Wisdom, with sound matter, and moderation, both to convince them, and beat down self-conceit in them; which is the meaning of those two Precepts, *Prov. 26. 4, 5.* which seem contrary; but are easily reconciled by the due respect of persons, places, times, and other circumstances. Ever remember one rule, that no adversary (suppose the Devil himself) is to bee answered by affection or passion, but by judgement and sound reason: Yea, if wee have no hope to win our adversary, or do him much good, as Christ had none of the Devil, yet wee must testify to God and his truth for the confirmation of our selves and others.

The testimony alledged is out of *Deut. 10. 20. Thou shalt fear the Lord thy God: thou shalt serve him:* and *Deut. 6. 13.* An universal and affirmative precept, by which every creature is bound to his Creator, and him alone, to perform Divine worship unto him. And it is aptly applied by Christ to this dart of Satan: For it implyeth; 1 That hee himself, as now standing in this conflict with Satan, is a creature of God as hee is man, though otherwise as God hee bee equal to his Father. As man hee is subject to the Law, and to this precept among the rest. 2 That Satan is not God, as hee pretendeth by his unjust claimess, nor any way equal to God. 3 That therefore neither must hee being a creature, give the least divine worship from God, nor hee that thus claimess it, can by any means bee capable of it. 4 That the Scriptures of God reserve unto God his due worship, and forbid that any creature shall share with him. Christ stands not to dispute whether the sight presented were a shadow or substance, nor whether hee would give it him or no, but holds him to the Scripture, which upholds his Fathers right.

Quest. But why doth our Saviour change, and add to the text of Scripture, as not regarding that terrible wee denounced against such as add or take away from the word and contrary to that, in *Deut. 12. 32. Here our Saviour,* 1 *Changeth:* Moses saith, Thou shalt fear: Christ saith, Thou shalt worship. 2 *Addeth:* for Moses hath not the word only, which is of Christs putting to that text.

Ans. 1 Here is some difference indeed in words, but not in sense, and therefore it is no corruption of the Text, nor letting out the life of it, which stands not in the words, but in the true sense.

2 Our Lord both in great wisdom changeth the word *fear* into *Worship*, and just cause: for, 1 *Moses* useth *fear*, which is a general word, in which is contained all such Divine duties as godly men ought to perform unto God: and our Saviour mentions one special, which is included in that general;

which thing *Moses* speaks as well as he, in the general; as he that commands a whole, commands every part, inward and outward. 2 Hereby our Saviour aptly meets with Satans temptation. *If thou wilt worship me*; he useth the same word, not tying himself to *Moses* his words, but keeping the sence, but to Satans word: and, 3 He noteth the nearness and undividedness of Gods fear and his worship; as where the cause is, there will bee the effect, so true fear and worship goe together; where one is, there will be the other: and for this cause one is put for the other, not here only, but elsewhere, as *Isa. 29. 13. Their fear toward me was taught by the precept of men*: Christ alleading it, *Mat. 15. 9. saith, You worship me in vain.*

As for the word *only* added, which is not in the Law, it no way addeth any contrary or diverse sence to *Moses*, but only expoundeth or giveth a fit commentary to the text, and speaketh that plainly in one word, which *Moses* doth in more: as *Deut. 2. 12. Thou shalt fear the Lord thy God, and serve him, and walk after no other gods*: which is all one with our Saviours, *Thou shalt serve him only*. As he that saith, The King is the supreme Governour, and none but hee; saith in effect, The King is the only supreme Governour.

3 Christ and his Apostles had a priviledge in alleading Scriptures without error, and were infallible expounders as well as alleaders.

4 This alteration of words is made by Christ, to warrant us, that Scriptures alleadged by teachers according to their right sence (although with alterations and additions) are to be taken as true expositions and allegations, we being not tied so strictly to words as to sence: For otherwise, all our Sermons and Expositions, which serve to beat out the true sence of Scriptures and apply it to several uses, might be condemned as idle additions to Scripture; which is blasphemous.

5 To warrant us, that Principles of Religion expounded by warrant of Scripture are truly interpreted, though the Scriptures in so many formal words express them not. As for example: In the Doctrine of Justification by faith, we say we are justified by faith *only* before God; here the Papists exclaim on us as accursed Hereticks, because we read not the word *only*, in all the Scripture. But we read it in effect, and in true sence, *Rom. 3. 28. and, Ephes. 2. 8. By faith without works*; which exclusive is all one as to say, *only by faith*, as our Saviour interprets the exclusion of other gods by the word *only*. As if I should say, I did such a thing without help; is it not all one as to say, I only did it? If Christs interpretation be true and warrantable, so must ours in the point of justification. And if the Devil himself had not yielded to Christs allegation, he might have said, Thou thrustest in the word *only*, and addest to Gods Word, and therefore art not the Son of God. But the Papists deal more impudently with us, than the Devil did with Christ, who said no such thing, but yielded to evidence of truth, which they will not.

In the precept it self are three things: 1 The person: 2 The matter: 3 The object. 1 The person, *thou* | the whole man and person, which consisteth of a body and soul: *thou*, any reasonable Creature that challengest God to be thy God. 2 The matter, *shalt worship and serve*. Worship is two-fold, Civil, or Divine.

I. Civil, is a prostrating or bowing of the body, or any outward testification of an high and reverent respect of man. And this is due to men two ways. 1 *Of duty*, when men are to bee reverently acknowledged for something wherein God hath preferred them before us, as for years, gifts, graces, authority: or such as are set over us, as Parents and Fathers of bodies and souls, of Church, and Country. And this is required by the fifth Commandement, and *Rom. 13. 1, 7.* neither doth the Gospel and Christianity take away, but teach civility. And performed by the godly, both in speech, as *Daniel* said, *O King;* and

and *Paul* to *Festus*, *O noble Festus*: and also in outward behaviour and gesture, as *Jacob* bowed seven times to *Esau*; and *Joseph* taking his Sons from the knees of his Father *Jacob* having blessed them, did reverence to his Father down to the ground, *Gen.* 48. 12. *David* inclined his face to the earth, and bowed himself to *Saul*, who pursued his life, *1 Sam.* 24. 9. The like of *Ruth* to *Boaz*, chap. 2. and of *Abigail* to *David*, *1 Sam.* 25. 23. she fell on her face, and bowed her self to the ground, and fell at his feet. 2 Of *contempt*, which is a fruit of humility, when a man to his equals and inferiours sheweth reverence and respect; as *Abraham* to *Lot*, *Gen.* 13. 8, 9. and to the *Hittites* his inferiours, *cap.* 23. 12. he bowed himself before the people of the Land: Far unlike the furliness and stiffness of proud and conceited persons, who being voyd of all good nature, nurture, and religion, know not to bow to any, neither their betters in the way of duty, nor equals in way of courtesie.

Divine worship is two-fold, 1 Inward, the sum of the first Commandement, standing in fear, love, and the like: 2 Outward bowing or reverence, the sum of the second Commandement. The former bindes the soul, and the will, and affections, and the whole inner man: the later the outward man, to give God his worship and service, and to give no part of that to any other: For the word *only*, only mentioned in the latter branch, must bee extended and referred to the former too. The latter of these is here meant: for the word properly signifieth to kiss or adore, by some outward gesture to manifest a veneration. 1 Because this was it which Satan required of Christ, namely, to fall down or bow unto him: but Christ aptly refuseth it. 2 This worship proceeds from an inward fear and apprehension of a Divine excellency and power, not communicable to any Creature, which Satan well knew: for even by this bowing he would have Christ to acknowledge in him a power to dispose of all earthly things, which is proper to God.

And him only shalt thou serve.] By *service* is not meant the inward service of the heart: for the words in *Deut.* 6. 13. *Thou shalt fear the Lord, and serve him*, will not bear it: the first thereof betokening the inward service, the second the outward, following the former as the effect the cause. Neither would our Saviour invert the order, in setting the stream before the fountain. Therefore this word *serve*, serveth to expound the former, as an addition, signifying nothing else but the outward service of God; so that Christ here shews, that it is not enough to give God outward reverence, but that we must (as servants) perform duties according to his will: so the word signifies, being taken from servants, who perform service to bodily Masters in bodily actions.

3 The person to be worshipped and served is God only. *Him only*] whom we call the Lord our God, according to the speech of *Samuel*, *1 Sam.* 7. 3. *Direct your hearts unto the Lord, and serve him only: for his glory will hee give to no other.*

Quest. *Must we give outward worship to none but God? Must we not bow our knee, and uncover our heads, to our King and Rulers? Must we not rise up to the boare-head? Levit.* 19. 32. *Must we not serve one another in love? How then must we outwardly worship and serve God only?*

Ans. We must not deny any civil worship to any man, to whom God hath made it due: but external religious worship must not be given to any Creature, man or Angel.

Quest. *How may we know the one from the other?*

Ans. They differ greatly: 1 In the kind, one is servil, the other social; the former due to an absolute Lord and Commander, the latter due from one fellow-servant to another. This distinction is grounded in *Revel.* 19. 10. where the Angel refused the worship done him by *John*, upon this ground, be-

cause he was a fellow-servant, and one of the brethren: for John being overcome with the greatnels of the Angels glory and splendor, out of humane infirmity ascribed to him more than civil honour, and mixed some religious worship with it, which only was due to God.

2 Another difference is in the intention of the mind in worshipping. Religious bowing is, when a man inwardly apprehends a Divine power proper to God, and incommunicable to the creature; or, when god-head or divine properties are conceived in the thing bowed unto. As for example: in falling down to an Image, uncovering the head, praying, &c. the mind now conceives a Divine power in the image of knowing ones thoughts, hearing, helping, and the like; at least that God hath tied his presence and grace to such a place where such an Image is set up. But the civil bowing to the King, or superiour, or to the Chair of estate, is a meer token of civil subjection, without any conceit of deity in the mind, only because we see in them excellent gifts of God, or in place above in the Church, Common-wealth, or family. For the same gesture may be civil and spiritual, according to the intention of the mind of the worshipper.

3 The end distinguisheth them: the one is to exercise godliness, the other to express civility: the one *προς ωφέλειαν*, the other *προς ωραμίαν*: one done as a man is a member of Gods Kingdom, the other as he is in the rank of an earthly Kingdom. As for example: Kissing of the Popes feet, is a worship done to a man, and so seems civil; but, being tendred to him as to the Vicar of Christ, as one that can pardon sins, and cannot erre, this religious end makes it a religious worship, and therefore none of his, being not offered to any other Prince or Emperour upon the earth.

4 Some difference may be taken from the common estimation of the thing worshipped, as if it be generally esteemed or reputed Divine, and deity ascribed to that which in it self hath it not: The Host (as they call it) is generally held to be Christs very self: now for a man (suppose a Protestant, that knows it to remain very bread, and that no such deity or change is in it) to bow down before it, to uncover his head, or use gestures of adoration to it, is an external religious gesture, and is unlawful, although his intention bee not to worship it, but because in common estimation he ascribes a kind of God-head to the creature as others doe. And whereas adoration is a sign of subjection to the thing adored, and a note of inferiority in deed, or in will; by this gesture this person makes himself inferior to a Creature, and giveth worship and pre-heminence to that which in his knowledge hath neither life nor sense; which is senseless, and against common reason.

5 A plain difference between Civil worship and Divine, is, that all Divine worship is absolute and immediate; which is plain in this instance: God in all his Commandements must be absolutely and simply obeyed, with full obedience, never calling any of them into question, never expostulating or reasoning the matter with God, seem they to us never so unreasonable. As *Abraham* against the Law Moral, and even against the Law of Nature, without all reasoning, riseth up early to kill his own son, when God bids him, who will be simply obeyed for himself. But all obedience to men is respective, to God, in God, and for God, and as farre as God hath appointed them to be obeyed, and no further. God must be obeyed against the Magistrate, the Magistrate not against God, but so farre as his Commandements are agreeable to Gods. Man as man is not to be obeyed, but because God hath set him over us in the Church, Common wealth, or Family.

Whence we see, that Civil worship hath his rise and ground in the worship of God; and what is the cause, that so little reverence is given to superiours, whether Magistrates or Ministers, Masters or Parents, in these dissolute and unmannetly days, but because Gods worship decays, and is not laid in the hearts

hearts of inferiours, the force of whose Commandement would force reverence to superiours? What other cause is there, that inferiour impudent persons of both sexes take such liberty (without all respect of conscience, truth, or manners) to charter against Gods Ministers and the Kings, towards both whom God hath commanded more than ordinary respect; yea with all bitterness to scold, rail, curse, threaten, with horrible, damnable, and incessant Oathes, more like Furies than men, even to their faces? but that Gods fear is utterly shaken out of their hearts: and where Gods fear is absent, how can we expect any fear of men? The Heathen Priests were honoured, because Heathen gods were feared: which shall condemn Christians, among whom neither Gods Priests and Ministers, nor the Ministers of the King, Gods Vicegerent, and consequently, nor God himself is feared and honoured.

DOCT. *All religious worship, whether outward or inward, is due to God only.* For inward worship, it is most expresse, *Joh. 4. 24. God being a Spirit, hee must be worshipped in spirit and truth:* And it might be proved in all the parts of inward worship; as 1 Love: *Thou shalt love the Lord thy God with all thy heart, and all thy soul.* 2 Fear: *Isa. 8. 13. Let him be thy fear and dread: Fear him that is able to cast both body and soul into hell.* 3 Trust and confidence: *Prov. 3. 5. Trust in God with all thy heart.* 4 Faithful prayer: *Psal. 50. 15. Call upon me in the time of trouble:* and, *How can they call on him in whom they have not believed?* But of this there is little question. As for outward worship, it religious, all of it is his due only. *Psal. 95. 6. Come, let us kneel before him, and bow down to God our Maker:* Whence it is manifest, that all the gestures and signs of religious worship, as bowing of the body, of knees, lifting up of eyes, or hands, and uncovering the head with religious intention, is not to be yielded to any but the true God.

1 A reason hereof is in the text, because *he only is the Lord our God: our* **Reasons.** *Lord,* of absolute command, and we his servants, whose our souls are, and our bodies also, to be at his beck in religious use, and none else: and *our God,* by the Law of Creation, and daily preservation, as also by the Covenant of Grace and Redemption: he hath not only created, but preserveth, yee redeemeth our souls and bodies also, and no Creature hath any right unto us, (as David saith.) Christ refuseth here to bow to the Devil, not only because he is a Devil, but because he is a Creature.

2 In our text we see, that Satan will yeeld God is to be served, but not only, he would have a little service too. *Nebuchadnezzar* would be contented God should be served, but he would be served too: if they would but fall down and bow to his Image, he desires no more. Let Christ be as devout towards his Father as he can inwardly, Satan desires no more but a little outward reverence. But the three fellows of *Daniel* tell the King, *they will worship their God only* and Christ tells Satan the chief Idolater of all, that hee must *serve God only*, even with external and bodily service.

3 If outward religious worship were due to any Creature, then to the Angels, the most glorious of all; but they have refused it, and devolved it only to God as his Prerogative. *Judg. 13. 16. Manoah* being about to worship the Angel that appeared to him, the Angel hindered him, saying, *If thou wilt offer any sacrifice, offer it to God.* And *Paul* condemneth an outward humility in worshipping of Angels, *Col. 2. 18. Revel. 19. 10,* the Angel refused *Johns* worship: and *chap. 22. 8.* when he fell down at his feet to worship him, being amazed, and perhaps not knowing whether hee might not be the Lamb himself, of whose marriage he was speaking: and the reason in both places, why he refused even that outward reverence, was, 1 Taken from the Angels condition, hee was but a fellow-servant: 2 Because it was proper to God, *Worship God:* who is there opposed to all Angels good and bad.

4 Idolatry may bee committed onely in the gesture, neither can wee set our bodies (which ought to bee presented as living and reasonable sacrifice, to God) before Idol-Worship without the crime of Idolatry: no external dissembled honour can be given to an image with safe conscience: for which cause *Orogen* was excommunicated by the Church, for offering a little incense to an Idol, though hee were forced therunto by a sudden fear.

5 Some things must bee had alone, and admit not of a second. No man can serve two Masters. One woman cannot have two husbands at once: her Husband is jealous of any partner or rival. Now God alone is our Master and Husband, and therefore hee alone must have religious honour.

This serves to confute the Popish doctrine and practice of their image and Saint-worship, and of giving (many other waies) Gods peculiar worship cleane away to the Creatures, not onely bowing to images of wood, and stone, and metal, but invocating them, vowing unto them, offering gifts unto them, lighting candles before them, offering incense, dedicating daies, feasts unto Saints departed, &c. Wherein they commit most horrible idolatry, against this expresse Commandement, which commandeth the service of the true God onely. As wee shall see further in these grounds.

Ground is a-
gainst image-
Worship.

1 No image may bee made of God: *Thou shalt not make to thy self any graven image of anything in heaven or earth: for, Thou sawest no image, only thou heardest a voice, Deut. 4. 12. And what will ye liken mee to, saith the Lord?* Yet this was a rude people, and needed all the books that might bee. Consequently, God is not to bee worshipped in any Image. 2 Hee is dishonoured when any corruptible thing is conceived to bee like him, *Rom. 1. 23.* 3 God is unchangeable and infinite: therefore an Image of him is a lye. 4 God is every where present: therefore every Image is vain. 5 Gods curse is on him that makes a carved image, and puts it in a secret place, *Deut. 27. 15.* 6 God will not bee worshipped in any Image, but of his Son, *Joh. 5. 23. All men must honour the Son, as they honour the Father.* Let Image-mungers shew us what Images God will bee worshipped in besides *Jesus Christ*, the engraven form of his person, and wee will worship as many Images as they can. 7 It is vain and very inconsiderate to make an Image, and worship it, the makers thereof want common sense, and are blockish as the Images themselves, as appears by the Prophets Ironical narration, *Isa. 42. 19. and 44. 19. No Man saith in his heart, Ha! have I burnt, or eaten, or warmed my self withall, and shall I worship the other half as a God?*

Are not as good blocks as this every where? and as good stones in the pavement? Is not one as worthy to bee worshipped as the other? How hath one deserved to bee burnt, and the other to bee reserved for Adoration? The same folly is in the Church of *Rome*: one piece of the Host they eat, another they set up to bee worshipped, and want consideration to say, Was not the piece that is eaten, as worthy to bee worshipped as this? Is this better than that? So that that of the Prophet is verified of these Idolaters, *They that make them are like unto them*, even as blockish as the very blocks: which if they could reason, would surely say, Am not I as worthy to bee worshipped as my fellow? am I baser than my equal?

Obj. 1 But they have gotten a late distinction, by which they put on a cloak to hide the filthinesse of their Idolatry. Worship (say they) is either that high and great worship proper to God, which is called *Adoratio*, or less and inferiour worship called *Obsequio*, or service: the former they cannot without Idolatry give to Angels and Saints, the latter they may.

Ans. 1. But, 1 God cannot bee deluded by a distinction of words, seeing the

the thing it felt is Idolatry: let them call it what they will, to delude the World and themselves withall, the thing is as groſs Idolatry as ever was among the Heathens, let them leſſen it as they can, and call it a lets worſhip, conſiſting in external reverence, and inferior to that which is given to the ſampler. For ſo long as they bow to Saints (which they cannot for ſhame ſay is for civil reverence, unleſs they had eyes to ſee them) they go directly againſt the Commandement, which ſaith, *Thou ſhalt not bow down to them.* And the Lord hereby diſtinguiſheth hiſ true worſhippers from Idolaters, *I have reſerved ſeven thouſand which never bowed the knee to Baal.* And ſo long as they invoke them, vow unto them, ſwear by them, knock their breſts before them, creep unto them, &c. do they think they have ears and hear not? nay, do they not aſcribe the feeling of their hearts and wants, omnipotence and power to help them? Are they not in the miſt of that woe of them that ſay to the wood, *Arise*; and to the dumb ſtone, *Come and help us*? And ſo long as they imitate the Heathen in erecting Temples, Altars, ſtatues; in appointing them religious daies, Feaſts, Faſts, ſeveral worſhips, &c. can they by an idle word put out all mens eyes, ſo as wee can ſee nothing beyond civil worſhip in all this, becauſe they call it *douleia*? what is there now in all Gods worſhip, which they cannot do to them?

They ſay, wee may not ſacrifice to them, that is due to God only, but invoke them we may.

Anſw. 1 A ſilly ſhift, as though all Gods proper worſhip were in ſacrifices. 2 What are Prayers but ſacrifices of the New Teſtament? 3 What is it but to offer ſacrifice to them, to offer them Candles, Incenſe, and the like?

2 The new-found diſtinction argueth their groſs ignorance, both in the Scriptures, and in other ſecular learning, if not wilful blindneſs; the words both of them in both being uſed for the ſame, and promiſcuouſly aſcribed both to God and men.

I. For the Scriptures. They may (ſay they) give *douleia* to men and Angels; but then may wee give all the ſervice due to the Lord Jeſus to them, for under this word is it all comprehended, *Rom. 16. 18. They ſerve not the Lord Jeſus,* & *ἀδουλεύουσιν τῷ κυρίῳ.* And the Apoſtle condemns the giving of *douleia* to things which by nature are no gods, *Gal. 4. 9. ἀδουλεύετε τοῖς ἰσχυρίσιν καὶ τοῖς θεοῖς.* *Act. 20. 18. ſerving the Lord with all modeſty, and devotion,* *ἀδουλεύοντες τῷ κυρίῳ*; here is *douleia* proper to Gods which their diſtinction makes peculiar to man. 1 *Theſſ. 1. 9. having turned from Idols,* *ἀδουλεύοντες τῷ θεῷ ζῶντι καὶ ἀληθινῷ, to ſerve the living and true God.* *Col. 3. 24. τὰς ψυχὰς ὑμῶν ὡς ᾧ κυρίῳ ἀδουλεύετε, for yee ſerve the Lord Chriſt.* And might they not in the Scripture obſerve how the Angel reſuſed *douleia*, *Rev. 22. 7. becauſe hee was ἀδούλῳ, a fellow ſervant*? Yet they ſay it is due to Angels and Saints. And that *latreia* is not onely taken in Scripture for Worſhip due to God; but for works belonging to men, is plain by *Lev. 23. 7. ἐργον τι λατρεύουσιν καὶ οὐκ ἐργον, Thou ſhalt do no ſervile work.*

II. For ſecular learning, *Ludovicus Vivus* a learned man of their religion in his commentaries upon *Auguſtine de civit. Dei*, hath proved out of *Suidas*, *Xenophon*, and *Dalla*, that theſe two words are uſually taken one for another. And yet upon this conſuſed diſtinction, ſtands all the frame of their conſuſed Idolatry at this day.

3 This diſtinction fighteth not onely againſt antiquity, but againſt themſelves. *Jerome* againſt *Vigilantius* ſaith, *Nos non Angelos, non Archangelos, non Cherubim, non Seraphim colimus & adoramus.* And *Auguſtine* *epiſt. 41. Scias à Chriſtianiſ Catholiciſ nullum coli mortuorum.* No Chriſtian Catholike worſhippeth any of the dead. And ſome of themſelves, as *Holocot* and *Du-*

rand;

rand, write, that no worship at all is to bee given to an image, neither is it lawfull to worship it. And yet *Aquinas* and others say plainly, that the Crucifix and Image of Christ must bee adored with the same honour as himselfe is; yea, that honour, stayeth in the very image: which I hope is more than *doubla* that is given to the image of Christ.

But enough of this idle distinction. They must, as the *Midianites*, fight against themselves and one another, that fight against God and his glory. And wee must fight against them, and take part with our God for his right, and as soon joyn our selves with Pagans and Infidels, as with Papists, one of their worships being every way as Idolatrous, as the other. I know there is difference in the persons whom they represent in the image, between *Peter* and *Paul*, and between *Jupiter* and *Mercury*: But in the thing there is no difference, divine worship given to an image of the one, being as hateful to God as that which is given to the other.

Object. 2 *Wee worship not the image, but God in the Image, nor the Saints themselves, but God in the Saints; honour done to Gods friends is done to God himself. So the Rhemists say: As the worship of the Image of Antichrist is the worship of Antichrist himself, so the worship of the image of Christ is the worship of Christ himself. In Apoc. 12.6.*

Answer. 1. Answer: 1 After the same manner the Gentiles maintained their Idolatry, who instituted idols, *ut admonemur divina scientia*, to put them in minde of God. 2 It is false which they say: for they worship the images and Saints themselves, as appeareth evidently in their fore-named services. 3 God will bee honoured in such signes and means as himselfe hath appointed, and not condemned; neither hath hee more condemned Image-worship, than his worship in an Image. Besides, whatsoever the *Rhemists* say, God hath appointed what honour to give to his friends, and hath denied to give this honour to any of them, *Isa. 42.8*. All will-worship is condemned, *Col. 2.23*. No Worship pleateth him that is not commanded in his Word, *Matth. 15.9*. 4 Thus might they defend the most gross Idolatry as ever was: as for example: *Jehu* Worshipped God, and was zealous for the Lord of Hosts, *2 King. 10.16*. but hee Worshipped God in the two calves at *Dan* and *Bethel*; for it is said, *v. 31*. he departed not from the sins of *Jeroboam*. Hee might with Papists have said, Why? I Worship no Calves, but God in the Calves. Yet hee was an Idolater.

The *Samaritans* and *Affrians* in *Samaria* feared God, and served their Images, *2 King. 17.28. 33.41*, that is, served God in images: But they were not thereby freed from horrible Idolatry, for which God cast them out. *Judg. 17* *Micha* worshipped the true God in an Idol, and could say as much as the Papists, I worship not the Image, but God in the Image: for *vers. 3*. the silver was dedicated to the Lord to make an Image: and *vers. 13*. now the Lord will bee merciful unto mee, seeing I have got a *Levite* in my house. And yet hee was a gross Idolater. *Exod. 32*. the Israelites worshipped not the Calves, but God in the Calf: for, 1 They proclaimed holy-day to *Jehova*, not to the Calf, *vers. 5*. 2 The thing they desired was only some visible presence of God to go before them now in the absence of *Moses*, *vers. 1*. 3 They could not bee so senseless as to think that an Idol, which had eyes, and did not see, and feet, but could not walk, could go before them, but that God represented thereby and reconciled unto them should go before them. 4 When they said, These bee thy Gods, *Oh Israel*, which brought thee out of *Egypt*, could they bee so blockish as to think a dead Idol, made but the day before, could bee that God which brought them many weeks before out of *Egypt*, when it had no being? Therefore by a figure of the sign put for the thing signified, it is thus meant, This is in honour of the God that brought thee out of *Egypt*.

Object.

Obj. *They forgot God, Pſal. 106. 20.*

Anſ. It cannot be meant of all memory of God; but, that they forgot their duty and obedience to God, together with Gods expreſs Commandement to the contrary. Yet was this condemned by God, and revenged by *Mofes*, as an high Idolatry.

5 It is falſe which the Papiſts ſay, that they worſhip not the Image, but God in the Image; their common practice is to invoke Images, to truſt for good from them, to vow, offer, and goe in Pilgrimage to them, and make ſure of protection from them. This is the honour of Images, to the great and high diſhonour of God.

6 The Papiſts themſelves after all their flouriſhes, are glad to leave this practice, as which they had rather hold by way of diſpute to toyl the Proteſtants, than in ſound judgement to help themſelves. *Chimnitius* writes of *George Caſſander*, that after long diſpute and ſtrife to varniſh over invocation of Saints, he concluded thus, *Ego in meis precibus non ſolum Sanctos invocare, ſed invocationem dirigo ad Deum ipſum, idq; in nomine Chriſti: hoc enim mihi eſſentiſſimo*: I for my part uſe not to call upon the Saints, but direct my prayers to God himſelf, and that in the name of Chriſt: for I take this to bee the ſafer courſe. And *Hofmeiſter* a great Papiſt, after he had heaped up many opinions about invocation of Saints, concludes in the words of *Auguſtine*, (it that Book *De viſitatione infirmorum* was his) *Tutus & jucundius loquor ad meum Jeſum, quam ad aliquem ſanctorum ſpirituum Dei*, I ſpeak more ſafely and with more comfort to my Jeſus, than to any of thoſe bleſſed Spirits that are with God. And to thoſe that doe not thus, may be applied that in *Jer. 2. 13*, *This people hath committed two great evils, they have left the fountain of living waters, and digged to themſelves wells that will hold no water.*

Exam. Concl.
Tid. part. 3.

I will conclude with the confeſſion of *Eccius* in his *Enchiridion*, wherein he ſhews that invocation of Saints was not delivered by the Spirit of God in the Old Teſtament, neither in Doctrin, nor Commandement, nor promiſe, nor example, for two reaſons: 1 Becauſe that people was ſo prone to Idolatry. 2 Becauſe the Fathers were in *limbo* before Chriſts paſſion, neither had the bleſſed viſion of God. Neither was it delivered in the New Teſtament, for two reaſons more: 1 Becauſe the Gentiles were very prone to return to their old Idolatry. 2 Left the Apoſtles ſhould ſeem to teach their own honour after their death.

Let us take this Doctör at his word, and his reaſons as they are (though better might be given:) and only hence inferre thus much; If the Doctrin of Invocation of Saints, be found neither in the Old nor New Teſtament, with what confidence doe they urge it on the ſimple, under pretence of Scripture? If it be ſaid, This perhaps is but one Doctors opinion, to him conſents *Aſcan* a great and learned Jeſuite, who tells us plainly, *Non doceri in ſcripturis, ſed inſinuari Sanctorum invocationem*, that the invocation of Saints is only inſinuated in the Scripture.

Mark the force of truth in theſe two great points, of Juſtification granted by *Beſarmine*, and of Invocation of Saints granted by all theſe great Papiſts.

Verſe 2. Our doctör condemns the preſenting of ones body at the external Divine worſhip of any thing which is not God: and conſequently, a man may not be preſent at falſe worſhip to give it the leaſt allowance, no not in geſture. Whence they are convicted of dealing falſe with God, who preſent their body at the Maſs, with a conceit that they can keep their hearts to God well enough. For, 1 Might not our Lord for a whole world have found by all his wiſdom ſuch a preſent help for him, and by ſuch a policy have overreached the Devil himſelf, who required only external bowing, keeping his heart ſtill unto God? No: our Lord knew well, 1 That body and ſoul make

make but one man, who must have but one God, one Lord, one Faith, one Worship. 1 That our bodies are the Lords as well as our souls; 1 *Cor.* 6. 20. created for his service as well as they, redeemed by Christs blood as well as they. 3 That he that requireth the whole heart, requireth also the whole strength which is of the body. 4 That the soul cannot be in Heaven, if the body be in Hell; neither can he bow the knee of his heart to God, that bows the knee of his body to Satan. 5 That there can be no agreement between Light and Darkness, God and *Selial*: the Ark and Dagon cannot stand in the same Temple, and the heart cannot at the same time be the Temple of God and of Idols.

2 This is the difference between the Church of God, and the Synagogue of Satan, that the one is a chaste wife and spouse of Christ, and keeps her to her husband alone, and doth not admit others to the use of her faith: the other plays the harlot with many Lovers, and keeps not her faith and confidence to God alone, but permits others to be fellows with him at the same time. Now no man can take her for a chaste and undefiled Spouse, that will give the use of her body to a stranger, though she plead never so confidently that she keeps her heart to her husband. The case here is the very same.

3 Here is a number of sins infolded in this one action. 1 Here is a manifest appearance of evil, which we should flee, 1 *Thess.* 5. 22. 2 An occasion of offence to others, to draw them in by our example, and, so farre as wee may, a destroying of him for whom Christ hath dyed, *Rom.* 14. 15. 3 A fight against faith, and an allowance of that which a man condemneth. *Rom.* 14. 22. *Blessed is he that condemneth not himself in that he alloweth.* His body allows that which his heart condemnes. 4 Here is a denial of Christ, whose faith he ought to confesse and profess with his mouth; which he would doe, if it were in soundness hid in the heart. 5 Here is a dastardly joyning with his Lords enemy: for *he that is not with him is against him.* 6 Here is not only an approbation, but a communication in Idolatry; a touching of pitch, and a defiling of a mans self; a most present danger of infection, and defection from God. 7 Here is an hypocritical show of that which the heart abhorres; a divided man, and divided manner of worship, which God hateth who requireth the whole man. 8 Experience shews that such as give up their bodies to Idols, God in justice for the most part gives up the heart to horrible delusions.

4 If we must avoid an Heretick, then much more an Idolater. Wee must not only hate the doctrine of the Nicolaitans, but avoid it. Many say they hate the Mass; but I say, then they would avoid it: for we separate our bodies, not only our hearts, from the things we hate. And the commandement is, *to get out of Babylon.* We read in the Ecclesiastical History, how St. *John* fled from *Cerintus* the Heretick, and *Polycarp* from *Marcion*: And, those whom we may not bid *God-speed*, or whom we may not invite to our own tables, may we joyn with them in polluting the Lords table?

5 Such persons keep not their hearts to God, that present their bodies at Idolatry: neither present they their bodies only; for the Soul governs the Body, the Will leads the Action, the Understanding the Will, and the Affections attend the Understanding. Now where there is understanding, judgement, will, and affections, given to the Idol-worship, is not more than the body given, even the chief and highest faculties of the soul? Of which wee can reckon no better than plowing with an Oxe and an Ass, or sowing the same field with divers seeds, which the Lord in the Law forbiddeth, and therein refuseth the mixture of warrantable and unwarrantable rites in his worship. God is a Spirit and truth, and will not be worshipped in spirit and falsehood. A dissembled worship is a mark of a true neutral, of a plain

Laodicean

Laudicean, neither hot nor cold, a Cake half baked on the hearth.

Quest. But is it not lawful on some occasion to be present at Mass?

Ans. In some cases a man may be present, and not sin: as, 1 When he is there by violent compulsion, being bound and cast in as into a prison, so as hee cannot resist: this is not his sin, but theirs; and it may be said as of *Lucretia*, Two in the sin, but one adulterer: she resisted and was forced, so was he. 2 If in travel a man be in a fit place to see and observe their folly, so as hee shew no reverence at all, or approbation by bending his knee, uncovering his head, or otherwise. Thus the Apostle *Paul* went into the Idol-temple at *Athens*, as he passed by, not to approve, but to take occasion to confute their Idolatry, *Acts* 17. 23. 3 A man may be amongst Idolaters to reprove and reprehend them, as 1 *King*. 13. 1. a Prophet came to the Altar where *Jeroboam* was, to cry out against it. And *Elisha* stood by *Naabs* Priests mocking them, while they danced and launced themselves: 1 *King*. 18. And the three fellows of *Daniel* stood by *Nebuchadrezzars* Image, to protest that they would never worship it, *Dan*. 3. 1. 4 Some hold that in politick employment, a mans calling necessarily requiring it, he may present his body at Idol-worship: as a Protestant may carry a sword before a Prince into the Temple of an Idol, with two caveats; 1 That neither by word nor gesture hee give any approbation of the Idolatry: 2 That publick protestation bee made by word, or writing, that he presents not himself for religions sake, but civil obedience.

Aderant, sed non adorant.
Ret. Martyr.

I will say nothing against this last case: for my part, I like a great deal better that practice of the Protestant Princes at *Augusta*, who brought *Charles* the fifth their Emperour along as he was going to the Mass, but left him at the Church-door, and every man by his departure shewed what hee thought of that service. Also when *Valentinian* brought *Julian* to the Temple of his Idols, he that kept the door sprinkled his gown with the Idols-water, as the Heathens used: whereat *Valentinian* gave him a box on the ear. If wee should thus present our selves, what tumults and stratagems should we make?

Obj. That was heathenish service; but the Masse is more Christian, and hath good things in it.

Ans. 1. That was the Masse from which the Protestant Princes departed. 2 The Masse is as gross Idolatry as ever any was among the Gentiles, being made up of Judaism, Gentilism, and shreds of Christianity. 3 Let them tell us a difference between the bodily adultery of Heathens and Christians, and wee will observe the same in the spiritual whoredome which is Idolatry.

Obj. 1. But what say you of *Naaman the Syrian*, who requested leave to goe into the house of Rimmon with the King his Master; and the Prophet bade him goe in peace? 2 *King*. 5. 18.

Ans. 1. Some think he spake only of Civil and Politick presence, that his Master the King might lean upon him before his Idol; hee in the mean time protesting that he would never worship other god but the true God: to which the Prophet condescendeth. Which is the answer of Mr. *Perkins* upon the second Commandement; and Mr. *Zanchinus* on *Ephes.* 5. But, howsoever the gesture it self is indifferent, to stand when the King stands, and bow when the King boweth, &c. yet this gesture being cloathed with such circumstances, seemeth to me not approved by the Prophet, to doe this, 1 In the Church: 2 Before an Idol: 3 In the time of publick service: 4 By one professing the true God: this seems not so warrantable. And indeed both those famous Divines departed from this answer, and gave a founde in their latter works, as appears both in Mr. *Perkins* his *Cases of Conscience*, and Mr. *Zanchinus* his Book *De redemptione*.

2 Some think he speaks in the time past: as if he should say, Herein that I have

have bowed, &c. the Lord be merciful to me: to which the Prophet said, *Go in peace.* But there is no need thus to wrest either the tongue or the text.

3 The best answer is, that *Naaman* professeth it a sin to go in to bow with his Master in the house of *Rimmon*, and therefore prayeth twice for mercy for it, professing he will never now worship any but the true God: neither doth he only pray against sin past, nor for leave for sin to come; but in sense of his own weakness and infirmity desireth mercy, that he may not bee drawn from his purpose, and withall stirreth up the Prophet to pray for him for grace and strength, and for pardon if at any time hee should against his purpose bee drawn into his former sin: and in this sense the Prophet bids him *goe in peace*: as if he should say, I will pray that God would keep thee in thy godly resolution, and for strength and mercy if thou shouldest bee drawn aside; and to farewell.

Now out of this example, how can they defend that not to be a sin, which himself confesseth a sin, and desireth grace and mercy for, and strength against? Besides, *Naaman* might seem to plead his calling for his warrantize, if it were not: but what calling can they plead, but only newtangledness, and rash running out of their way and calling?

Obj. 2. But *Daniel worshipped the Image which Nebuchadnezzar set up: else he should have been punished as his three fellows were?*

Ans. A silly argument of desperate men, blaspheming the holy Prophet, who before had been cast into the den of Lions, for sticking unto God. But if they fall to conjectures, we may easily retell them in their own kind, thus: 1 Perhaps the Image was not near *Daniel*. 2 If it were, hee might not bee observed. 3 If he were, it may be the *Chaldees* durst not accuse him, for his great grace and place with the King. 4 Or if they did, it may be the King would not hear them, nor draw him to death, for the great love he bare him, or the great service he did in his Kingdom.

Oh therefore let not us that are Jews, that is, the *Israel of God*, meddle with these *Romish* Samaritans; let vs not enter into their Cities, nor turn into the way of the Gentiles: let them bee unto us as Publicans and Heathens. Oh that our young Gentlemen would not goe into this way, to perform even the basest services of the Masse, but hear the voyce of Christ, *Matthew* 10. 5.

Use 3. In all our service of God this precept requireth that we give him religious reverence, and expresse it in reverent and seemly gestures, especially in prayer and praise to bow our bodies, and compose the parts thereof to seemly behaviours: True it is, that religion stands not in gestures, neither doth the Scripture expressly tie us to this or that in particular, but only in general to such as be seem holiness and humility.

See it in the example of the Saints. 1 *King* 8. 54. when *Salomon* had made an end of all his prayer, he arose from kneeling on his knees, and stretching his hands towards heaven. Good *Jacob* being not able to bend and turn his body for age, yet in worshipping God, hee would lean on the end of his staffe, being in his bed, and bow as well as hee could, *Heb.* 12. 21. Hee might have thought the age of his body and weakness, might exempt him from outward adoration, yet hee makes a supply of his weakness by the help of a staff. 1 *Chron.* 29. 20. the whole Congregation of *Israel*, in blessing the Lord, bow down their heads, and worshipped the Lord. And our Lord *Jesus* himself before his Passion, fell on his face, and prayed, *Matth.* 26. 39. All to teach us, how reverently to demean our selves in our Lords service; yea if we can conveniently, with *Ezra* (chap. 9. vers. 5.) to fall on our knees, and spread our hands to the Lord. 1 To testifie our humility, and that our souls are cast down with our bodies. 2 This is a profession of the high Majesty of God before whom

whom wee are : the greater the person is among men, the more reverence is to be used in speaking to him, or in being spoken unto by him : but God is the greatest of all, *The Lord our Maker, Therefore let us kneel before him, Psalm 95. 6. 7.* 3 Our reverent and humble gestures greatly help against our own weaknesse : the lifting up of our eyes and hands, help us to get our hearts lifted up to God. 4 It manifesteth our care to glorify God in our souls and bodies, as wee are commanded, *1 Cor. 6. 10.* and that wee acknowledge them both to be his, and both to depend upon him. 5 That wee let not light by his Ordinances, in which hee giveth us leave to approach unto his throne of Grace; before whom the very Angels are said to cover their faces. 6 Hereby wee give good example to others, and provoke them also to reverence.

All which much condemneth the prophanenes of many, whom when Satan cannot hinder from Church, hee prevails against them there; and in hearing the Word, receiving the Sacraments, and Prayer, they manifest their contempt of those Holy Ordinances, casting and rolling their eyes here and there, gazing idly, or laying themselves to sleep and take a nap some part of the Sermon, or sitting unmannerly in prayer-time without all reverence, that should they come so and behave themselves towards their Prince, they should be taught a lesson for their rudenesse. Is this to confesse a mans own basenesse, and the humble conceit hee hath of himself? Is this the fruit of acknowledging Gods infinite Majesty? Surely that soul which feelingly sees it self to deal with God, will make the body either kneel as a Petitioner, or stand as a servant ready to hear and know, and do the will of his Lord.

And him onely shalt thou serve

Doct. God must not onely be worshipped, but also served. The distinction is easily observed. For a man may in heart and gesture honour another, to whom hee owes but little service. And this word in the Hebrew, is taken from Servants, who besides inward reverence, and outward worship, owe to their Masters their strength, labour, and service, yea, frank and cheerful Obedience. And suppose any man have a Servant, who will be very Complemental, and give his Master cap and knee, and very good words, yet when his Master commands him any thing, hee will not do it, here is honour, but no service; and denying service, hee plainly shews that his honour is but dissembled and hypocritical. So as this service to God (as to earthly Masters) stands, 1 in fear, and reverent inward affection: 2 in dutiful and ready obedience, in all holy and civil actions. For,

1 These two God in the Scriptures hath every where joyned together, and therefore no man may separate them. *Dent. 5. 29.* Oh that there were in them such an heart to fear mee, and to keep my Commandments. *Josh. 24. 14, 15.* Now therefore fear the Lord, and serve him in uprightness; else chuse you for I and my house will serve the Lord. *Ecc. 12. ult.* Let us hear the end of all, *Fear God, and keep his Commandments* : which is all one with *fear God and serve him.* Reasons.

2 This service is a fruit of fear, and a true testimony of it: for fear of God is expressed in service: and if a man would make true trial of his fear, hee may do it by his service. It is a note and branch also of our love unto God: all which the holy Prophet Moses declareth, *Dent. 10. 12.* when hee expresseth, that walking in all Gods waies, is a consequent of fear, and the service of the Lord a fruit of love: *And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in his waies, and to love him, and to serve the Lord thy God?*

3 Hee justly calleth for our service, in regard of the relation that is between him and us, as hee is the Lord our God and Master, and hath authority

rity over us, to whom wee owe simple obedience, and wee are his servants, to whom wee owe of right our whole strength and service. Now hee becomes our Lord, and wee his servants, not onely by right of Creation and preservation, but by expresse Covenant, that as the Jews servants were said to bee their Masters money, so wee are not our own, but bought with a price, 1 *Corinth.* 6. 20. Our wages are set, and our Promise passed, our earnest-penny received, and no other Lord can lay claim unto us.

4 There is no Creature exempted from the service of God: all Creatures in their kind serve him; and much more ought man, to whom hee hath appointed all creatures to serve him, and hath exempted him from the service of them all, to serve himself alone. All the Saints ever gloried that they were the Servants of God. The honourable mention of *Moses* is, that hee was faithful in all the house of God as a servant. And *David* saith often, *Lord, I am thy servant, keep thy servant, &c.* *Paul, Peter, Jude*, the servants of God. The Angels prolesse themselves our fellow-Servants, and are called *Misistring spirits* sent forth for the heirs of Salvation. *Adam* in innocency was not exempted from this service, but must serve God in dressing the Garden, as a servant his Lord and Master. Nay, Christ himself the second *Adam*, was not onely stiled the *beloved Son*, but the righteous *Servant* of God *Mat.* 53. 13.

5 Our Talents, our gifts, our strength, our work, our wages, all are his, received from him, and for him, and therefore must be returned again unto him in his service.

Quest. *What is the service which God requires at our hands?*

Ans. The service of God is either Legal, or Evangelical. The former stands in a perfect conformity with the whole Law of God, when the creature can present unto God a personal and total righteousness. Of this kind is the service of the blessed Angels. Of the same kinde was *Adams* in innocency. Of the same was Christs service, when hee was made obedient to the death, *that by the obedience of one, many might be made righteous.* This is that by which wee shall serve God in heaven, when wee shall once again recover perfect sanctification, and the whole Image of God, which we have now lost. This now wee cannot attain unto; yet wee must ever carry it in our eye as our scope and aim.

Evangelical service is, when the heart being regenerate by Gods Spirit, and purified by Faith, hath Christs obedience imputed unto it, which is accepted as its own perfect obedience, and now indeavours to obey God sincerely in all things. In a word, that is Evangelical service, which is perfect in Christ, begun and inchoat in us, in him compleat, in us sincere, and upright, which is Christian perfection.

And to know this service the better, wee will set down the conditions of it.

1. It must bee willing and free, a free-will offering: for hereby it is distinguished from the service of Devils, and wicked men, who are all subject unto the power of God, and do him service in executing his will, whether they will or no: but one thing it is to bee subjected, another to subject ones self: the one is an inward principle, even the Spirit of God, which reneweth the will and makes it of unwillingly willing and pliable: the other is onely by some outward force. The service of the godly resembles the Angels in Heaven, who are said to have wings, by which their will and readiness is figured in doing the bests of God. *David* had not such wings to flye swiftly, yet hee would *run in the way of Gods Commandements* so fast as the burden of flesh would suffer him. This condition our Lord and Saviour commends unto us in his own example, when hee professeth *it is his meat and drink to do the will of his father.*

2 It must bee hearty and sincere. *Rom. 1. 9. whom I serve in my spirit: not in body and ostentation, but in soul and sincerity; not in hypocrisy and coldness, but in soundnesse and fervency; not co-acted or compelled, but cheerfully and without dispute.* The Apostle requires *love out of a pure heart, and a good Conscience, and faith unfeigned.* And when the Lord bids *David* seek his face, *David's* heart answereth, *I will seek thy face, Psal. 27. 8.* Those that serve bodily Masters, must not serve with eye-service, *but as the servants of Christ, Eph 5. 6.* how? doing the will of God from the heart: and ver. 5. *ἐν ἀπλότῃ τῇ καρδίᾳ, in simplicity of heart.* What man can abide a servant that deals deceitfully with him, if he know that hee outwardly pretends service, but his heart is not with him, but he dissembles Love, Truth, Faith, and Reverence? No more can God. Men cannot see into the hearts of their servants: but the Lord doth, and cannot bee deceived. The fountain of all our Obedience must bee a pure and sincere heart, or else, if the well-head be corrupt, so are all the waters that issue thence.

3 It must bee ruled and squared by God himself: for God must bee served as hee will bee served, and not as wee think good: for God knows what is best, and what pleaseth him best. All Obedience is to godly rule, not our own, or others, but Gods. *As the eyes of the hand-maid is upon the hand of her Mistrisse* so in our service must our eyes bee upon Gods direction, *Psa. 123. 2.* which is implied in that phrase. *Luke 1. 75. That we should serve him in righteousness and holiness before him all the daies, of our life.* An earthly servant must not take up his own work, nor do other mens business, but depend upon his own Masters mouth and direction.

Hinc obed re ad audire.

Now God ruleth his whole service in respect of the 1 matter, 2 manner, 3 end.

I. For the matter. Whatsoever I command, that do onely, saith the Lord. Thou shalt not do that which is good in thine own eyes, but what I command thee. And so wee are taught to pray, *Thy will be done.*

II. For the manner, It must bee 1 Absolute: 2 Total.

I. Absolute, without all condition on our part; whereas all service to men must bee conditional. The reason hereof is, because God being holiness it self, can command nothing but what is most just and holy, but men may.

II. Total, both *objectivè* and *subje-tive*. 1 It must bee total in respect of the object; all Gods Commandments, all which call for our obedience. Partial and delicate service, when wee list, or at leisure, as the retainers of great men on feast-daies, is not that which liketh him, but a constant diligence in all his Commandments, and a conscientious endeavour in all. General service was holy *David's* aim, *Psal. 119. 6. Then shall I not bee confounded, when I have respect to all thy Commandments.* Not that wee can perfectly serve him, unless wee were perfectly sanctified, but, that wee must make conscience of all Gods Commandments, even the least. 2 It must bee total in respect of our selves: we must be wholly employed in his service, in all our parts and powers, the whole heart and all the strength is here challenged. Wherein there is a notable difference between the service wee owe to God, and that to men: Wee are to bee serviceable to men only in part, not wholly; for the soul and Conscience are not subject to men, which God especially taketh up and looks for: Gods priviledge it is, to bee *the father of spirits*: for although wee take our bodies from our Parents, yet our souls are immediately from God: Men therefore have no power and authority over our souls, but God hath power both over soul and body, and is the Lord of our conscience and spirit: and therefore of due must we subject ourselves wholly in his service.

III. God ruleth his service in respect of the end, which is twofold, *interna-*

tionis & termini. 1 The proper aym and end of our service must be, 1 Gods glory directly. If all our service of men must be for God (as we saw it must) much more must Gods immediate service. 2 The good of our brethren and of Gods Church, which we must not scandalize, but build up: for God will be served in our service of men. 3 Wee must serve our God without end: he requirerh such an heart in his people, as to tear him *always*, Deut. 5. 29. and 6. 13. *Thou shalt serve the Lord, and cleave unto him.* Wee allow not our servants to cast up our work, and make holy-day at their pleasure: much less must Gods servants think it lawfull at any time to give any service to Satan, Sin, Lust, the World, or any Creature, against the Will of the Lord.

Use. This should provoke us to tender unto God this service with heart and good will, thus squared by God for the matter, manner, and ends of it. The Apostle (*Ephes. 6. 5, 6, 7, 8.*) perswadeth servants to obey their Masters according to the flesh, by three arguments, all which are much more strong to perswade our service to our Master in heaven: First (saith he) *it is the will of God*; Gods institution, and the ordinance of Christ. It is enough for a servant to know that such a thing is the ordinate will of his own Master. The second reason of the Apostle, is taken from the honour of their service, that in serving men they *served the Lord Christ*, which was an honourable thing. Now we serve a great Lord, and as good as great. If a servant were bound to a wicked and inward Master, he must obey him in all lawful things: How much more are we to yeeld service to so good a Lord, who can command nothing but that which is most just, holy, and honourable? Hee sets us not about any base or ignoble service, to work in brick or clay, as *Pharaoh* commanded the *Israelites*, but our work is the practice of piety and righteousness, of prayer and praise. And besides, it is most beneficial to our selves: for, what gaineth he by our service? *our goodness reacheth not to him*, to adde a grain to his perfection. *Psal. 50. 9, 10. I will take no Bullock out of thy house: for all the beasts of the forest are mine, and the sheep on a thousand mountains: If I were hungry, I would not tell thee.* But it is our honour and profit; as when a noble man takes a poor Sneak near him to serve him, such a mean man is more honoured and pleased, than the noble man to whom he retains. The third reason of the Apostle, is drawn from the expectation of reward or wages, which, if their Masters should fail, God would not fail to repend unto them: *knowing, that whatsoever good thing any man doth that same he shall receive of the Lord.* Now if the Lord to liberally reward faithful service done to mean, and even wicked men, how rich and royal a reward gives hee to the faithful service of himself? It gifts then may move us to serve God, the Lord truly faith, *All these doe I give thee*, and more also, my Christ, my Spirit, my self, and life eternal. No man gives such wages, no servant ever had such a paymaster.

To these might be added sundry other motives: as, 1 To serve God, is to reign, and to be a King over the world, fleshly lusts, &c. and to sit with Saints and Angels. 2 God hereby becomes our protector, maintainer, and revenger, a *David* often prayeth, *Lord, save thy servant, teach thy servant, revenge the cause of thy servant, &c.* 3 Servants of unrighteousness meet with the wages of unrighteousness. 4 All our comfort in crosses and afflictions stands in our service of God, and a good Conscience, or else we have none. 5 To fear and keep his Commandements, is *the whole duty of a man*, and that which makes him fully happy.

Notes of a good servant of God.

1 Labour to know the will of the Lord, which hee hath revealed in his Word, as *David* prayed, *Psal. 119. 125.* For in the Scripture hee hath laid out our work for us: and let us expect our calling to every business there: let

us be ready to hear, not lightly absent, nor present for custom, but conscience. 2 Let us serve him in affection, and be glad to doe any thing to please him, and grieve when we fail either in doing that wee should not, or in not doing that we ought, or not in that manner that may please the Lord. 3 Be ever employed in his work: How know I a mans servant, but by his labouring in his Masters business? *Yee are his servants to whom yee obey*, Rom. 6. 16. and *Joh. 15. Yee are my Disciples, if yee doe whatsoever I command you*. If I see a man spend his time in the service of sin, of lusts, of games, pleasure, the world, &c. I know whose servant he is; certainly he is not in the service of God, hee is not in Gods work. 4 Intend thy Lords profit and glory. A good servant knows his time and strength is his Masters, and hee must bee profitable to him, and seek his credit. It will be with every servant of Christ as with *Onesimus*, *Philem. 11.* being converted: howsoever before grace he were so unprofitable and pilfering, as he was unfit for any honest mans house, and much more the house of God, yet now he profits the Lord, and credits him, and takes not his meat, and drink, and wages for nothing. 5 A good servant sets forward his Masters work in others, hee will provoke his fellow-servants, and not finite and hinder them, as *the evil servant* did: he will defend his Lord, he will venture his life for him, he will stand also for his fellow-servants, while they are in their Masters business; he will be a law to himself, if there were no Law, no Discipline; he will not idle out his time; his eye is upon the eye of his Master, his mind upon his account, his endeavour to please him in all things.

Verf. 11. *Then the Devil left him, and behold, the Angels came and ministered unto him.*

HAVING by the assistance of God now finished the two former general parts of this whole History, which stood in the 1 Preparation, and 2 The combat it self: we proceed to the third and last, which is the issue and event of all, which affordeth us the sweet fruit and comfort of all our Saviours former sufferings from Satan, and of our labours and endeavours in opening the same.

In this issue two parts are to bee considered: 1 Christs victory. 2 His triumph.

His victory and conquest, in that the *Devil left him*.

His triumph, in that the *Angels came and ministered unto him*.

In both which shine out notably the marks of his Divine power, which even in all his lowest abasements did discover it self to such eyes as could see it, and gave shew of a person far above all that his outward presence seemed to promise: as for example: His conception was by the Holy Ghost: His birth as mean and base as might be, but graced with a Star, and the testimony of Angels: and his Circumcision with *Simeons*. His Baptism performed by *John* in *Jordan*, but graced by his Fathers testimony, and the Spirits descent in a visible shape of a Dove. His civil obedience causeth him to pay tribute, but he sends for it to a Fish. His person was called *Beelzebub*, but *Beelzebub* confesseth him to be the Son of God. At his Passion, what greater infamy than to be hanged between two Theeves? What greater glory than to convert and save one of them? At his apprehension, they that took him fell backward to the ground, *Joh. 18. 6*. In death he tread upon Deaths neck: and being shut up in the Grave, he opened it. So here he is carried and recarried in the hands of the Devil, but as one weary of his burden, hee is forced to leave him on the plain field, and to give up the bucklers? because a stronger than hee is come. This is the *great mystery of God manifest in the flesh*, 1 Timothy 3. 16.

In the victory of Christ consider three things. 1 The time when the Devil left him, *Then*. 2 The manner, *hee departed* from him. 3 How long hee left him, and that is in *Luke*, *for a season*.

Then This particle may have reference to three things, 1 *when the temptations were ended*, saith *Luke*, namely all those which his Father had appointed him to endure at this time in the Wilderness. For as the Son of God knew how much to suffer, so Satan would not give over till hee had spent all his powder, and had exercised all his malice in these most hellish Temptations, wherein hee used all his skill, strength, and malices, if he might possibly in this seed of the woman overthrow all the Sons of men, and in the Head kill all the members. Whence wee may

Doct.

Observe, *The obedience of the Son of God, who stood out resolutely, and departed not the field at all, nor expelled any rest, till all the Temptations for this time were ended*. Christ could have confounded Satan in the beginning of the temptations, and to have freed himself from further molestation: but he continues, and abides all the trial to the end. And why?

Reasons

1 His love to his Father made him submit himself to the lowest abasement, even to the death of the Cross, and retule no difficult service for which his Father sent him into the World, of which this was a principal. The speech of *David* was most proper to this Son of *David*. *Behold, here am I, let the Lord do with mee, even as hee will*. In his greatest agony hee said, *Not my will, but thy will be done*. For, he that loveth God, his Commandements are not grievous to him.

2 His love to his Church made him stand out the uttermost perill in this dangerous combate. *Eph. 5. 29*. Christ loved his Church, *εαυτην εκουθεν* *εαυτην* *εαυτην*, and exposed himself for it, and made himself liable to all wrongs and dangers for it, as a loving Husband steps between his Wife and danger.

3 Hee persisted in the Combate, to teach us to hold out after his example in temptation, and to expect freedom from temptation when wee have endured all, but not before. It is absurd to expect the Victory before the field bee won.

4 To comfort us his members, in that hee hath broken asunder all Satans forces, and blunted for us the edge and points of his most fierce temptations. For if this Serpent had had more poyson and venome in him, if hee had a sharper and more deadly sting, no doubt our Lord should have been assailed therewith, and out of doubt hee set all his seven heads on work how to cast him down: But Christ out-stands all, and the Prince of the World found nothing in him.

Vse 1. Learn from Christs example, willingly and cheerfully to obey God in the greatest temptations and trials, even to the end of them. For, 1 Wee profess we are followers of Christ, and herein hee hath gone before us in example, which is of more force than many precepts. 2 Wee pray that there may bee but one will between God and us, *Thy will be done*. These trials shall not bee alwaies; *yet a little while, and he that shall come, will come*: They bee not so long as the Devil will, but as God hath appointed. 4 The Temptations of the godly are best at the end: Wee have heard of the Patience of *Job* (saith the Apostle) and what end God gave him. *Blessed is the man that endureth temptation*, *Jam. 1. 12*.

Vse 2. This also reproves such as make more haste for their peace than good speed. They would have *Canaan* before the *Canaanites* be subdued, may, before they step into the Wilderness: whereas the Crown is not given before the strife, but to those that strive lawfully. Who bee they to whom Christ promised a Kingdome, to eat and drink at his Table, and sit on seats with him, but to those that continue with him in temptation?

Luk.

Luk. 22. 28. and *Rev. 2.* all is promised to him that overcometh: and, *Be faithful unto the death, and I will give thee a crown of life.*

We are in the Church militant, beset with our enemies so long as wee live, and can wee expect victory without blows? or think wee our selves safe and free, when wee have stood out one skirmish, or two, seeing our enemies are alive, and ever renewing the assault? No: let us resolve to the contrary with the Apostle, and say, *I have fought a good fight, I have finished my course, I have kept the faith, from henceforth is laid up for me a crown of glory, which the righteous judge shall give mee at that day.* Wages are given at the end of a work, and an earnest only in the beginning.

Use 3. Let us hence comfort our selves: for so soon as the temptation is ended, wee shall bee delivered. When *Abraham* had a bloody knife in his hand, and was stretching it out to kill his Son, *Gen. 22. 10.* God bids him stay, hee had been tempted enough, now his comfort returnes, his *Isaac*, his joy is preserved. There is but an hour for the power of darkness, and after that comes light. Bee content when God eclipseth thy light, and thou see'st thy self beset with darknesse, wait a while, make not haste, though the Lord tarry, hee hath not forgotten thee, nor his promise: the patient abiding of the just, shall not alwaies bee forgotten. *Matth. 8. 26.* when the Disciples had been long tossed with waves, and the ship was full of water, and they expected present death, then *Christ awakes, and rebukes the storm, and there was a great calm:* but hee had no sooner rebuked the winds, but he rebuked their diffidence.

Use 4. Lastly, as Christs temptation shews what condition wee are subject to, so his Victory assures us of ours, and shews what shall bee the end of our temptations. In mens battels the Victory is doubtful, here it is certain; in them the stronger for the most part overcomes, here the weaker, because they are armed with the same power as Christ was. Here is a difference between the godly and the wicked's temptations: God leads the wicked into temptations, and then leaves them; hee leads the godly in, but he leads them out also.

II. *Then the Devil left him* namely, when hee had been every way resisted, when hee could fasten nothing upon the Son of God, when neither penury and want, nor temptation to vain-glory, nor to Covetousness could move him, then hee gives over. Whence observe, that,

Doct. *The way to make Satan flye, is strongly and stoutly to resist him.* *Jam. 4. 7.* Resist the Devil, and hee will flee from you: *1 Pet. 5. 8, 9.* Your adversary the Devil goeth about as a roaring Lyon, seeking whom he may devour, whom resist he: fast in the Faith: *Eph. 4. 27.* Give no place to the Devil.

1 That which hath been in the head perfectly fulfilled, shall bee also fulfilled in the members, seeing the resistance of Christ was not only for himself, but for his members. Let no man say, It is true, the Devil is that strong man, but Christ is stronger than hee, that binds him and makes him flye; but alas! what is that to me a weakling, who dare not look my enemy in the face? For as our Saviour comforteth his Disciples against the malice of the world, so also may we be comforted against the malice of the Devil, *John 16. ult.* *Bee of good comfort, I have overcome the world;* which had been but a cold comfort to them, had not they shared with him in his own victory. Which is also infinite in powers and in time.

2 The promise of God is, that if wee resist Satan, hee shall flye: by vertue of which promise the Devil is overcome and put to flight, by the weakest member of Christ, manfully resisting him: for it is not the strength or worthiness of our resistance that can daunt the Devil, but because God hath promised to tread down Satan under our feet, *Rom. 16. 19.* therefore by resisting wee must tread upon him, not that our resistance is a cause, but onely a

means

means, in which God gives Victory. God promised *Israel* the land of *Canaan*, and power to subdue all those Nations then possessors of it; by virtue of which promise, if five Kings at once rise up against *Jehna*, hee must tread upon all their necks: it was not their power that did this, though they must use means, and raise all their power against them, but Gods promise: Say not in thine heart, *By my own hand, or strength, or wisdom, have I taken this good land: no, it was because God loved thee: It was the land of promise.* So here.

3 Satan cannot but flye if hee bee resisted, because hee is a conquered enemy. spoiled of his weapons which were most mortal: and not onely conquered in Christ our head, but in us his members: for, to whom was that promise made, but to the Church, that *the seed of the woman should brise the Serpents head?* so as his head is broken to mystical Christ, whole Christ both the head and the members; let him now nibble at the heel, and hiss, and gape, and flye upon them, hee cannot hurt them, because his sting is taken away. Now what can conquered enemies do if they bee still resisted, but flye?

4 The battel which wee fight is the Lords, wherein hee will not bee overcome: the strength is the Lords, who is mighty in battel. What was the strength of *David* to *Goliath*? but when hee comes against him in the name of the Lord, a small and weak resistance overthrows him. Our armour is the Lords: *Put on the armour of God.* And it is armour of proof: It were a disgrace to his workmanship if it should ever bee found slight or insufficient. Our cause is the Lords, a contention for the faith: Fight the good fight of faith, which shall prevail against all the gates of Hell. Our Captain was never overcome, nor can bee, nor any one of his fellows: for they are all members of that body, whereof hee is the head; and can a Head able to save the Body, suffer it self to bee dis-membered of any one member? Our Aiders and Assistance that come in to help us while wee resist, are the Angels, who have a charge to keep us in our waies, and give us strength and victory: they bee too strong for Satan and all his powers, and they bee more that be with us than they against us.

Object. *But are not many of Gods Children not onely sore thrust at, but even overcome in temptation? Nay, and doth not experience shew, that the more the child of God resisteth, the more Satan assaulteth him? And doth not another experience teach us, that the lesse hee is resisted, the sooner hee flies, and is less troublesome?*

Answer. God in great wilddome suffers Satan to molest his dear Children, and infect them with long and strong temptations, and many times to foil them, and to renew his temptations, and the battel day by day: 1 For their humbling and exercise, the Lord destroyed not all the *Canaanites* before *Israel*, but left some people to hold them battel, lest they should grow secure, *Judg. 3. 1.* and to teach them battel: And *Paul* must bee buffeted by Satan, lest hee should bee exalted by the multitude of Revelations. 2 To make them more watchful of their Graces, and keep close their Faith, Hope, Love, Patience, &c. as when Robbers, and Pillerers are abroad, men shut up and lock their goods within; so here. 3 To magnify his own glory, who manifesteth such power in such weakness, and seasonably sets in for their safety and victory, when in their sense they are utterly lost.

But, 1 Satan never overcomes him that resisteth; hee may foil him, and beat his weapon to his head, yea, hee may send him halting away with *Jacob* so long as hee lives; yet at length hee shall overcome, if hee hold on his resistance.

2 Satan indeed often assaulteth where hee is much resisted: for hee will

Nonnulli non
vincunt, nisi quia
vincunt resistunt.
Ecclesiasticus.

Will

still renew the battell: *Sometimes* in strong Christians, whom the Lord prefeth forth as the Leaders in his battell, for, *strength u for the war.* Job resisted, but was still assaulted, because his measure of strength was such as was to bee a pattern to all ordinary men. Our Lord had resisted Satan once and again, but till now hee flies not, because hee was to bee the General of the field, on whom all must look as an example, and for direction. But the issue is, that Satan shall flye at length; and the longer and stronger his temptations are, the more God glorifieth himself both in the victory of his servants, and confusion of the Devil, as wee see in both the former examples.

Sometimes hee fiercely assaileth weaker Christians, who are easilier pulled from their holds for want of knowledge, judgement, or resolution: these hee thinks will bee tyred out with importunity, and hee hopes to force them to yeeld at length. And surely many weaker ones invite Satans temptations unawares, which toil them worse than death, because they are so flexible; Satan sometimes hears them speak in his own Language; Thou art an Hypocrite, a great sinner above all men; sometimes hee sees them use his weapons against themselves, and so give way to the Adversary in stead of resisting, whereas stout and manful resistance would speedily procure their peace: sometimes for want of judgement they are not able to distinguish of Satans sins from their own, but carry themselves as they would take upon themselves the Devils reckoning. Alas! All this invites him, and makes him welcome. But here let the weakest Believer know, that if hee resist lawfully, hee shall carry away the victory, let his resistance bee never so weak; and this shall make for Gods greater glory, and Satans greater confusion, that hee is not able to stand out the field against the weakest of them, whom hee may seem to scorn. It was a great confusion, that Satan was not able to stand against Christ himself: but that hee shall not be able to stand against a sinner, a worm, which turns again in the name of Christ, is greater confusion than the former.

3 Whereas Satan seems quiet where hee is least resisted, it is no marvel, his Kingdome is not divided against himself. What need a Captain bend his Forces against a Town, which hath delivered up it self into his hand? What need hee set bul-warks and Canon-shot against those Walls and gates which are willingly set open? *When the strong man keeps the hold, all things are at peace.* But a miserable peace it is, to run from under the colours of the Prince of peace, to go so peaceably and gently to the dungeon of eternal darkness?

Use 1. This may comfort the child of God, that hee shall out-stand all his temptations: it is not onely possible for him to overcome the Devil, and put him to flight, but also certain. For, *The just man falleth seven times a day, but riseth again,* Prov. 24. 16. And why? 1 Because Gods election is eternal, and unchangeable, and his foundation sure. 2 Because of Christs prayer, *that our faith might not fail.* 3 Because the godly man hath built his house on a rock, against which the windes may blow, and the floods beat, but it shall stand: and hee is set into that head, who overcame the Tempter; that hee might overcome him also. 4 Because of the promise that God will not forsake his Child overlong, but supply strength for the combat, and give a gracious issue. And temptation prevails only when God addes not a second grace, but standeth afar off.

Object. *But was not David overcome with temptation?*

Ans. Yes, justly, when hee remitted of his watch and resistance; but this was neither totally nor finally. The reason is, because God puts a man into the hands of the Devil two waies: 1 Absolutely: 2 With limitation. *Absolutely*, as when his justice gives up a wicked man to bee wholly ruled 2 Tim. 3. 16

at his will, and carried head-long to destruction. *With limitation*, when a man is put into his hand to prevail over him to a certain measure, as *Job*, and our Saviour to be in these temptations carried and molested, to a certain measure of time and vexation. Thus the Lord sometimes for a time leaveth his own Children into the hand of Satan, so as he may tempt them, and prevail over them to the committing of fearful sins, as we see in *David* and *Peter*, which sins often blind and harden them, and damp their conscience, that for a time they see no displeasure of God, but lye secure and impenitent, as *David* well-nigh a year.

But all this desertion of God was to a certain measure: at length the cloud was gone, the mist dispersed, the light returned, Satan resisted, and forced to fly away. And this is the ground of that prayer of *David*, and the Saints, *Lord, forsake me not over-long*: not fearing that the Lord would quite take away his grace from him (as the violent *Lutherans* teach) but that hee should not with-draw his second grace over-farre, or over-much: Which prayer is grounded on a promise of God, by vertue whereof wee may conclude, that the battell of Belcevers is not for the over-throw, but the exercise of their faith.

Use 2. This should stir up the Christian to cheertful resistance, which is the condition of Satans flight.

Obj. *Alas, he is a spirit, I am flesh: which is great advantage. He is a legion, I am but one man, he can oppress me with number. He is a principality, as strong as a roaring Lion, I am a weak Worm. Hee is subtle as a Serpent, I am foolish and unwise. Hee is cruel and fierce, how can I have any heart to resist him?*

Ans. 1. There is in every Christian a Spirit stronger than hee,

Joh. 4. 4.

2 There be more with us than with him, *2 Chron. 32. 7.* fear him not.

3 He is mighty, but what can a strong man being disarmed doe?

4 He is subtle, but in our Lord are treasures of wisdom, *and he is made Wisdome to us of God, 1 Cor. 1. 30.*

5 Hee is cruel, but what hurt can a Lion doe being in Chains, or a Grate?

Secondly, in thy resistance strive lawfully: How? Two ways, 1 By good means. 2 In a good manner.

First, the means of resisting the Devil must not be such as are of the Devils own devising, as Crosse, Reliques, Holy-water, Exorcisms, nor seeking to Witches and Sorcerers, which is to cast out the Devil by *Beelzebub*: but by means appointed by our Captain, who was best acquainted with this warre; as,

1 The Word of God, the holy Scriptures, by which Christ made the Devil fly, and so must we: *1 Joh. 2. 14. I write unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the Devil:* which plainly sheweth, that not by Spells and Charms of Scripture, but by the abiding of it in the heart, to rule and order the life, Satan is overcome. Satan is subtle, but the word giveth wisdom to the simple, which overcomes his subtilty.

2 Faith in Gods promises, *1 Pet. 5. 9.* -- whom resist *stedfast in the faith*; Christ here sets himself stedfastly in the word of his Father, and so conquers the Devil. *The victory that overcomes the world, is by faith to lean on the promises of God.* Faith keeps in sight Christ our victorious Captain, and sets the crown of life in our eye, which is laid up for them that are faithful to the death.

3 Prayer joyned with fasting and watching. Christ entering this combat armed himself with fasting, watching, and prayer, for many days together,
David

Satan potens,
omnipotens
Christus.
Callidus ser-
pens & sapiens,
Christus sapi-
entia,

David when Goliath drew near, took a stone out of his scrip, and smote him in the fore-head that he fell down: This stone that overthrows the hellish Goliath, is prayer. While Moses hands are lifted up, all the Armies of the Amalekites fly before Israel. And St. James in his Epistle tells us, that if wee would resist the Devil, we must draw near God, *chap. 4. vers. 8.* and never doe wee draw nearer God, than in effectual and fervent prayer. Let the Disciples use any means without this, the Devil will not fly; whereof if they ask the reason, Christ tells them, the Devil is not cast out but by fasting and prayer.

4 The practice of true godliness, and resolution against all unrighteousness. Righteousness is called a *breast-plate*, Ephes. 6. 14. which is not only that imputed righteousness of Christ, but that inherent righteousness of our selves, which is the study and endeavour in a godly life: and the Apostle James among other directions, in resisting the Devil, *chap. 4. vers. 8.* giveth this for one, *Cleanse your hearts ye sinners, and purge your hearts ye wavering minded:* and the reason is good, seeing by every sin and lust being nourished, Satan is let in, and the yielding to any corruption is to give him so much ground, in stead of beating him out of our borders. He that is in a fight, abstaineth from whatsoever would hinder him, 1 Cor. 9. and therefore from sin, which presseth down, and hangeth fast on. Let us meditate on that Law, Deut. 23. 9 *When thou goest out against thine enemies to fight, abstain from every evil thing.* For this weakens us, and turns God against us, and drives his good Angels from us.

5 Gods Spirit: *Be strong in the Lord, and in the power of his might:* our own strength will easily be turned against us, our own counsels cannot but cast us down. God resisteth the proud, and assisteth the humble. As therefore Moses said to Israel at the red sea, being naked and weak, not knowing what to doe, so may we in this case, *Stand still, fear not, behold the salvation of the Lord.* Grieve not the Spirit, nor quench his motions, who is the Spirit of power, of wisdom, of fortitude, and counsel, of strength, and direction: and goe forth in the boldness of that Spirit, as Jer. 30. 11. *The Lord is with me like a mighty gyant,* therefore mine enemies shall be overthrown, and shall not prevail, but shall be mightily confounded.

Secondly, the good manner of resisting the Devil that hee may fly, is this:

1 Resist the first temptation, and break the Serpents head, dash the heads of Babels brood against the stones. Wise men will not let the enemy come near the walls, or the gates, much less into the Market-place. It is a great advantage to give the toyl at the first on-set. Give no place to the Devil, give sin no room in thy heart, or if Satan inwardly suggest any, there close it up, let it dye and never come out, as a man that hath a Serpent in a vessel, stops it up, and there it dyes.

2 Resist the least evil motion, condemn not the least temptation, for Satan can kill how by one grain of poyson to kill the soul, and by one dead fly to corrupt a whole box of oynment. The weakest man, yea or woman, is strong enough to kill a sleepy Sisera. The weakest temptation is too strong for a careless and secure adversary. Eve should have resisted Satan in an apple, and Lays wife in a look. No sin is so light and venial, that is not worth resistance. For Satan can use small sins as the Fisher useth small hairs to hold the Fish as fast, or faster, than greater tackling, and secret sins to doe more harm in the soul than open.

3 Resist stoutly and manfully: if he pull one way, pull thou the other, for so doth he that resists. If he tempt thee to pride, incline thou so much the more to humility. If he move thee to revenge, provoke thy self to meekness and patience. If he tempt thee to earthliness, bend thou thy self so much the more

to heavenly-mindedness : and thus thou shalt beat him with his own weapons, and take off *Goliath's* head with his own sword, and all his gain in tempting thee, shall be to set thee faster and nearer unto God.

4 Resist constantly to the last : though thou be sore assayed, and ready to forsake the field, yet resist still though never so weakly. Consider that Christ promiseth a place on his Throne only to *him that overcometh*, Revel. 3. 21. and that there is no safety in flying, no piece of armour appointed for the back. If thou beest greatly straightened, send Satan to the cross of Christ, there he shall receive an answer : but rather dye manfully than fly cowardly. By flying thou lovest the victory, by dying thou canst not.

5 Resist after victory, when Satan seems not to resist ; hold on thy haunches, and expect the enemy when he seems absent ; perhaps hee feigns himself toyled, when he is but renewing his assault, or as a Pirate hangs out a flag of truce to board us, or dissembles a flight to draw us out of our holds, and then hath an ambolishment against us ; and this is his forest fight : or he will seem of yeeld the victory to them, whom he knows cannot tell how to use it, but either they will grow proud of it, or secure, and lay off their watch, and then, whom he could not in warre overcome while he was resisted, in their peace he spoyleth them, when they think he needs no resistance.

Use 3. This reproves the idle conceit of men, who think to be safe from the Devil without resistance ; as, 1 Many ignorant men, who will spit at the mention of the Devil, and blest themselves from the foul Fiend, and yet are sure enough in his power : these never knew what it meant to resist the Devil ; they want knowledge in the word, and are willingly and wilfully ignorant ; they want faith, and never inquire after it : they live according to Nature, and the fashion and custom of the times, are ordinary Swearers, and Sabbath-breakers, and worldlings, and they think it was never well since there was so much preaching. And for the Spirit of God, if hee were not present to restrain them with common grace, it were no living near them ; but for renewing of the Spirit, to set them out of Satans power, and the corruption of their own sins, hee is so farr from them, as they may say truly with *Johns* Disciples, *Acts 19. 2. Wee know not whether there be an Holy Ghost or no.* Alas, how pitiful is the state of these men, who think Satan is fled from them, when hee is their only counsellour and familiar, ruling them at his pleasure ?

2 Many that think to resist the Devil, but they are loath yet to diseafe either him or themselves ; yet a little while they will hold their sins, they would faine provide for their wives and children, and rise to such an estate before they give up their covetousness, usury, deceitful and injurious courses : they will leave their voluptuous and adulterous courses, when they are old, that is, when these sins must needs leave them ; they will repent of their sins when they dye, they would be loath to carry them to Gods Judgement with them ; but so long as they live, their sin shall live with them. Eye upon such madness : Are old decrepit men fit for the field ? Is a man upon his death-bed a fit man to master a Gyant ? Shall a man so be-fool himself, as to think that then he can easiest resist the Devil, when his power is least ? No, no : Satan will now triumph and trample upon his spoyl ; he knows well, that not one of ten thousand lets his sin live so long with him, but his repentance dyes with him also.

3 Others dream of a victory over the Devil, and they are safe, but they are not so strict as not to yeeld some equal conditions to their adversary, they care not to give a little place unto him. They are no great swearers by great oathes, but now and then they may forget themselves, and say *by God*, or *faith* or *truth*, &c. Nor great gamesters that live by gaming, but now and then sit out a number of hours together, to spend and pass away their times.

Not

Nor great drinkers, but onely give Satan advantages by running into such Company and Houſes as they may bee provoked to drink a little more than they need. Nor open contemners of the word and Prayer, to ſpeak againſt it, and make their mindes known; but they cannot abide this ſtrictneſſe at home. Is not the Church the houſe of Prayer? Nor known Adulterers, they are honeſt of their bodies, but their eyes are full of Adultery, and their mouthes full of obſcene filthy ſpeeches, yet they ſay they think no hurt. This is to dally with the Devil, as friends at toils, that have caps on the points of their rapiers for fear of hurting one another. Here is no ſpirit ruling, but hee that rules in the World. The Devil flies not for ſuch a reſiſtance.

[111. *Then the Devil left him.*]

Namely, when Chriſt had him be gone. Whence wee may note: that,

Doſt. *The power of Chriſt is ſuch, as all the Devils in Hell are not able to reſiſt.* If Chriſt bid the Devil avoid, even then at his word hee muſt bee packing. Mark. 9. 25. hee *charged the unclean ſpirits to come out, and enter no more into the man, ſo as the Devils cryed for grief and anger:* Mark. 1. 34. *a whole legion of Devils ſubmiſſively entreas him not to torment them.* And this was not onely ſo in it ſelf, but in the knowledge of all the Jews, who brought all that were poſſeſſed with Devils, and hee healed them: *Matth. 15. 28.* the *Canaanitiſh* woman ſeeking to Chriſt for her Daughter, that was poſſeſſed, acknowledged thereby that his power was above all the Devils; and our Lord moſt notably in that ſtory manifeſted his power over them, who being abſent from the maid, and did not ſo much as ſpeak to the Devils, yet they obeyed his will, and could as little withſtand his power being abſent as preſent.

Now more diſtinctly to know this power of Chriſt, wee muſt underſtand that it is either twofold: 1 Of his eſſence, called *τὸ πνεῦμα*; or 2 Of his Office, called *ἐξουσία*. The former, is the omnipotency of Chriſt, as hee is God equal with the Father, and the Holy Ghoſt: for as his eſſence (as the Son) is the ſame, ſo is his power, an abſolute, creating, ſuſtaining, and commanding power, ruling all Creatures, and over-ruling in all things. The latter, is the power of his Office, as hee is Mediatour and King of his Church: and this power diſtinctly from the former: 1 in that it is a power received, *Matth. 28. 18.* *All power is given mee in heaven and in earth:* *Phil. 2. 9.* *God hath given him a Name above all Names:* whereas Chriſts power, as God, is not received, but his own proper power being God.

2 That power is eſſential, infinite, and incommunicable to any creature: this is perſonal, communicated by diſpenſation of grace, after a ſingular manner unto Chriſt, as God-man, and our Mediatour.

3 That power is immutable, unchangeable, ever laſting; this power ſhall after a ſort bee determined: for *hee muſt give up his Kingdome to his Father,* 1 Cor. 15. 24. not that Chriſt ſhall ever ceaſe to bee a powerful head of his Church, nor that hee ſhall ceaſe to reign with his Father for all eternity: but look as the Father now doth not rule the Church, namely, as Mediatour, but the Son; ſo the Son ſhall not then rule his Church in the manner as hee now doth, as Mediatour, but in the ſame manner as his Father ſhall. Now hee rules and puts forth his power in fighting againſt his enemies, but then all his enemies ſhall bee trodden under his feet, and made his footſtool. Now hee manifeſteth his power in gathering a Church by the Word and Sacraments, but then all the elect ſhall bee gathered. Now at his Fathers right hand hee puts forth his power in making interceſſion for us, but then hee ſhall intercede no more ſo. At the end of the World, hee ſhall declare his mighty power, in raiſing all the dead, and ſitting in judgement on them; but then there ſhall bee no more need of this power,

when death shall bee swallowed up into victory, and a final sentence is given on all flesh. So as Christ shall not reign as now hee doth, but as his Father.

Whence it followeth, that the power by which Christ subdueth the Devils, is not onely that essential power of his Divine nature, but the power of his Office, whereby even in our nature and flesh, hee subdueth them. And this power may bee distinguished according to the subjects, into two kindes: first, that power by which hee sweetly ruleth the Church, as the head the members, or a King his Subjects: and this is either directive, or coercive. Secondly, that coercitive and judiciary power which hee exerciseth against his enemies, wicked and ungodly men, as a King against rebels and foes to his state and person. And this power is properly raised against the Devils and his instruments, against which they cannot stand.

Reason.

1 Christ was prophesied to bee the seed of the Woman that must *bruise the Serpents head*; which prophecy plainly shews, that Christ as Mediatour in our flesh, must disperse all Satans forces planted against us; and for this end the *Son of God appeared, to destroy the works of the Devil*: and the work doth properly and singularly belong unto Christ, although the fruit and benefit of it by communication of grace flow unto the Church, as the body of Christ.

Object. *But did not others beside Christ command the Devils? Act. 8. 7. when Philip preached in Samaria, unclean spirits crying came out of many: and Act. 16. 18. Paul turned about, and commanded the unclean spirit to come out of the maid.*

Ans. 1 Christ did it by his own power, they by his. 2 The power of Christ is one thing, faith in his power is another; they did it not so much by power, as by faith in this power: whence S. Paul chargeth the foul spirit, *In the Name of the Lord Jesus Christ to come out*: 3 Common men were able to discern a difference between Christs power and others in casting out Devils: *Mar. 1. and Luk. 4. 36.* fear came on them, and they said among themselves, *With authority he commands foul spirits, and they come out*; that is, by his power and divine authority, and not as other Exorcists did. 4 Hee did work his as a person that was God, other his Disciples as persons with whom God was, working and confirming the doctrine with signs and wonders that followed, *Mar. 16. ult.*

2 All things are given him, and put under his feet. *Job. 3. 35.* The Father loveth the Son, and hath given all things into his hand. *Heb. 2. 8.* Thou hast put all things in subjection under his feet. And as it that were not plain enough, hee setteth in the next words a large Comment upon it. And in that he hath put all things in subjection under him, he left nothing that should not be subject, only except him which did put all things under him, as it is *1 Cor. 15. 27.* So as it is plain that excepting God himself, nothing is not subject to Christ as Mediatour.

Now this may bee enlarged by a special induction of all things. Angels are subjected to his word: *1 Pet. 3. 22.* -- *to whom Angels, and Powers, and might, are subject*: with a reason, *For hee is the Lord of the holy Angels. and sit far above all Principalities and Powers, Eph. 1. 21.* Unreasonable Creatures hear his word, and obey him: *Luke 8. 35.* *Who is this that commands the winds and the Seas, and they obey him?* Diseases obey him: to the Leper hee saith, *I will, be thou clean*: and hee is clean immediately, *Matth. 8.* To the Lame man hee saith, *Take up thy bed, and walk*, and hee doth so, *Matth. 9. 6.* Hee meets a blind man, *Job. 9. 7.* and bids him go wash in *Siloam*, and hee comes again seeing. Yea, death it self heareth, and departeth at his word, *Job. 11. 44.* *At that word Lazarus came forth, bound hand and foot: and the time commeth, when they that are in the graves, shall hear the voice of the Son of God,*

God, and come forth. In one word, the Apostle ascribeth to Christ, *that he is able to subdue all things to himself*, Phil. 3. 21. All Creatures, all Enemies, sin, Satan, the Grave, Hell, Death, Damnation, and whatsoever resisteth his glory in himself, or any of his members.

3 Christ's Kingdome must bee set up against, and above all the Kingdoms of the World. Dan. 2. 45. *The little stone cut out of the Mountain without hands*, breaks in pieces the Clay, the Iron, Brasse, Silver, and gold: that is, the Kingdome of Christ shall break all thote great Kingdomes; and the God of Heaven raiseth a Kingdome to his Son, which shall never bee destroyed: And therefore for the upholding of this Kingdome, hee must bee invested with power, which neither the Tyrants of the World, nor the god of the World can ever prevail against. For never were all the Kingdomes of the World so opposed by the World and the Devil, as the poor kingdome of Jesus Christ: but this power of Christ is as an hook in *Nebuchadnezzars* jaws, and a chain in which hee holdeth *Leviathan*, limiting him how far he shall exercise malice against the Church, and no further.

4 Christ as Mediatour was to perform those works, which no other creature could ever do, and therefore was to bee indued with such power as no other creature could bee capable of. Hence hee proveth himself to bee from God, *Job. 15. 24.* If I do not such workes as no other man ever did, believe mee not. Where hee speaks of his Miracles, which, in respect of the manner and multitude, never man did the like in his own name, nor so many. To which adde those great works, of raising himself by his own power from the dead, *Rom. 1. 4.* Of satisfying Gods justice for mans sin, a work above the reach of men and Angels. Of meriting eternal life for all the elect, which must bee an action of him that is more than a Creature. Of applying his merit, to which end hee must rise from death, ascend and make intercession. Of sending his Spirit. Of begetting faith, and preserving his people in grace received. Of leading them through Death and the Dust into his own Glory. These are such things as all power of meer creatures is too weak for. All the Angels in Heaven cannot do the least of them. All the Devils in Hell cannot hinder them. And hence Christ is stiled the *Lion of the Tribe of Judah*, *Michael, the mighty God, King of glory, &c.*

Use 1. This may bee a terror to all Christ enemies: for such is his power as shall make them all his footstool. Do wee provoke him? are wee stronger than hee? *1 Cor. 10. 21.* *Psal. 3. 9.* those that will not bee subject to the rod of his mouth, shall bee crushed with a rod of Iron. Therefore take heed of being an enemy to Christ, or his Word, or Servants: else thou shalt bee revenged even in that wherein thou sinnest; with the breath of his lips hee shall slay the wicked; one word of Christ, one *lee* shall turn them all into Hell. Is the power of Jesus Christ such in his base and low estate, as all the Devils in Hell are not able to resist it; but it hee speak the word they give place? how desperately do wicked men go on in sin, as if they were able to make their part good against him? *Job. 18. 6.* when Christ but said, *I am he*, presently his apprehenders fell to the ground, *Rev. 17. 14.* *they shall fight against the Lamb, but the Lamb shall overcome.*

Use 2. This is comfort also to the godly, in that Christ as Mediatour in our flesh is armed with power above all our enemies, so as nothing shall hinder our salvation: Not Satan: for the Prince of this World is cast out; hee may have us in the Mountain, or on the Pinacle; but hee cannot cast us down. Not sin: Christ hath powerfully triumphed against it on the Croas, hath fully satisfied for it, and perfectly applied that satisfaction to the forgiveness of sins. Not death: Christ hath powerfully foiled him in his own Den, and trampled on him, saying, O death I will bee thy death. Not Temptation: Christ sits in Heaven as a merciful High Priest, tempted once as wee are,

that hee might bee able to succour them that are tempted. Not corporall enemies: Hee by his power ruleth in the midst of his enemies. *Laban* shall not speak a rough word, nor *Esa* hurt *Jacob*, nor *Saul* hit *David*; for hee orders the thing other wise. Not the grave: for wee have the assurance of a glorious resurrection by the working of his mighty power, whereby hee is able to subdue all things, *Phil.* 3. 21. Not hell it self: *Rev.* 1. 18. I have the keys of Hell and of Death. In one word, not any thing present, nor to come, nothing shall separate between Christ and us: none shall pluck us out of his hands: for hee hath purchased for us, and maintaineth a mighty salvation, *1 Pet.* 1. 5.

Vse 3. This teacheth us to submit our selves to this power of Christ, or else wee are worse than senseless Creatures, who all obey him, yea, than the Devils themselves who did obey him. And then is a man submitted to it, when his eyes are opened to see what is the exceeding greatness of his power in himself, believing as the Apostle prayeth, *Eph.* 1. 19. Therefore labour to find Christs saving power in thy soul.

Quest. *How may I find it in my self?*

Ans. 1 If thou canst finde the work of faith in thee, a work of great power, a supernatural work, beyond, yea, against the strength of nature. What a work of omnipotence is it to raise the dead? yet greater power is here, to bring in this life of God into him that is dead in trespasses and sins, resisting his own raising: for so the Apostle implyeth in that place, *Col.* 2. 12.

2 If thou canst finde in thee the work of sanctification, which is a work of great power: *1 Pet.* 1. 3. according to his Divine power he worketh grace and glory. This second creation of a man goes far beyond his first in power: There was nothing to begin with, no more is here; no life of God till God call the things that are not, as though they were: but there was a bare privation, here is a resistance and rebellion, stiff necks, and hearts of adamant. Hence regeneration is called a creation, and the regenerate new creatures: But a difficult work, which God works not alone, but God and man made one person, and not of nothing, for nothing, as the former, but of worse than nothing, and for a price, even the precious blood of the Son of God.

Labour to find this change in thy self by faith and holiness. Christ did never more manifest his power, than by raising himself from the dead: and thou canst not have a surer argument of Christs power prevailing in thy soul, than by getting daily out of the grave of sin, and moving according to the life of God. So soon as Christ had called *Lazarus* out of his grave, hee bad loose him and let him go; and if thou findest the bands of death, thine own sins loosed, forsaking thy own evil waies, it is a sign that Christ by a powerful word hath quickened thee. Therefore put on *S. Pauls* minde, *Phil.* 3. 10. who counted all things dung to know the vertue of Christ his death.

3 A mighty work of power in Christ is, to gather his Church out of all peoples and nations, and to bring them within one roof, though they were never so dispersed and alienated from one another, and to knit them by faith to himself the head, by love one to another, and by his own discipline to conform them to his own government. It never cost all the Monarchs in the World so much strength and power to settle their Kingdomes and people in peace under them. Doeest thou then finde thy self brought into the number of Gods people? Doeest thou love them entirely for Gods image and goodness? Art thou serviceable to every member, and that in the Head? Here is a power put forth that hath reconciled the Wolf and the Lamb, the Child and the Cockatrice. But if thou carest not for Christs Ordinances and Disci-

discipline, his Laws are too strict, thou must have more liberty than hee affords, if thy affections be rough and stirring against Gods children, thou hast not yet subjected thy self to Christ.

4 A mighty work of power in Christ was, that he was able to foil temptations, and stand out against all hellish powers, so that the Devil *found nothing in him*: Now findest thou the power and strength of Christ in the spiritual combat? Doeſt thou chase Satan afore thee, and the whole band of his temptations? Wouldst thou refuse a whole worl rather than sin against God, or gratifie Satan and thy self with the least displeasure of him? All the power of Christ was set against sin, and Satans Kingdom: And if thou hast part in this power of Christ, it abolisheth sin in thee, and strengthneth thee with full resolution against all sin.

5 A mighty work of Christs power is, to enrich his children with all necessary graces tending to salvation, and to lead them into the fruition of their eternal inheritance. It cost *Joshua* some labour before he could bring *Israel* into the good Land that abounded with good things: it cost our *JOSHUA* more. Findest thou this fruit of Christs power, that thy face is set towards Heaven? and is it with thee as with those that entred into that good Land, who tasted of the fruits aforehand? Hast thou received the first fruits of the Spirit? Doeſt thou grow in grace? Doeſt thou with patience expect the promises, and begin the heavenly life already? Hast thou hope, joy, love of God, zeal for God, constancy in the truth? for these are purchased by this power of Christ. Then here is a creating vertue put forth, a fruit of Christs mighty power, magnifie this grace of God, and hope for the accomplishment and finishing of the same work by the same power, the which shall preserve thee to salvation.

6 A mighty work of Christs power was, the perfect fulfilling of the Law. Whether doeſt thou partake in this power? art thou *perfect in the way*? sincerely obeying God in all his Commandements? Doeſt thou subject thy self to the Law as the rule of thy Law? Doeſt thou aym at the perfection thereof? Christ loved his Father with all his heart, and his Neighbour as himself, yea above himself: and if this power of Christ prevail with thee, this will bee the scope and aym of all thy actions. For though the obedience of the Law bee not necessary to Justification, yet it is requisite to Sanctification,

7 Another work of Christs power was, that it set him free from all corruption and infirmities, which hee undertook for us without sin. Labour to finde this power of Christ in thy soul, daily freeing thee from the corruption of thy sin, and daily infirmities. If the Son set you free, you are free indeed: not only the reign of sin is thrust down, but the corruption of sin is lessned. *David* desired the Lord to give him again his *free Spirit*, *Psal. 51. 10, 11.* he well knew, that *where the Spirit of the Lord is, there is liberty*, that is, not only a redemption from Damnation by our justification, but from corruption and vain conversation by our sanctification.

8 Christs power was mighty in ruling and ordering his own powers and faculties; his understanding was able to see God perfectly, his will only just, right, and wise, never bowing from the will of his Father, *Not my will, but thy will be done.* His memory could never forget any good thing, but he retained his whole duty ever before him. His affections were ordered according to right judgement. His appetite never exceeded the bounds of sobriety and moderation. His speech was gracious, his actions all exemplary, no spot in him from top to toe. And this same power of Christ is in some measure manifest in all his members: this power enlightneth the minds of beleevers, formerly blind, to see God in part, and perswadeth the will, and boweth it to obey Gods will, which before was captivated to the will of the Devil: it inspirith

godly desires and gracious resolutions, and strengthens the memory to retain good things, being before as rimy as a sieve: it guideth and altereth the affections, making the beleever to love good things, and good men, and whatsoever sets forward Gods glory, and to hate zealously the contrary. Christs power in the soul, orders the appetite to sobriety in the seasonable and thankful use of outward mercies, makes a man speak the language of *Canaan*, and his whole countenance favour of Christ.

Whence it is plainly concluded, that ignorant persons, malicious persons, Libertines, intemperate Drunkards, Gluttons, filthy talkers, Swearers, loose in their behaviour, open enemies to this power of *Jesus Christ*, not submitting themselves to the rod of his mouth, shall bee laid under his rod of iron.

Use 4. This teacheth us to goe on fearlessly in good duties, seeing this power of Christ is with us, and for us. He is of power to protect us against enemies and dangers. Of power to strengthen us in our duties; when we are weak and feeble he will perfect his power in our weakness, *2 Cor. 13. 8.* Of power to make us invincible in our sufferings, *Phil. 4. 13. I can doe all things through him that inableth me.* Of power to reward our least labour of love undertaken for him. Of power to answer our prayers, and to doe abundantly above all we ask or think. Of power to perform all his gracious promises, which shall be made good to us in due time. Of power to supply us with all good means in his service; hee can give wealth, and make the latter end better, as he did to *Job: the Divine power giveth all things pertaining to life and godliness, 2 Pet. 1. 3.* Of power in death itself to keep that which wee commit unto him till the last day. Of power to rebuke Diseases, and command Death, and after death to raise our bodies to eternal life, being cloathed with corruption, and wrapped with deaths garments: *1 Cor. 6. 14. God hath raised up the Lord Jesus, and shall raise us also by his power.*

Use 5. Lastly, this doctrine assureth us of our perseverance in grace begun, Christ by his power lays such fast hold on us: no seducer is able to deceive the elect, nor pluck them out of his hands: for the weakness of God is stronger than men, *1 Cor. 1. 25.* and when we cannot comprehend him so fast as wee would, he comprehends us, and preserves us by *his power to salvation, 1 Pet. 1. 5.* Neither doth this Doctrine maintain any security but the security of faith, which is ever attended with the fear of God, and fear to sinne.

The Second thing in the victory of our Saviour is the manner of Satans leaving him: ἀφίστη αὐτόν, saith St. *Matthew*; St. *Luke* more plainly, ἀπὸ αὐτοῦ, which implies a bodily departure and sensible, as we have formerly shewed his presence to be.

Quest. What kind of departure was this? it seems to be a willing and voluntary subjection to Christ: he bids him depart, and he is gone.

Ans. Indeed it seems obedience, but it is nothing less than true obedience: for, *1* He came of his own motion, but went away by Christs, who spake a powerful word, which he could not, nor durst resist. *2* He goes when hee can stay no longer, his commission for this time was now expired, his liberty was restrained, the temptations were ended, God permits him now no further, and now he leaves the Son of God: and so left he *Job* in the same reason, when he had vexed him as much as he could obtain leave to doe. *3* Satan could not change his wicked nature, in leaving Christ hee leaves not his malice against him; only hee leaveth the exercise of it for the present. *4* He returns again afterward, and sets upon our Saviour with new assaults, which is a plain argument he went now against his will.

Doct. To doe that which God commandeth, and to leave undone that which he forbiddeth, is not always a sign of true grace. The Devil is commanded to give

give over tempting of Christ, and he giveth over; is commanded to be gone, and he goeth; yet this is no argument of true grace; and that which is incident unto the Devil, cannot be a sign of grace in any man, but as there is a forced and feigned obedience in Satan himself. so in all his instruments, which proceeds not from any true grace, let them flatter themselves in it never so much. *Cain* offers Sacrifice as well as *Abel*, and brings a shew of obedience, but his heart being filled with murderous thoughts, was voyd of all grace. *Balaam* was commanded not to curse the people of God, and hee professed, that if *Balaam* would give his *house full of silver he would not do it*; as if hee had made great conscience of Gods Commandement; but it was much against his will: for having received an answer from God, not to curse them, he would not be answered, but went again and again to know the mind of God, not content to rest in that answer, with which he was not pleased. And after that, he giveth *Balaam* wicked counsel, to send his people to *Sittim* to offer to their Idols, where *Israel* was likely to fall in love with women, and so commit fornication with them: by which he brought the curse of God amongst them, whereby numbers of them were destroyed. Here was a seeming obedience, without any grace in the heart.

Exod. 8. 19. *Jannes* and *Jambres*, and the rest of the Enchanters of *Egypt*, stood out in resisting *Moses* and *Aaron* so long as they could, and then gave over; but not of any conscience, but because in the plague of the Lice they saw the finger of God, against which they could not prevail. The like was the obedience of the *Jews*, when they desisted from persecuting the Apostles, *Acts* 5. 35. because *Gamaliel* a Doctor of the Law perceived, that they did fight against God. Adde hereunto the example of *Judas*, who after his sin of betraying his Lord, made a fair shew of repentance, confessed his sin, restored the money, bewayled and justified his Master; but all this without all grace in his heart; for he went away and hanged himself.

1 A man only by repressing and restraining grace, may both doe many things which God hath commanded, and leave undone what God hath forbidden; as *Haman* refrained himself from *Mordecai*, *Hest.* 5. 10. though his heart was full of wrath, *chap.* 3. 5. Many other things might hinder him from the present execution of his rage against *Mordecai*, as that *Mordecai* was as in a Sanctuary, the Kings gate, that he was the Kings servant, that it was better to reserve him to a shameful death, and effect it by a kind of form of Law, than to embroe his own hands in the blood of the Kings servant, and so endanger himself. But the chief cause is Gods restraint of wicked mens fury, that they cannot execute what they can determine against his Church, though hee use sundry means to restrain them. Nay further, a wicked man may be restrained from some evils, which the child of God may fall into: he affects an outward form and credit, and glory of an outward profession sometimes, and to attain this end in which he notably deceives himself, he cannot enjoy the pleasures of sin with greediness; nor because he conscionably hateth these sins, but hee is bridled with the credit of his profession.

Reasons.

2 Obedience proceeding from true grace is so qualified, as neither Satan nor any wicked man is capable of it. For, 1 it is an effect of the love of God, and of goodness. *Deut.* 30. 20. Choose life, by loving the Lord, and obeying his voice, and cleaving unto him: *Josh.* 22. 5. Take heed to the Commandment and Law, which *Moses* the servant of the Lord commanded you, that is, that ye love the Lord your God, and walk in all his ways, and keep his Commandments, and cleave unto him. Love excludes all coercion and constraint. Now wicked men resembling their Father the Devil, cannot love God, nor goodnesse, but notwithstanding all their pretences, are haters of God, and enemies of righteousness; they care not for his favour above life, they love not his presence, nor to bee with him, nor his Image in his Child, nor his

Conditions of
sound obedi-
ence four.

his will in his word, nor his house, nor his holiness to resemble him, nor his glory, but are more troubled at the loss of a grain of their honour, than all his.

2 This obedience is a daughter of faith: for *without faith it is impossible to please God*: whereas wicked men have nothing above corrupt nature, much less such a supernatural indowment as faith is, which to uniteth unto Christ, as it makes him more precious than all the World.

3 It proceedeth from a man wholly renewed and changed: such good fruit must come from a good tree; which is the work of sound grace onely. 1 The understanding is enlightened to discern between good and evil, according to Gods Word. 2 The will is sanctified and made willing. 3 The heart is purified by faith, and made a good treasury, to send out good speeches and actions. 4 The conscience is purged, and being perswaded of the love of God in Christ, it seeks to preserve it self good and pure, and in all his waies out of Conscience indeavours in the good that God requires, and avoids the evil which hee forbids. 5 The affections are renewed, and are sweetly perswaded by Gods Spirit to hate all evil, and cleave to that which is good, to grieve they can do no more glory to God, but are at their best very unprofitable. But wicked men are never a whit changed, but are all impure, *even their mindes and consciences*, and out of the abundance of the heart the tongue speaketh, the hand worketh, neither can a bitter fountain send out sweet waters.

4 Sound Grace within sendeth forth an obedience which is cheerful; 1 In the undertaking: love makes labours light, and nothing is hard to a good will. 2 In the manner of doing, it is not forced but lead, ruled by the word, rather than over-ruled by power; it laies by all dialogue, dispute, murmuring, and desire of dispensation. 3 In the measure of doing, it will indeavour in all the Commandements, and all duties: no man so wicked, but hee can *do many things*, as *Herod*, but hee cannot yield to all. 4 In continuance and conclusion of that hee doth, it holdeth on in doing things purely for a good end, for Gods glory, and not by fits and starts, but perseveres to the end, and the crown of the work. In all which a wicked man comes short; for whatsoever is forced or feigned must bee heavily entered on, and more heavily ended: besides, whatsoever is from such an one, is joynd with reigning sin, which hales and tugs him backward, and toils him out before hee bee half way in any good work.

3 How often doth the Lord reject the sacrifice of the wicked, their oblations, their fasts, their prayers, their temporary, yea, miraculous Faith, their almes and charity. yea, their confessing and Preaching of Christ, as in the last judgement? all which had they been fruits of sound grace, they had been acceptable. But God looks not so much to the matter of the work, as the person working, the manner of working, and the end of the action.

Vse 1. Well, as Satan goes away when hee can stay no longer, and so his obedience is forced, so doth sin from most men when they can keep it no longer; and so that which seemeth obedience in them, it is no better than the Devils obedience in this place.

Vse 1. Many refrain many sins for fear of Hell, and the curse of God, they dare not hold their sin any longer, whereas they are as much in love with it as before: as *Moses* his Parents kept him so long as they durst, before they exposed him to the waters: so dearly love men the children of their own corruption. What thank is it for a Robber or Felon, to leave robbing and stealing for fear of hanging? If there were no Law, nor Magistrate, hee would to his own calling again, because hee is no chanceling. So what thank is it for a man to avoid sin, because of damnation? here is no fear of God.

God, but fear of evil; no love of God, but self-love. And yet this is the restraint of most men, whom Conscience no whit bridleth. Why do men abstain from open wronging of men, by Robbing, Stealing, Murthuring? they will say for Conscience. But then the same Conscience would keep them from all secret deceit, lying, and couzenage; and then the same conscience would keep them from all other sins also, as swearing, drinking, dicing, carding, gaming, pride, wantonness, and the rest. A good conscience in one thing, is a good conscience in all.

2 The like is the obedience of many sinners, that are still in league with their sins. Many filthy unclean whoremongers and harlots have left their sin, but it is because it hath left them, they have broken their strength, and either age or diseases in their bodies hinder them; oh now they will pretend Conscience. But they can as filthily speak, and as merrily remember their mad pranks, as ever they acted them; they want only a body, no minde, will, or affection, to commit over the same things again. Many Prodigals have left their sin, because their wealth hath left them, and poverty feeds upon them. Many quarrellers and swaggerers have left off such furious courses: why? perhaps they have gotten some maim, or mischief, or perhaps they fear whether they can do so again safely, or no: and this is all the conscience that hath calmed and quieted them: but what obedience is this? Is that an obedience to God, for a Dicer or Gamester to forbear play (or rather, as it is, his theiving) when he wants money to stake?

3 In Gods service, what makes men come to Church, to hear, and Pray? Every man saith, Conscience. Yea, but good Conscience works powerfully upon the Will: what then means the unwillingness of men, and heaviness, who are so far from apprehending their week-occasions, as if they ask their own hearts, they must tell them, that on the Sabbaths of God, were it not for fear of law, and shame of men (both which are often forgotten) they would not come at all. Here is obedience, much like the Devils, because they are of the Devils teaching. The like of many servants and Childrens obedience, whose coming to Church to hear their duty, is meere-ly forced by the compulsion of Masters and Parents; and hath as little comfort in it as the Devils obedience.

4 The like is to be said of late Repentance at the time of death: when the sinner hath held his sin so long as hee can, then hee would bee rid of it. Indeed his sin leaves him, but not the curse of it: but hee is so far from leaving it, as were hee to live over his daies again, hee would put as much life into his sin as ever before. Late repentance is seldome true, ever suspicious. Why do many rich men never do good while they live, but live as unprofitable and hurtful, as swine till they come to the knife; but then when death is binding them, they will give somewhat to good uses, to the Poor, for a Sermon, &c. Why? what moves them? Conscience, they say. But it is an accusing Conscience, crying out, against their oppression, usury, wrong, cruelty, and deceit: and now this wicked Conscience would stop its own mouth, by offering to God some trifle of that hee hath robbed. For were it a good conscience, why doth hee not leave some part of his wealth for God, before it wholly leave him? Were it a free-will-offering, why comes it so late? why doth hee not good, *while hee hath time*? Gal. 6. 10. Surely, God likes a living Christian: for any man will bee a Christian dying. Neither is it thank-worthy to give that which a man cannot keep. And commonly such gifts do more good to others than the giver himself. Which is not spoken to hinder men from doing good at their deaths, but to provoke them to do good before that time. And yet better late, than never.

Let us examine all our obedience by this ground, and bee sure that it differ from the obedience of Devils and wicked men. And that by these rules:

rules: 1 *God loves truth in the inward part*, and refuseth all that obedience which follows not sanctification of the Spirit: duties without must flow from graces within. Examine now thy inward change: wee are his new creatures, created to good works: joyn that in thy actions which the Devil divorced, the inner man with the outward; the subjection of the soul with the obedience of the body.

2 Examine thy love in thy obedience, that because the love of God confirms thee, thou doest what hee commands, and whether thou preferrest the Commandment of God, which is ever-joyned with his glory, above all the World, and thy obedience above thy profit, credit, ease, pleasure, mens favour or dis-favour, whether thou canst obey God against all these. This was *Abrahams* love to God in so difficult a Commandment, as the killing of his Son. But Satan here went away, not for love of God, but for fear, and being forced.

3 Examine thy manner of obeying, whether it bee a willing and ready obedience. *If I do it willingly* (saith the Apostle) *I have a reward*: and *Rom. 6. 17. Yee have obeyed from the heart, or heartily*. And such obedience, 1 Repineth not as giving God any thing too much, though the dearest things of all. 2 Devise no excuses, as *Saul* when hee did but half the commandment, pretended sacrifice, and the peoples instance. 3 Seeketh no delays: *I made haste, and delayed not to keep thy righteous judgements*, *Psalm. 119.*

4 Doest thou obey in all the Commandments? 1 The commandment of faith in the Gospel, as well as the actual obedience of the Law? for one is as acceptable as the other. 2 Obeyest thou the Commandment as well of doing good, as of abstaining from evil? for the Devil here abstains from this evil of tempting Christ, but can never do any good: hee joines not these Commandments in his practice, as Gods Spirit doth in his precept, *1sa. 1. 16, 17.* 3 Makest thou conscience of the least commandment as well as of the greatest? for, all of them have a stamp of God upon them: makest thou conscience of small oaths, vain words, roving thoughts? 4 Doest thou obey constantly? for, *love is strong as death, and much water cannot quench it*. But alas! much obedience is like that of *Dauids* false friends, *Psalm. 18. 44, 45. Strangers shall bee in subjection to me, but they shall shrink away.*

For a season. Luk. 4. 13.

III. The THIRD point followeth to bee considered, namely, how long Satan left our Lord; not for ever after, but for a while: and surely hee stayd away but a little while. For if wee look into the holy story, wee shall see the whole life of Christ almost to bee a continual temptation, and how Satan from time to time, partly by himself, and partly by his Ministers, assayed him. This wee shall see how sundry waies Satan molested him and tempted him, 1 in his ministry, 2 his life, 3 his death.

1 In his ministry, hee was tempted both in his Doctrine and Miracles. For his Doctrine: the Scribes and Pharisees often sought to catch advantages against him, as in the case of the Bill of divorce, *Mat. 19. 1.* and of the woman taken in adultery, *Job. 8.* which by *Moses* Law should bee stoned; but *Master what sayest thou?* The Sadducees also tempted him in the case of the woman that had seven Husbonds, whose shee should bee in the resurrection, *Matth. 22. 23.* And the Lawyer concerning the great Commandment of the Law, *vers. 35.* As for his Miracles the seal of that Doctrine, they tell him to his face *that hee cast out Devils by Beelzebub*, *Mat. 9. 34. & 13. 34.*

2 In his life and civil Obedience. The Pharisees take Counsel together how they might entangle him in his talk about paying tribute to *Caesar*, *Matth. 22. 15.* And when hee ate meat in *Matthews* house, *Matth. 9. 11.* they asked, why hee did eat meat with *Publicans and sinners*, and there-

fore hee was one of them. *Simon* the Pharisee seeing *Mary Magdalen* anointing *Jesus* his feet with pretious ointment, and washing them with tears, and wiping them with her hairs, said, *Surely if thou wast a Prophet, thou wouldst know that this woman is a sinner, and not let her meddle with him.* How often did they murmur at him, and lye in wait for him, and take up stones to stone him, and rail upon him, with most despightful words, calling him *Beelzebub, a Samaritan, a glutton, a loose companion, running up and down with noted sinners?* in all which *Satan* was the chief agent.

3 But above all other temptations those were most fierce and furious, with which hee was afflicted, torn, and tormented about the time of his passion, and on the Cross. For then, as himself witnesseth, the *Prince of the World* came upon him with all his train, *Joh. 14. 30.* hee came in himself, and whole Legions of wicked Angels with him, as the Apostle plainly implyeth, *Coloss. 2. 15.* *Hee spoiled Principalities, and Powers, and triumphed over them on the Cross.* Now or never *Satan* must win the field, this is the last act, *Christ* was never so beset with misery, *Satan* never had him at such an advantage before; now *Gods* whole wrath is upon him, and now the Devil and his Angels set upon him so sore, that in his Agony in the Garden hee sweats drops of water and blood, and on the Cross hee cries out, *My God, my God, why hast thou forsaken mee?*

Those were more secret temptations of *Satan* and his instruments: but let us see with what hellish darts they pierced him openly upon the Cross, not to speak of those which hee endured all the time hee was in examination, condemnation, and leading to execution. For,

1 They hang him between two thieves, as an arch-rebel, and of all sinners the greatest, and dart against him the same temptation with that in all this History, that hee was not the Son of God, *If thou be the Son of God, come down from the cross;* certainly *God* would not let his Son hang there, but thou art a deluder, an arch-seducer of the people.

2 They tempted him with fear of death, *Matth. 27. 42.* *hee saved others, himself hee cannot save;* this is a wise Saviour indeed, hee cannot escape death in whose hands hee is sure enough, and even overcome already of death, and yet hee will be a Saviour.

3 They tempted him with utter rejection from *God*, as the most damned reprobate that ever was, *Hee trusted in God, now let him deliver him if he will have him:* but hee can neither deliver himself, nor *God* will have none of him, hee abhors him, and will cast him presently to Hell. These and a number of the like was our Saviour molested and tempted withall, secretly and openly, even then when the wrath of his Father seized upon him. So as truly the Evangelist might say, that *Satan* left him but for a season.

Doct. *Christian* life is but an intercourse of quiet and trouble: sometime *Satan* leaves *Christ*, but hee comes again and renews his temptation: so it is with the members, who have much war, but some peace, many troubles, but some breathing-time. This truth wee will a while discover both in the state of the whole Church of *God* from time to time, as also in some particular member thereof.

What a night seemed to oppress the Church in the cradle, when wicked *Cain* slew righteous *Abel*, so as all religion and true worship seemed to be destroyed in all *Adams* posterity, having onely *Cain* left? But shortly after *God* gave *Adam* a *Seeth*, in whom the Church was restored and preserved, and pure religion propagated. In *Henochs* time how was the worship of *God* prophaned, when the Sons of *God* married the daughters of men, which was the cause of the flood? but afterward it was restored by *Noah* and *Sem*, and by him continued to *Abraham*. Now the Church, as it was in the Ark, so was it

it like the Ark of *Noah*, against which the waters had a time to increase and a time also of decreasing.

What a night of trouble was the Church in, all the while it was in *Egypt* a stranger for four hundred years, especially when they were oppressed with burdens, and had their infants drowned in the river? but a change came, God sent and saved a *Moses*, by whom hee will deliver his people, but so as they must be acquainted with this continual interchange in their estate: they must be no sooner delivered out of *Egypt*, but be chased into the bottom of the Sea: but there God makes them a way: and no sooner out of the Sea, but into the Wilderness, and from thence the good Land takes them: and in that good Land they never rested in one estate, but sometimes had the better of their enemies, and sometime for sin their enemies had the better of them, as all the History of the *Judges* witnesseth.

In the time of the Kings, how was the Church troubled and wasted, in the time of *Ahab* and *Jezabel*, when all Gods Prophets were slain, and true religion was quite troden down? But what a sudden change was there? even when things were at the worst, did the Lord bring a strange alteration by *Elijah*, who slew all the Prophets of *Baal*, and restored true religion. How great misery suffered the Church in the time of *Manasseh* and *Ammon*? but how happily was it changed by the piety of good *Josiah*, in whom God made his people more happy than formerly miserable? But who would have thought but that the Church had been utterly wasted in the seventy years captivity, wherein it fate in the shadow of death? Yet it was happily restored by *Cyrus*. But when his godly Decrees concerning the building of the Temple were hindered by *Cambyses* his Son, God stirred up *Darius* who favoured the Church, and commanded the continuance and perfection of the work; but not without many vicissitudes of stormes and calmes, even after their return, as appeareth in the books of *Ezra* and *Nehemiah*.

What a raging storm was that, wherein our Lord and Head of the Church was put to death? now the whole Church lay bleeding and dead with him. But what a change was there the third day by his glorious resurrection? In the Apostles daies, how was the Church wasted when *Saul* had letters from the High Priests to carry bound to *Jerusalem*, who soever called on the Lords name but when hee that breathed out nothing but slaughter and threatening, was once converted, then the Church had for a while rest and peace, *Act. 9. 31.* After the Apostles, what a continual storm arose against Christians, which lasted three hundred years under the ten monstres of men, those bloody men, *Nero*, *Domitian*, *Trajan*, *Antoninus*, *Severus*, *Maximinus*, *Decius*, *Valerianus*, *Aurelianus*, and *Dioclesianus*, whose rage was such, as a man could not set his foot in *Rome*, but tread upon the graves of Martyrs?

But after this night a fair Sun rose up in the East, *Constantine* the Great, who chased before him that horrible darknesse, and brought a blessed calm. But this lasted not long, but his second Son *Constantinus* (far short of his Fathers piety) with all his strength set up and maintained that *Atrian* heresy, which his good Father had condemned in the *Nicen* Council: by which as bloody persecution sprung up in the Church as ever was before, which lasted almost eighty years, until *Constance* the youngest Son of *Constantine* set up again the *Nicen* faith in the Western part of the World, as *Italy*, *Greece*, *Africk*, *Illyricum*, and banished the former poyson. After this, what a black darknesse of Mahometisme possessed the Eastern part of the World, under which it lies sunk at this day? And as pitchy and palpable darknesse of Antichrist and Popery occupied the Western part of the World. But what a light did the Lord raise up in the midst of Popery, his zealous servant *Luther*,

since

since whom, the light hath mightily prevailed, to the blasting of Anti-Christ, and the consuming of him upon his nest? Yet not this without a cloud: for,

To speak of our own Church: After the long darknesse, like that of *Egypt*, had prevailed and covered for many hundred years the face of our Countrey, it pleased God that the light of the Gospel should peep into our Land in the daies of King *Henry* the eighth, but yet much clouded, and opposed almost all his daies. In his Son *Edward* the sixth, *Englands* *Jehovah*, it began to shine more brightly, and a more thorough reformation was undertaken. But this Sun-shine lasted not long, but in *Queen Marys* daies the truth was again cast into the fire, and the bodies of Gods Saints pitilessly destroyed. God in mercy for his Elects sake shortened those daies, and raised up our late *Queen Elizabeth*, of blessed memory in all posterities, who was *semper eadem* in the maintenance of the faith, and left Christ sitting in his Kingdome, and the truth triumphing over Popery and Anti-Christian falshood, which by Gods mercy wee enjoy under our gracious King. This hath been the changeable estate of the Church from the beginning; and, *eadem est ratio totius ac partium*, the same truth discovers itself in the particular members.

As for example, *Abraham* now a poor man in *Egypt*, presently enriched and made heir of the Land of Promise; now rejoycing in his *Isaac*, and a while after stretching out his hand to kill his only Son; who also herein was a notable type of the Church, now bound, and presently loosed, and raised up after a sort from the dead. *Jacob* was now afraid of *Esau*, when he came in warlike manner to meet him, with four hundred men at his heels; but in a little season God lets him see a suddain change, who had inclined his Brothers heart to do him no harm, against his often former purposes to slay him. *Joseph* is now hated of his brethren, after a season honoured of them: now sold as a slave to the *Ismaelites*, alterward made a governour of *Potiphar* a Princes house: now accused by his Mistress, and cast into Prison, but after fetched out by *Pharaoh*, and made ruler of all his Princes, and the whole land of *Egypt*. *David* sometimes cast down, and, *God hath forgotten him*; a while after to confident in God, *that hee will not fear to walk in the vale of the shadow of death*: sometimes pursued by *Saul* as a traitor and rebel, sometimes by *Saul* acknowledged his good Son, and more righteous than himself: and when *Saul* is dead and ceaseth his persecution, his own son *Abishai* shall rise against him, to depose him from his Kingdome. And *Jobs* messengers of evil tydings still overtook one another. And to spare further examples, our own experience can teach us, that for the most part, wee have not rid our selves out of one temptation, but another insueth: such are our changes in this present estate. And why?

1 Satan goeth for a while from Christ himself, his holy flesh in the time of his infirmity needing a breathing time, and a refreshing; by which hee knows what wee weaklings have need of, and is become a merciful High Priest, to give us some rest in the midst of our conflicts, which else would bruise and break us. Reasons.

2 Hee goeth but for a season, because of his invincible malice, who cannot afford us a good hours rest, if hee may have leave to disturb us, because hee maliceth our Lord and Saviour with an inveterate and deadly malice; so that although hee bee in himself out of his reach, yet hee still continues to tempt him (being in heaven) in his members upon earth. This deadly malice in his nature our Saviour noteth, in *Matth. 12.44*. *The unclean spirit when hee is cast out, seeks to re-enter, and return again, and where hee findes a fit house, hee brings in seven Devils worse than himself*. Hee is diligent to watch our mischief, and if hee cannot prevail at one time, hee will assaie another.

3 God sees it good to stir us out of our security, who are ready to expose our selves to temptation, especially after we have out-stood a temptation, and never are wee easier made a prey for Satan, than when the pride of heart tickles us, and so wee grow secure, because wee have out-grown some temptation. If our estate of corruption did not necessarily require changes and armies of sorrows, wee should find the Lord not delighted in afflicting the sons of men: but hee sees how prone wee are to surfeit of fulness, and as a field of Corn, the ranker it is, the easier it is laid down with every storm, and violent wind of temptation: and therefore hee changeth hurtful prosperity with wholesome (though bitter) potions of afflictions, and like a good Physician prescribes us a thin dyet, and abstinence, after our surfeit and excess. 1 God sees these changes good for us, to season and stir up our prayers: *In affliction wee can seek the Lord diligently: Isa. 26. 26, Ob Lord, in trouble they have visited thee, they poured out a prayer when thy chastening was upon them.* Hee knows his Church is never so fully disposed to fervency and efficacy in prayer, as when the cross is on her shoulders; whereas in her peace shee is sleepy, cold, negligent, roving, and remits in her seeking after Christ. *Psal. 55. 19.* 3 God sees these changes good for us, to lift us up from this evil world: for were our prosperity not interrupted, wee would dote too much upon the World, and would wish no other Heaven than this upon earth: for, if wee bee so hardly and heavily gotten out of so miserable a World as is full of sorrows and heart-guets, how hardly, or rather impossibly should wee get out of an unchangeable earthly happiness, though to enjoy our heavenly inheritance?

4 God sees it good for us to bring these changes into our estate, and to entermix with afflictions, comforts and breathings, to help our patience and perseverance; for else all our sorrows would exceed our strength if they were without intermission. The Lord will not *have us swallowed up of sorrow*, and therefore doth so temper and blend our estate, as wee bee not quite tyred out with the instance of our skirmishes and conflicts; but after our skirmishes retires us for a while, where we may breath and refresh our selves, and recover our strength and fitness for further service, whensoever our great commander shall employ us.

5 God sees these changes good for us, that by them wee might prize his mercies, to praise *the giver*: doth not the night make the day more delightful? would wee so prize and praise God for health, if it were not sweetned with sicknesse? plenty is endeared by want, and an honey-comb hath no sweetness to a full stomach; whereas hee that hath been pinched with penury and need knows what a benefit abundance is.

4 God for his own great glory brings these changes into our estate, thereby manifesting, 1 His Wisdom, in upholding his Church by contraries, which fight one against another, as the frame of the World standing on four contrary Elements. 2 His power, that bringeth to the grave, and back again, *1 Sam. 2. 6.* that supporteth his Children to stand under so great burdens without fainting, thereby magnifying his omnipotent power in such weakness. 3 His goodness, in suffering his children to bee afflicted on every side, but not drowned in the waves of them; to bee persecuted, but not forsaken; to bee cast down, but not to perish; yea, to bee killed, but not overcome, *2 Cor. 12. 9.* and *4. 7.* Nay, his goodness is such, as turneth all these changes to good, bringing good out of evil, sweet out of sour, life out of death, and his own order out of earthly confusions. 4 His glory, in the strange and miraculous deliverance of his Church in its most desperate estate, and in the powerful overthrow of his enemies. And of all the persecutions of his Church it may be said as of *Lazarus* his sickness, *It is not so death*, but that God may bee glorified.

Vse 1. Then let us not dream of to stablish a peace in our Church and Land, as mens security every where hath seemed to lay hold of, looking at the peaceable disposition of our gracious King, at his hopeful Successor, at our union among our selves, at our league with all other Nations, at the continuance and undisturbed estate and liberty of the Gospel for these sixty years. For, 1. God seeth not good to give any Church on earth an unchangeable estate: that is the Churches expectation in Heaven.

2 Our peace hath brought in a general security, prophaneness, intolerable pride of all fashions and colours, beside modest and white, a deluge of drunkenness daily drowning the brains and souls of thousands, a weariness of *this Manna*, a dangerous Apostasie from the first beginnings of the Gospel, and a falling back of many great ones into the professed Idolatry of Antichrist, and in the most a contempt of religion, yea and of a formal *profession that denies the power and life of godliness*. Adde to these execrable sweating unpunished, soul adulteries unrevenge, or slightly punished, the Sabbaths of God horribly and generally violated and prophaned, by games and practices unlawful upon any day. And now will God continue a peace to so unthankful a people, that doe put it to no other use than to arm themselves against God, and fight against his grace and glory?

3 Consider how God dealt with his own people: they had as long peace, under *David* and *Salomon*, as we, as wise and excellent a King as ever was, being an eminent type of Christ; yet we see what long ease and peace brought him to, which was the overthrow of his Kingdom, and the renting often parts of twelve from him to his servant: he was a King of peace, as his name imported, had posterity, had made a league with all neighbour-nations; yet God being provoked, brings a woeful change on him, and his Land. So may it be to us.

4 Consider how God hath threatned us of late years to bring in woeful changes, to remove the Gospel, and give away our Kingdom, Liberties, Freeholds, and lives to strangers. Remember that admirable year of eighty eight, and that no less admirable threatening and deliverance in one thousand six hundred and five; forget not the raging and devouring plague, in which there was no peace or safety to him that went in and out. Remember the furious fire in many great places of the Land, burning up whole Towns and Villages: the general diseases and distempers in mens bodies, which have been as universal as our provocation hath been: the change of our seasons, the breaking out of waters drowning the earth, the infection of the air, many barbarous Conspiracies against the life of so innocent and merciful a King, and the hot contentions of many brethren in our own Church. All which are remarkable signs of Gods displeasure, if not fore-runners of a lamentable change. But he that considereth how all these things are forgotten and worn away unprofitably, without all wholsome use or reformation, cannot but think that the Lord (if timely repentance hinder not) will take some other course, and so speak as hee will be heard: for the truth never fayls, which you have heard at large; one Judgement is ever a fore runner of another, unless repentance cuts them off. O that God would put it in the hearts of high and low, to seek the continuance of our happy peace, in our seasonable seeking of God by repentance, and not seeking still to provoke him by wilful impenitency.

Vse 2. Let us not expect an end of temptation and trial, while we are here below: seeing Satan goes away (in respect of temptation and molestation) but for a season. If Satan be gone, he will return: yea, although he cannot prevail, he will not cease to be an enemy: and the longer our peace hath been, let us think our change the nearer. None of Gods children, but the Devil is sometimes departed from them: but the experience of them all shews, that he never stayed long away from any of them: and therefore let us be wise, al-

though Gods goodness have kept him a great while from us, not thereby to grow secure, but as fore-casting his coming again, arm our selves for him.

1 Not mistaking our present estate, which is a pilgrimage, and not a paradise of ease and pleasure. 2 Considering, that evils fore-teen lose a great part of their bitterness; and they are so much the weaker against us, as we are stronger by our providence and fore-sight of them. 3 Neither may we think much, that after one, or two, or three assaults, Satan hath not done with us, but comes again, as he did against our Lord: for wee servants are not better than our Master, nor better than our fellow-servants, who have been often assaulted; as *David*, first to Adultery, and after that to Murder, and after that to pride in numbring the people, and after that Satan came again and again. And *Paul* was often buffeted by Satan, yea after hee had prayed thrice, he got no release, but a promise of sufficient grace. 4 Neither may we conceive it strange, that after some sleighter temptations, we should be urged with fouler: for Satan commonly keeps his strongest till the last, as hee did to our Lord.

Many say, never were any so foully tempted, nor so often as they: their flesh trembles, and their hair stands an end, to think what foul temptations Satan suggesteth with great instance: But, can there bee a fouler temptation than to worship the Devil himself? yet the Son of God was tempted to it. Therefore resist as hee did, and the sin is not thine, but Satans, who shall bee damned, but thou shalt be saved in the day of the Lord. Satan still cometh with more malice, and worst at last, contrary unto God, who is best at last.

Use 3. In that Christian life is mixed with peace and trouble, learn wee not to fix both our eyes upon any present prosperity, nor use it as a perpetuity, but hold it as a moveable, which passeth and moveth from one to another. We have now a sweet sence of God, but this may be over-cast, he may *hide himself, and we be troubled*: we may now have the joy of our faith, and presently our souls be clouded with unbelief, distrust, and dreggs of infidelity. All Gods graces are still in sight, often soyled by their contraries. And for temporal things, our health is conflicted with sickness, our good name wounded with disgraces and defamations, our friends mortal, and were they not so, yet mutable, often becoming our greatest enemies; our wealth winged, and leaves us when we have most need of comfort, our life it self commutable with death, which is the turning of us out of all that wee loved dearest, excepting God himself. Let us therefore fix our eyes upon those eternal good things, and that eternal peace, and that Kingdom which cannot bee shaken: *For the things which are seen, are temporal, but the things not seen are eternal.* And then, whatsoever I lose, it is but a moveable, my inheritance is safe and sure.

Use 4. Hence wee may see how like wicked men are unto their father the Devil in their courses: Satan seems to goe from them, but it is but for a season, and to do their sins, but for a season, by a counterfeit repentance: As we may see in two or three instances.

1 Some upon some good motions and exhortations by Gods Word and Spirit, are struck with some sence of their estate, their conscience is checked, and they resolve to take a new course, and perhaps enter upon it, as the Devil were quite gone: But he comes again, he went *but for a season*, and sets them as deep in their usury, deceit, gaming, and wicked fellowship as ever before: *the dogge returns to his vomit, and the sow to her wallowing in the mire*: the evil spirit that seemed to be gone, is returned, and hath brought with him seven worse Devils, because hee found his house fit for him.

2 Some altho the time of receiving the Communion are very devout, will make

make a shew of religion, of prayer, of repentance, of charity, and love; they will not swear much that day, perhaps not play, but read, and (it may bee) sing Psalmes: A man would think (for so doe they) that the Devil is quite gone. But it is but for a season, their righteousness is but as a morning dew, their unrighteousness returns, and they become as disordered in their courses, as malicious in their lives, the next day, as ever they were before. A fearful case, that with Judas they receive the sop and the Devil withall.

3 Others in the time of sickness are very penitent, will confess all, promise amendment, plead for pardon, crave good prayers, and vow to God, if hee restore them, to become new men and women; and now the Devil (they hope) is quite gone. But no sooner their sickness breaks, but the Devil comes again, and brings all their former sins back again, and they are well contented, against all their vows, promises, and resolutions, to admit them into firmer favour and league than ever before; and, being of neer kindred with Satan, will then go away when they can stay no longer. The most hard-hearted Pharaoh can do all this, to get out of Gods hands, but hee must not to carry it at length.

Vse 5. Lastly, let us comfort ourselves in our trouble: for this also is changeable: our Lord knows wee have need of a refreshing, and wee shall bee refreshed: The rod of the wicked (yea of the wicked one) shall not alwaies rest on the lot of the righteous, lest they put forth their hand to vanity. And although it may seem hard, that Satan goes but for a season; yet is not this without much comfort: For although it were a great mercy for Satan not to come unto us, yet to come and go away soiled, is a far greater, as hee doth from all the members of Christ, who in expectation of this joyfull and seasonable event, may encourage themselves to hold out with patience unto the end.

And behold, the Angels came, and ministered to him.]

In these words is laid the triumph of our Lord Jesus Christ after his victory, which is set down not without a star or note of special observation, *Behold*, being held over this point following for special purpose. For this particle noteth, 1 Sometimes a strange thing, as, *Behold, a virgin shall conceive and bear a son.* 2 A long-desired thing, and much expected, as, *Behold, oh Sion, thy King cometh, &c.* 3 An excellent thing now set before the eye, and present, as *Job. 1. 29. Behold the Lamb of God that taketh away the sins of the world:* and to it is a note of admiration. 4 A true and certain thing: so it is set before many promises and threats. 5 It is ever a note of attention, and argues intention and weight in that matter where Gods Spirit hath prefixed it. It hath all these uses in this place, noting a strange triumph, such as never was met withall in all the monuments in all the world besides.

It was but shadowed in that strange triumph sung to David, *1 Sam. 18. 7.* when David had returned from the slaughter of the Philistines, the women came out and sang by course, *Saul hath slain his thousand, but David his ten thousand:* why? hee slew but one man. True, but in that one enemy hee did as much as if hee had slain ten thousand others. But here in one enemy, this Son of David, hath slain his legions and millions, not of men, but of Devils: not Philistines but hellish powers, which had defied the Host of Israel. This note also calls us to behold as expetible, certain and excellent a triumph, as all the notes of attention, which are in the Scripture, all the *Solahs* in the world are too little to gain sufficient attention, or set out the greatnesse of this Divine mystery. It calleth us as the parenthesis of our Saviour, *Mat. 24. 15.* speaking of the certain strange signes of *Jerusalem*

saemus overthrow, *Let him that readeth consider*; for, Let him that reads *be- bold*, that is, consider, meditate, remember, prize this great and most glorious work of the Son of God. And it checketh and rebuketh our heaviness, dulness; and want of affection, in the beholding and due regard of so material and comfortable a point of heavenly doctrine, so neerly concerning our selves.

But what must we behold? Two things: 1 the coming of the Angels unto Christ: 2 their ministering unto him.

In the coming of the Angels, note, 1 when they came, 2 to whom, 3 the manner of their coming.

I. When, in the first word, namely, when the Devil had left him, and not before. For, 1 The good Angels have little joy to see where wicked Angels and Devils are, especially whiles their Commission stands in force to molest the Children of God. 2 They were ready enough to attend upon their Lord, but Christ permitted them not for the time of temptation: 1 Left their presence should have driven Satan away before the temptations had been ended: 2 Hee had no assistance of man or Angel, but alone in the wilderness sustains all the brunt of the temptation: hee must tread the wine-press alone, as none must share with him in his conquest and victory. 3 Satans mouth must be stoppt, who would have said hee had overcome by their aid, if they had been present. 4 The Text saith not, the Angels came in to help him in the time of temptation; but, *when the Devil had left him*, they came to minister to him.

II. The person to whom they came, *to him*, now plainly manifest to be God and man; man tempted by the Devil, *like unto all things except sin*; God who had overcome the Devil, and now riding in a Chariot of glorious triumph: man in the hands of Satan carried and recarried at his pleasure; God to whom the Angels as Ministers and the Squires of his holy body, do homage and attendance.

III. The manner of their coming, *προσάβον*, they now came in unto him, standing before a far off, as in war, when the enemies are scattered, the friends come in with joy: for so it was when *David* had foyled and slain *Goliath*, the men of *Israel* and *Judah* arose, and shouted, and applauded that noble victory.

Quest. *But how did they come in?*

Ans. 1 By moving themselves from the place where they were, to that place where Christ was, and they were not before: for the same Angel cannot be in two places at once, because 1 His essence is finite, and therefore limited: 2 They are definitively in place, although not repletively: for the Angel is in a place onely by applying his vertue to the place, by which vertue hee rather contains the place, than the place him, as it doth bodies. But when a *Legion* of wicked Angels are said to be in one man, it is necessary that spirits defined to be in one place cannot at the same time be without that place, till they be moved thence into another. Good Angels are not in heaven and earth at once, much less every where.

Now whereas they are truly in place, and truly moved in place, both without bodies, as also in assumed bodies, it would make much for the clearing of the Angels manner of coming to Christ, to know whether they came in a bodily shape, or without bodies at this time.

I answer, I doubt not (and yet I will not contend about it) but that they came in bodily shapes.

Quest. *Have Angels bodily shapes to appear in?*

Ans. No, not proper to their nature, being meer spiritual substances, without corporal matter, or physical composition: But yet they have bodily shapes, 1 ascribed to them by way of description, for our capacity: 2 allu-

2 assumed by way of dispensation, for our consolation.

1. For our comprehension : the Angels *with two wings cover their face and feet* : this signifieth that their nature is hid and removed from the knowledge of man. And *with swain their bodies are covered*, Ezek. 1. 11. to signifie the same. And *their hands are under their wings*, by which is meant, that their powerful and secret operation also cannot bee discerned with bodily eyes. Therefore hath the Scripture expressed their nature under diverse shapes, and ascribed unto them many parts both of men and other creatures, in which we may see and understand their work and office : as Ezek. 1. Angels are described by four beasts ; not because they are no more in number (for *thousand thousands sit at his right hand*) but because they doe the Commandements of God in all the four quarters of the world. These beasts have four several faces : 1 *The face of a man*, to note, that all of them are reasonable and understanding creatures, as man is. 2 *The face of a Lion*, to signifie, that every Angel is strong, and powerful, and courageous, as the Lion among the beasts. Psal. 103. 20. *Praise the Lord ye Angels strong in power*. One of them is stronger than a number of men, yea than a number of Devils. 3 *The face of an Oxe*, to note their patience, assiduity, and unweariableness in their service and ministry, as the Oxe is a beast most patient, and constant, and profitable in his pains. 4 *The face of an Eagle*, to note their swiftness and alacrity, seeing a faire off many hidden things, as the Eagle ; flying strongly and swiftly, that is, unresistably as the Eagle ; holding out, not fainting, but renewing their strength as the Eagle.

By the same Prophet they are described, chap. 10. 22. by the shape of Cherubs ; which were the faces of little fair boys with wings, noting unto us under that resemblance their nature, to be voyd of deceit as a child, simple, innocent, not proud, or arrogant, not envious or malicious. Having wings, to note their readines and expedition in their ministry : and these wings in their four sides, to shew that their ministry extended to all the four sides of the world.

II. By way of dispensation they have often assumed bodies that were true, immediately created of God, not imaginary or phantastical, as Marcion thought, whom Tertullian refuted, neither generated nor born as mans body is, nor hypostatically united to the Angels as constitutive parts, as our body is a constituting part of us ; but taken upon them for the time of some special service, and layd down again, even as we doe our apparel, to the end they might familiarly confesse and converse with men, till that special service were performed.

Thus did they visibly appear unto Abraham and Lot : thus was the Angel of God seen like a fourth man in the Furnace, which the three Children were cast into : and in this humane shape, I doubt not but they came and appeared to the Son of God in this place. My reasons are these : 1 If the Angels came often in bodily shape to the servants and adopted children of God, why should they not much more to the natural Son of God, being clothed with the same flesh ? 2 We have formerly proved, that the Devil came in assumed bodily shape, the more to molest and terrifie the Son of God, and therefore the Angels came to him also in bodily shape, the more to comfort him. 3 The present estate of Christ required it, who was man, and subject to many infirmities, and therefore the Angels came corporally to comfort him. 4 The phrase of the text implies a more sensible and peculiar manifestation of them than before : as in his agony an Angel appeared to him, ὡς ἄνθρωπος ἀγγελος ἑστὴς παρὰ αὐτοῦ ἐν ἡμέρᾳ αὐτῇ, Luke 22. vers. 43.

In this coming of the Angels, note an happy change in the estate of our Lord and Saviour : for in stead of the Devil his deadly enemy, come the Angels his friends and household servants : in stead of one Devil many Angels ;
for

for all are his to attend him : in stead of sharp hunger for forty days together, now he hath bodily food and comfort in a moment.

Doct. God may bide his comforts for a time, but at length they shall shine out upon his servants, as the Sun from under a cloud. All the time of the temptation Christ was without food, without Angels, nay he endured sharpnels of hunger in his body, and of Satanical vexation in his soul : now the Lord comforts him, not only in removing evil from him, but restoring to him his whole former peace, besides the glory of a most victorious conquest. And the same is his dealing with his servants : *Psal. 73. 1. David* being plunged exceedingly with a grievous temptation of Atheism ; not whether there was a God or no, but whether this God were just and merciful, seeing things fell out so crofs to good men, and so prosperously to the wicked ; at last breaks out into a settled resolution, *Yet God is good to Israel.* He was in the temptation as a man cast into the Sea, souzed in one billow after another, at length hee descries a shore, and with extreame toyl and peril he gets thither, and crawls up, and saith, *Yet I have escaped drowning.* Or as a man in a pitch field, that in the thick of his enemies had escaped many blows and deadly thrusts, being set beyond the danger saith, *Yet I am alive.* So the Lord, though in temptation he seem to stand farre off, yet at last appears with strength and comfort. The same *David* being in great distress a long time, hunted as a Partrich by *Saul*, but strangely delivered from him and *Achish*, concludes, *Psal. 34. 19. Thus how great sever the troubles of the righteous be, yet the Lord will at length deliver them out of all.* To this purpose *Salomon* saith, *that though the just man fall seven times a day, namely, into affliction, yet hee riseth again.*

Abraham in his great trial saw nothing but sorrow and vexation for the loss of his *Isaac* : yet in the third day, when the case seemed desperate, *God was seen in the mountain* ; as if he had not seen God till he came into the mountain. Whence his posterity used it as a proverbial speech, *In the mount God will bee seen* : at the lastest he will be seen there, if not before. *Job* assured himself, that after darkness he should see light ; and according to his faith, wee see howsoever Satan set upon him, with all his might, to blaspheme God, and his friends would needs prove him an Hypocrite ; and which was worst of all, God not only stood a farre off from him, but came upon him and against him, as one that strove against the Almighty, and one that reproved his Maker, chap. 39. vers. 35. Yet at length he steps out for him, acquits him, and rebukes his friends, and accepts his servant, and turneth his captivity, and gives him twice as much as before he had, chap. 42.

Reasons.

1 Herein the wisdom of God joyned with his power shineth forth : hereby the Lord knows how to bring light into darkness, *Psal. 112. 4. To the righteous ariseth light in darkness.* No darkness or misery can keep God and the comforts and strength of his Spirit from his children. Yea hereby the Lord knows how to bring light out of darkness, as once hee did in the Creation, *Rom. 8. 28. we know that all things are turned to the best, to them that love God.* His wisdom and power turns things, not only good into good, nor only afflictions and trials, but even their sins and infirmities, like a good Physician that tempers poyson to a remedy, and of the Vipers skin makes a remedy to heal the Vipers sting.

2 This is the godly mans priviledge above wicked ones, to find God sweet to their souls, either in afflictions, or in the ending of them : 1 Because their persons (whatsoever their estate is) are accepted with God, whereas the other are rejected. 2 They are sealed with the earnest of Gods Spirit, and can goe unto God in fervent prayer, whereas the other want the Spirit, and cannot pray to be heard, *Psal. 18. 41. They cried, but there was none to save them, even to the Lord, but he answered them not.* 3 They have the grace of repentance

tance, which removeth sin the cause of affliction, and are come out of *Babylon* though they live in *Babylon*, being as so many *Lots* in *Sodome*. Whereas the other are impenitent, and never removing the cause, the effect lies ever upon them, and grows every day heavier than other. 4 They have peace of conscience, and can sing the new song to God and the Lamb, having a set of sweet Musick in their souls; and with peace they have patience, supporting them unto Gods seasonable deliverance. Whereas the *wicked are as the raging sea*, and hath no peace nor patience, but a senseless unfeelingness of his estate; their hearts being either ignorant, ascribing all their smart to Fortune, or Constellations, or fatal necessity, or secondary causes, being not able to ascend so high as God the Author, or descend so low as their own sins, the just meritorious causes of their evils; or hardened and feared, or senseless, as *Nabals, whose heart was as a stone dead within him*.

3 It is one end of Gods extreame humbling and afflicting his children, not to sink or forsake them, but that at the last the powerful work of God may be shewed on them, both for his glory, and for theirs. The poor blind man, (*Joh. 9. 3.*) carried his misery a great while, from his birth to his mans estate, and yet our Saviour witnesseth, that it was neither for his *sin*, nor his *parents*, but that the work of God might be shewed upon him, in the miraculous cure of him, when all the power of Nature and Art could doe him no good. *Lazarus* was extremely humbled, dead, buried, lying in the grave stinking: who would have thought beyond *Mary*, that he should ever have been raised till the last day? and yet our Saviour faith, that even that death of his was not unto death, but for the *glory of God*. Yea, the Lord never bringeth any evil upon his children, wherein he intendeth not in the end to shew them some great good: as *Deut. 8. 16.* *The Lord tryed, humbled, and proved his people in the Wilderness, that he might doe them good at the latter end:* *Job 23. 10.* *He knoweth my way, and trieth me:* and what was the issue? *I shall come forth like the gold.* And the Apostle affirmeth, that the trial of our faith, which is much more precious than gold, shall be found to our praise, and honour, and glory, at the appearing of Jesus Christ, *1 Pet. 1. 7.*

4 God hereby manifesteth his care and faithfulness in his promises: for he hath promised, how ever he suspend his comfort for a time, to return in due season: neither can his mercies come to an end, nor himself leave his mansion finally. Therefore it is that sometimes he fore-tells his children of evils to come, that they should not come suddenly on them, neither distrust his care in them, nor be ignorant of a good issue out of them. Sometimes he numbers them out, and tells how many, and how long they shall be: *Dan. 9. 25.* *There shall be seven weeks,* that is, thirty nine years, and *there shall bee sixty two weeks,* that is, four hundred thirty four years, and then the *Messiah shall come*, &c. And always he that setteth the setting of the Stars, and the bounds of the Sea, setteth much more the period of our troubles, and the furthest limits of his childrens trials: which suppose they reach even to death it self, they can follow them no further, but then is a *rest from their labour*, a reaping of the fruits of their sufferings, a joyfull harvest of a sorrowfull seed-time, wherein the Lord meets them with a full and final deliverance, and putteth them in full possession of all his most glorious promises.

Use 1. Let the godly consider of their priviledge, to provoke their patience and constancy in their greatest trials, which cannot make them unhappy. For, 1 The godly mans present estate is the best for him, bee it what it can be: the Furnace is the fittest place for gold. 2 His trial shall bee turned to good, because God hath the disposing, tempering, and moderating of it. 3 His trial shall be but light and momentary, not in respect of the present sense, but because the time of temptation shall be swallowed up by the time of victory. 4 The end of it shall be happy: and all is well that ends well: here

here shall be a most blessed issue. And therefore let drossie Christians fear the fire, who are sure to be wasted in it, whilst the godly rejoyce in tribulation, and with *David* walk fearlessly in the valley of the shadow of death, because God who led him in, was with him to lead him out.

Vse 2. Let the godly judge of themselves, not always according to their present estate or feeling, which may occasion their feet *almost to slip*, but look to the happy end of their trials. And though the smart continue long, yet let them be assured that the Lord keeps all their bones, so that not one of them shall be broken. Neither let us be weary and faint in our mindes: for although God seemeth not to hear us, yet he hears us well enough. And though he seem to stand at a distance off us, it is but a delay, no denial of our request. And though he seem to neglect us, let us not neglect him, but hold on in the prayer of faith.

Vse 3. Let this serve as a ground of comfort and encouragement to us, that when with *Israel* we stand as it were on the Sea-brink, beset with dangers, then we may be still, and expect the salvation of the Lord. For as the Prophet speaketh, (*Hab. 2. 3.*) *The vision is yet for an appointed time, but as the last it shall speak, and not lie: if it tarry, wait; for it shall surely come, and shall not stay.* Let us not make haste, nor limit the Lord in prescribing him a time and means, but leave all that to his wisdom, lean upon his arm, relye upon his word, he hath a mind to doe us good, and that when it shall be most for his glory and our salvation. We are not yet perhaps in the deep, nor at the mountain, nor so destitute but we find some supports. But were the case with us as it was here with our Lord, if we were in the world, as in a wilderness, our food nothing but stones, our company wild beasts ready to devour us, no friend near us, but the Devil tossing and tumbling us with his temptations, wee should assuredly see the Lord extraordinarily providing for us, and working out for us unexpected comfort: our extremity would be Gods opportunity.

God sent not *Moses* to deliver *Israel* from under *Pharaoh*, till their burdens were at the heaviest, and their oppressions intollerable. God might have sent his Angel to preserve the three Children from being cast into the fire, but he did not till they were in the flames; this was Gods time, wherein he was more glorified, his children more gloriously delivered, and his enemies more mightily confounded, than if the Angels had come before. Even so, when this Land was like that fiery Furnace, made seven times hotter than ever before, to consume the bodies of Gods Saints, in *Queen Maries* days, in the midst of those flames God sent that happy *Queen* (now a blessed Saint) to quench those fires, and deliver our whole Church from that tyrannical and Papal oppression. Thus the Lord himself waits, and stays for the fittest time of our deliverance; and so must we. Never shall the faithful soul fail of a day of refreshing.

And ministered unto him.]

We have spoken of the Angels coming: Now the last thing considerable in this History, is their ministry unto Christ; wherein are two things: 1 How they minister to him: 2 Why they minister.

I. 1 They ministered in adoring the Son of God, the only conquerour of the Devil, and honouring him as the victorious destroyer of the Prince, and commander of all hellish powers: For the Angels rejoyced in Christs victory, the Devils overthrow, and the salvation of the Church of God. The good of their nature carries them wholly to the glory of God, in all their actions and motions, and the good of the Church; as at the birth of Christ they *Glory to God on high, on earth peace, and good will to men.* And there is no doubt now upon this victory, they did much more honour him, and congratulate his glorious triumph.

2 They

2 They ministered to him in comforting him, being in his soul extremely afflicted and molested with Satans temptations: for how could the Spirit of God but utterly abhor, and with fiery zeal detest such blasphemous temptations, as that hee should not only distrust his Fathers providence, but even fall down and worship the Devil himself, with which temptations a sinful man yet in his corrupt nature would be exceedingly distracted and disturbed? It is no doubt therefore, but as in his Agony before his Passion, the Angels came to comfort him, so likewise in this conflict and perturbation, so soon as they might, they came in to the same purpose.

3 They ministered to him in relieving his body, which was now broken with hunger, and watchings having already fasted forty days and forty nights; and brought him food to allay his hunger, spreading as it were a table for him in the wilderness. For, if they neglected not the servant of God *Elihu* in the wilderness, being ready to starve for food, but provided him a meal, in strength whereof he went forty days and forty nights. *1 King. 19. 5.* much lets would they neglect the Son of God, who was now in the same necessity.

4 They ministered to him, standing about him, and giving attendance, waiting as it were at his tables, and ready to be employed in any further service hee had to command them: *Psal. 103. 20. Thy Angels ready to execute his will.* Whence in *Ezek. 1. 11.* the Angels are described with wings stretched upward, noting their propensity and readines to the Commandements of Christ.

II. Why the Angels do thus minister to Christ.

Auf. Not for any necessity of his (for 1 He was able to have sustained himself, and held out for ever against the Devil: 2 He was able to have contounded the Devil: 3 He was able to have created food in the wilderness without them, which they could not do: for, although they could fetch food elsewhere provided, yet could they not create any.) but. 1 It was their duty to attend him as their Lord, called *the Lord of the holy Angels*, 2 Christ would now use their ministry, and did not help himself by Miracle, as he might, if he had pleased. But we read not that he used his power for himself or his Disciples: Himself being hungry and weary at *Jacobs Well*, he created not food, but sent his Disciples into the City to buy bread: And when his Disciples were faint and hungry, they were faine to pluck ears of Corn, and eat it: But yet he used not his miraculous power. For Miracles were wrought for the edification of others, and commonly done in the presence of many, whose faith was to be strengthened, as the Disciples was in part already. 3 This was so for our instruction and consolation, that we also in our wants, standing in the Lords battles, may expect the presence and comfort of the Angels.

Doct. The privilege of Christ, whereby hee is exalted above all creatures, hence appeareth, in that the Angels minister unto him. *Heb. 1. 6.* the Apostle proves Christs divinity, and eminency above all things, out of that testimony of the Psalm. *And let all the Angels of God worship him.* For, he must needs be greater than all, who must be honoured of all. *Joh. 1. 51.* Christ himself proves himself the Son of God, because, notwithstanding he is *the Son of man*, which plainly notes him to be, 1 A true man: and 2 A weak man: yet they should see the Heavens opened, and the Angels ascending and descending upon him, as was figured in *Jacobs Ladder*, *Gen. 28. 12.* For Christ is the Ladder, and only way by which we ascend into Heaven. *It reached from earth to heaven*, signifying his two Natures, God of his Father in Heaven, man of *Jacobs* loyns in earth. Angels ascending and descending, are the ministering spirits attending him: for in that phrase is meant their sending out, their emission, and commission to their office, descending to their work, and ascending to give account of it. Now according to this Prophecie of Christ, two of his Disciples saw the heavens open upon him in his transfiguration, *Matth. 17. 1. 2.* In his resurrection, those keepers of the Sepulcher saw the Angel of the Lord that descended

scended from heaven, and had rolled away the stone from the door, and sat upon it, so as they were afraid, and as dead men, *Matth. 28. 4.* The women also saw the Angel and talked with him, that had attended him in his Resurrection, *vers. 5.* And in his Ascension all his Disciples saw the Heavens opened unto him, and two Angels standing by them, who attended him, *Acts 1.*

Ref. int.

1 The more honourable the attendants and ministers, the greater is the Personage so attended. But our Lord hath not a guard of men about him, as the great Princes of the earth; but a guard of Princes, and not of Princes only, but of principalities and powers, rules, thrones, and dominations; and therefore hee must needs bee a mighty God, advanced above all Creatures.

2 The Angels are in Scripture every where spoken of, as the excellency of the Creatures; so as when the highest praise of any thing is to be given, it is taken from the excellency of Angels. *Manna* is called *Angels food*, *Psal. 78. 25.* that is, if Angels should need food, they could not with more excellent. *1 Cor. 13. 1.* *If I should speak with the tongues of Angels, &c.* that is, excellently. Yea, the most happy and glorious estate that our selves look for after the resurrection, is hence extolled, that we shall be *ισάγγελοι*, like Angels. Now all this advancement of them, is not so much in respect of themselves, with whom we have no commerce, but for the advancement of *Christ, the Lord of the holy Angels*; and that in their glory we may behold the glory of Christ, to whom they are servants.

3 The truth hereof was shadowed in the Ceremonial Law, *Exod. 25. 20.* The Cherubims (signifying the Angels) must lift their wings on high, as attending upon God, and their faces must be to the Mercy-seat, which lively resembled Christ, on whom their eyes must bee still cast, as the eye of the hand-maid to the hand of her Mistres. And, *chap. 26. 31.* the vail of the Tabernacle which covered the most holy, (expressly signifying the flesh of Christ, which hiding his Divinity made way for us to Heaven) must bee made of broydered work with *Cherubims*, not without *Cherubims*: for these noted the multitude of Angels serving Christ, even as man: for being in his lowest estate, and apprehended to the death, he gives this as a reason to *Peter* to put up his sword, because, if he would, he might pray to his Father, and have twelve legions of Angels to rescue him.

Obj. But this seems not Christs priviledge, to have the Angels his ministers, seeing all the gods have them ministering spirits for their good, *Heb. 1. 14.* as Abraham, Lot, Elias, Daniel.

Ans. True, they had, but this impeacheth not Christs honour, because they serve not us after the same manner they serve him: for 1 Their service is due to Christ, as their Creator and Lord, of duty: to us, as Creatures, of charge. 2 Their service to him is immediate, as the Head of the Church, to us mediate only, as members of the Head. 3 Their service is proper to him, and invested in him, as his own right: to us given by vertue of our communion with him. 4 To him as the author and preserver of all the gifts and graces they have; and equal it is, that whatsoever is excellent in any kind, be wholly ascribed to the author and giver of it: to us only so farre as the owner hath put them in trust to employ those gifts for our good. Faith in Christ interests us in this Ministry of the Angels, who love the members because of the head. They are his Angels, and so called by special propriety: *Matth. 16. 27.* when the Son of man shall come in the clouds, and all his holy Angels with him, because by special prerogative they doe him homage and service: And our Angels by special commission and direction from him. 5 They never ministered to man, but for the honour of Christ. *Rev. 22. 9. Worship God.*

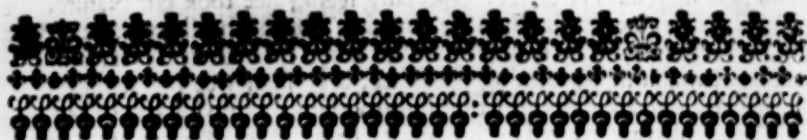
U's 1. Let us imitate the Angels. Doe they honour Christ by their ministry. and

and shall we refuse his service? especially seeing hee took our Nature, and bound us straighter to him than the Angels. They are most expedite and ready, having wings to fly withall: Let their wings speed us in his service. They are unweariable in performing obedience, and shall wee bee so heaue and shrinking, as to account every thing too much that we do for him? They are in all things ruled and moved by his Spirit? *Ezek. 1. 30. Whither the Spirit led them, they went*: Let us also give up our selves to the leading of his Spirit, not running of our own heads in any business, unsent, without our warrant. They rejoyce in all good things, and in Christs victory, the benefit of which redounds to us more than to them, and ~~that men by the same~~ are set out of the Devils power: And why do not we more rejoyce in this victory of Christ? why do we rejoyce in evil, which is the Devils sin, in sinful courses and company? Why do we hate and scorn those, who most partake in this victory? How unlike is this to the Angels?

Vse 2. If the Angels be servants unto Christ, then we see herein both his love to us, and our own honour, who hath vouchsafed us his own special servants to attend us: For he hath not only charged them with the safety of *Abraham, Jacob, Lot, Elias, Daniel*, and other extraordinary holy men, but their commission is general: *Psal. 91. 11. they shall keep thee in all thy ways*, that is, not only Christ himself, but every member of Christ: for *this honour have all the Saints*. And what a comfort is it, that we so weak Creatures, and so beset with spiritual and invisible enemies, have appointed to us by the Lord so many spiritual, invisible, and more powerful ayders, and assisters? What a comfort is it, that no temporal enemy can so soon wrong us in our persons, estates, or names, but the Angels of God are ready to turn it off, and keep off the peril, and then return to God to complain of the wrong-doers? What a care should we have not to forfeit our privilege, to keep us in our ways, and walk warily *because of the Angels*, not grieving them by sin, nor driving them from about us, whose protection under Gods is more safe than if we lay under shield and spear, *Psal. 91. 4.* with 11. And if our Lord himself received comfort from them, how great may be our comfort from them?

Vse 3. Hence we are to ascribe the glory of Power, Majesty, and Kingdom unto our Lord Jesus, who if he be able to command all the Angels in Heaven, much more all the Devils in Hell, who are farre weaker than they: *All power is his in heaven and earth*. And now we are no longer to esteem of him according to his base estate, in the Wilderness, in the World, but according to his surpassing power manifested through all this History in vanquishing the Devil, and in receiving the Divine honour from the most glorious Angels. To this great *Michael*, who even without his Angels hath in pitch battel overcome the great red Dragon and all his Angels, be ascribed all power, might, victory, and triumph, of all men, Saints, and Angels, in earth, and in the highest Heavens, for all eternity. Amen. Amen.

Δόξα θεῷ ἀριστοῦ καὶ ἀνδρῶς ἀπαρτῆς ἀριστοῦ.



AN Alphabetical Index OR TABLE,

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A N
EXPOSITION
UPON
Peters Sermon
BEFORE
CORNELIUS:
VVhich was the first general Calling
OF THE
GENTILES:
OR,
JAPHETS
First Publike Perswasion
INTO
SEMS TENTS.

BY
*Thomas Taylor, D. D. Preacher of Gods VVord
at Aldermanbury, London.*

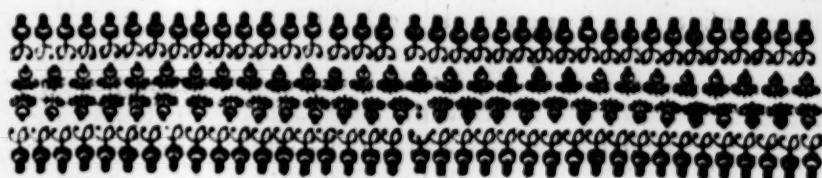
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Old-Bayley. 1659.

EXPOSITION

CORNELIUS

JAPHET

Vith^e M. Her Junior in Broad Glouc^r Lane 1724



TO THE
RIGHT VVORSHIPFUL

Sir **JAMES ALTHAM**, Knight,
one of the Barons of his Majesties
Court of Exchequer;

AND
Sir **CHARLS MORRISON**, Knight Baronet,
TWO
VVorthy Justices and Magistrates of the Town
of *Watford* in *Hertsfordshire*: Grace, Peace, and abundance of all Blessings accompanying
Salvation.

Right Worshipful,



Et it stand with your pleasures, whom one profession of Religion towards God, and execution of Justice towards man, whom one neer Neighbourhood, and one neer affection combine, to bee conjoynd also in this Dedication: wherein, as my desire is to manifest my dutiful respect of you both, so also to entreat your favourable construction and acceptance of this my presumption: whereof I want not just reasons, whether I look upon you joyntly, or severally. Your joynt government under which we the Inhabitants of this Town of *Watford* enjoy our publick peace, bindeth all of us, wherein wee may, to testifie our thankfulness for so great and publick a good. God might govern the World (if he pleased) by himself immediately, yet he committeth it to Magistrates and Rulers, both *supream* and *delegates*; whom he honoureth with an high style, calling them *Assistants to him that ruleth the whole earth*, Zach. 4. 14. yea the *shields of the earth*, Psal. 47. 9. to bear off wrongs and evils from men. The *boughes* of this *fair tree* of Magistracy (as in that sacred enbleme) are *shelter for all*, and the *fruit meat for all*, Dan. 4. 7 17. And the weilding of so stately an Ordinance, is not to be committed, but to fit and qualified persons, as they are described by *Jeshro to Moses*, by four most worthy properties, *Exod. 18. 21.*

First, they must be *men of courage*, stout to undergoe all the parts
B b of

The Epistle Dedicatory.

of their calling. How fit a vertue this is for a Magistrate, will appear, if we consider, 1. The good and goodly in the hand, *Gen. 12. 5.* who are to be incouraged and praised in well-doing by their Rulers: which will never be, if a man be afraid to be seen, or be timorous, as *Nicodemus* was, who would faine be with Christ, but cast himself into the night, as though that had been a work of darkness. *Moses* for his courage was called *Pharaoh's God*; he told *Pharaoh* to his face, hee would not leave an hoof behind him, that *Pharaoh* himself stood in awe of him. 2. The wicked, who are stout in their wickedness; and God is with them, is told as an *Idol*, as *Salomon* speaketh. Now the Magistrate, with Joy, must bestirre himself, and cloath himself with zeal and courage, that the young men may hide themselves, and the old rise up at his presence, *Job 29. 8.* whereas an irreligious mildnesse and remissnesse, strengthneth the hands of the ungodly. 3. The wicked one, even Satan himself, who emboldneth offenders against the chiefest Ordinances of God, I mean *Magistracy*, and *Ministry*, to bring them into contempt, and to bring in confusion into the earth.

Secondly, they must be men fearing God, and they are specially called upon to kisse the Son of God, *Plal. 2.* For, 1. Gods fear is the beginning of wisdom, and who should be wise, if not Magistrates; to judge and discern of the most difficult cases amongst men? 2. If hee fear not God, he will fear the face of man, and so accept of persons condemned, *Deut. 1. 17.* 3. He must herein assist the Lord himself in planting the fear of God in all his government. *Cyrus* must perform not his own, but all the Lords desire: hee must say to *Jerusalem*, thou shalt bee built; and to the Temple, thy foundations shall be surely laid, *Isa. 44. 28.* Every Christian Magistrate must be a Nursing Father to the Church, and here begin his government, at *Moses*, with celebrating the Passover, *Exod. 12.* *Joshua*, with renewing Circumcision, *Joshua 5. 7.* *Gideon*, with destroying *Baal*, *Judg. 6.* *David*, with establishing the Ark; *Salomon*, with building Gods house; *Asa*, with renewing the Lords Altar. And whereas many inferiour Magistrates look on, whilst this care slippeth into other mens hands; yet must they all know, that they are Gods Vicegerents; and the judgement is Gods, that is, from God, and for God: and therefore they must not only cut off Thefts, Murders, Adulteries, and such barbarous outrages, and ryots against publick peace and humane society; but Blaſphemies, Heresies, Swearing, Sabbath-breaking, and such sins as more directly oppose God and his Worship: and these will the fear of God, where it is, especially hunt out. This was the grace that made *Nehemiah* seek the wealth of *Israel*, by making the Princes swear to Gods Covenant: this made him almost forget himself in zealous revenge against the Sabbath-breakers: all *Jerusalem* could not maintain this one sin against that one godly Magistrate.

Thirdly, Magistrates must be men dealing truly. 1. Affecting sincerity, truth, and justice, which are the very sinews of humane society. 2. Effecting it, by taking true pains, that the truth of every cause may be sifted out, *Exod. 23. 8.* and receive a true sentence, that the

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poor may not be born down with power and greatness, nor go away in a good cause disappointed, *Deut. 16. 18. 2* Opposing with all their strength, whatsoever is opposite unto truth: not suffering the truth to be clouded and veiled by flourishing pleas, or shews of truth: but resembling God, whose Judgement-seat is said to be a *throne of white Ivory*, for the purity and innocency both of the Judge and Judgement, before which every secret shall one day be set in a clear light.

Optima res.
pub. quæ maxi-
me leges mini-
me rhetores au-
diat.

Fourthly, They must be men *hating covetousness*. For, *1* a publick person must seek the publick good, and not be privately minded, or self-seeking. *2* He will then hate gifts, which blind the wise, and pervert the words of righteousness: Now what a fearful inversion of Gods order were it, if he who is set up to execute judgement, should pervert it? *3* He is in place, wherein (if he bee corrupt) hee may help himself by the damage of others: but who should hinder the confusion that would flow in as a deluge, if the means ordained by God to help the oppressed, should be corrupted to help forward oppression? Now such a man thus qualified, *Jethro* thought fit to bee set over *thousands, and over hundreds; over fifties, and over tens*. To this serve those ancient Ceremonies used among Gods own people, in the installing of their governours: example whereof we have in *Joash, 2 Kin. 11. 12.* whom when *Jehoiadah* had set into the right of his Kingdom, they did three things unto him.

1 They *crowned him* with a Crown of pure gold, set with Pearls and precious Stones: and these signified both the integrity of his Person, and the incorruption of his manners.

2 They gave him *the book of the testimony*: the book shewed that wisdom is meet for a Ruler: and that it was the *book of the Testimony*, sheweth, that *1* The most necessary wisdom for a Magistrate, is the wisdom of God: *2* That he must judge by Gods Book and directions, and therefore must be learned in Gods Laws, and skilful in the cases of Gods Statute-book: and *3* The Book was given him, that he might keep and preserve it, and see the contents of it observed in others: for he is a keeper of both the Tables.

3 They *anointed him*, to signify the power and gifts of courage, magnanimity, and other ornaments fit to attend Magistracy. And indeed it notably preserveth the honour of this Ordinance, when the person executing it, is as eminent in gifts and graces, as in place, and preeminence. I take not upon me to teach your Worship how to govern, but only declare how the Lord would every way have this Ordinance of his, and the bearers of it honoured, and what be the special ornaments which draw the eyes, and reverent respect of inferiours upon you.

Now more severally, your gravity (Reverend Judge) your humanity, your equity in the just and impartial carriage of causes, your zeal against vice and vicious persons, who gladly decline your censure, your diligent frequenting the house of God, your care of promoting the pure Worship of God, which you witness by your new erection dedicated thereunto, have got you a worthy and due regard through all

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our Country, wherein though I bee but a stranger, yet must hee bee more strange that meeteth not with the report of your vertues. And you noble Knight (whom I have known of longer time) will give me leave to conceal a great part of that I conceive of your worth. You do well to imitate your worthy Parents, one of whom hath left you with a fair inheritance, a pattern (as I have heard) of many vertues, from which you may not depart: the other, God hath yet left unto you, to follow you with motherly advice and counsel, to set before you still the best Patterns: but above all, the glass of Gods word, the reverent observation whereof, if you adde to the other excellent endowments of your mind, person, and estate, you shall give a number of your years and rank leave to come behind you, and follow you farre off, whilst your Country shall be reaping the encrease, and your self the comfort of those hopeful seeds which every one that know you, acknowledge with gladness in you.

Thus humbly craving pardon for my boldness, I commend this Book to your Worships acceptance, which for the whole argument (containing a plain unfolding of the most grounds and main pillars of our Religion) is worthy your respect; and your selves, with your virtuous Ladies, and hopeful Children, together with all your studies and endeavours for the Church or Common-wealth, to the rich blessing of God: who fill your hearts with heavenly wisdom, and preserve you both blameless till his appearing, Amen.

Your Worships to be commanded,

Watford, July 20.

THOMAS TAYLOR.



A N
EXPOSITION
 UPON
S. Peter's Sermon
 BEFORE
CORNELIUS.

ACTS 10. 34. &c.

Verf. 34. *Then Peter opened his mouth, and said, Of a truth I perceive that God is no acceptor of persons:*

35 *But in every nation, hee that feareth him, and worketh righteousness, is accepted of him.*

36 *Tee know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all:*

37 *Even the word which came through all Judea, beginning in Galilee, after the baptism which John Preached,*

38 *To wit, how God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the Devil: for God was with him.*

39 *And wee are witnesses of all things which hee did both in the land of the Jews, and in Jerusalem: whom they slew, hanging him on a tree.*

40 *Him God raised up the third day, and caused that hee was shewed openly:*

41 *Not to all the people, but unto the witnesses chosen before of God, even to us which did eat and drink with him, after hee arose from the dead.*

42 *And hee commanded us to preach unto the people, and to testify, that he is ordained of God a judge of quick and dead.*

43 *To him also give all the Prophets witness, that through his name, all that believe in him, shall receive remission of sins.*



He occasion of this worthy Sermon (breathed not only by an Apostolike spirit but from such an instrument also as was worthily accounted a *Pillar* of the Church. *Gal. 2.9.*) is laid down in the former verse, which containeth an abridgement of the most of the Chapter going before; included in these three points.

1 *Cornelius his obedience,* in sending for Peter: *Then,* that is, having to good a ground, even a Commandment from God by the ministry of an Angel, *vers. 5. I sent for thee to Joppa*

Cyprian.

(which was somewhat above thirty miles from *Casaria*): *Immediately*, as soon as ever I had received the Commandement, without delay, yea, or deliberation, which being dangerous, divine things admit not of.

Secondly, his kind entertainment of *Peter* to encourage him, and *show* *hast well done so come*.

Thirdly, his preparation and readiness of himself and his, to hear whatsoever God by *Peter's* ministry shall enjoyn them: *Now therefore wee all*; hee would have that holy doctrine communicated to his family, friends, and kindreds: *here present before God*, the place of Gods pure worship is the place of his presence: *to hear, with attention, understanding, affection, and obedience*; for all these go to the hearing ear: *all things*, for that is found obedience which is universal to one Commandement as well as another; every one being of like authority and necessity: *that are commanded thee of God*; for *Peter* himself must be confined within his Commission, and speak onely what God commandeth, neither are hearers bound to receive any thing else.

The Apostle *Peter* by this speech, perceiving both the occasion and scope of their meeting, as also the readiness and attention of his hearers, addresseth himself to speech; *Then Peter opened his mouth, and said*.

Pleasantus.

The phrase of *opening the mouth* some think to be but a more full kind of speech, as wee say, *I heard it with mine ears*; or, *I saw it with mine eyes*. But wee must conceive it rather to be fetched from the Hebrews, who in this sort of speech signify, not the uttering of any trivial or vulgar matter; or in a slight or careless manner: but the relation of some excellent matter of great moment, and that in grave and serious manner; and not without premeditation and preparation, such as is fit to attend things of worth and weight. Thus is it used, *Psal. 78. 2. I will open my mouth in a Parable, I will declare sentences of Old*; *Job 33. 2. Behold I have opened my mouth; my tongue hath spoken in my mouth: my words are in the uprightness of my heart, and my lips shall speak pure knowledge*. Yea, our Lord *Jesush* himself, when hee began his most heavenly Sermon on the Mount, *Matth. 5. 2. is said to open his mouth, and say*.

Whence, 1 wee have the Doctrine in the Sermon following commended unto us, to be for the matter of it grave, and high, and nearly concerning the salvation of men: wherein are laid down the main grounds of all Religion, and whatsoever wee are to beleeve concerning Christ unto salvation, as wee shall see when wee come to open the several points.

2 Wee are secretly incited, that seeing the Holy Ghost hath opened the mouth of such a worthy instrument, wee are also to open our ears, yea, our hearts, to let in the matter following, that as it proceeded out of the treasury of a good and sanctified heart, so wee also may hide it in good hearts, as in good treasures, to bring it forth as our needs and occasions shall require.

3 Ministers must come with their mouthes open, and not onely not to be dumb dogs which cannot, or seal up their lips and will not protest against the sins of the times but also must have care to speak the words of wisdom, judgement, sobriety: for if the holy men of God, Prophets, Apostles, nor the Son of God himself did not preach without preparation and due consideration, both of what, how, and to whom they spake, how much more should ordinary ministers use all diligence in fitting themselves to speak from God, and for God, and even as God himself would speak to his people?

4 Every Christian may hence also take up his duty; namely, that hee never open his mouth but to edification: For it is attributed to every *just man*, that *his mouth speaketh wisdom, and his tongue talketh of judgement*, *Psa. 37. 30. he judgeth of his speeches before he let them pass the door of his lips*: and

and of the vertuous woman it is said, *Shee openeth her mouth with wisdom, and the law of grace is in her tongue*, Prov. 31.26.

Now the Sermon following consisteth of three parts.

The parts of
the Sermon,
three.

The first is an entrance or preface, in the two first verses, 34, 35.

2 The Proposition or Narration; that Jesus Christ was the Messias now exhibited in the flesh, and Lord of all, vers. 36.

3 A confirmation of that narration, partly from the Apostles; and partly from the Prophets witnesses. 1 For the Apostles, they witnessed of such facts of Christ as argued him, First, a Prophet, vers. 37, 38. *Who went about doing good, and healing, &c.* for these Miracles served to confirm his heavenly doctrine. Secondly, a Priest, vers. 39. *Whom they slew, and hanged on a tree*: which noteth his sacrifice. Thirdly, a King, proved by three Arguments: 1 By his rising from death, vers. 40, 41. 2 By lending out his Apostles to preach, v. 42.

3 By his coming to judge all flesh, vers. 43.

2 The same truth is confirmed by the witness of all the Prophets: vers. 43. In the Preface Peter maketh way unto his Doctrine three ways.

1 By removing from himself an imputation of levity, and sudden change of his mind, which might otherwise have been objected against him; for all men knew that he being a Jew had been very respective, lest at any time he should come near an Heathen or Gentile (such as Cornelius and his company were) for so it appeareth by his answer in the Vision, vers. 14. yea and after his vision he was full of doubts whether he might adventure into their company, till the Lord adds to his vision, a voice; bidding him go in to Cornelius, doubting nothing, vers. 20. Peter therefore most ingeniously in the first place acknowledgeth an error that had stuck by him: namely, in accounting now after Christs death and Resurrection (whereby hee brake down all partition walls) such as were uncircumcised, an unclean company, and like Doggs and Swine to whom holy things might not be cast and offered.

2 That the Lord had removed this error, manifestly teaching him, both by vision and voice, that his grace did now extend it self over all sorts of men; and therefore that he came not of his own head, moved by temerity, or rashness; but upon good ground, to teach even the Gentiles the mysteries of their salvation.

3 He gets not audience only and attention, but authority also to his Doctrine; by shewing what a good conceit he had of Cornelius and his company; that he had not now to deal with prophane, and lewd persons, but such as the Lord had sanctified to himself, according to the vision and voice, *What or whom the Lord hath sanctified, account not thou prophane*, vers. 15.

Whence, 1 *We have in this holy man a Map of Humane frailty, in which wee may see how beavie the best are to their duties*: for was it not long before given Peter in charge to teach the Gentiles? was not his commission large enough, when among other Disciples he was dismissed by Christ himself to teach, not only the Nations, but all Nations. Had not he heard often from the mouth of Christ, and read in the Writings of the Prophets, that the Gentiles must be called in, that the Tents of the Church must be enlarged, her Curtains stretched out, and that their own found must go over all the world? yet Peter had forgotten all this; and as though Christ had not been come, or as if himself had never conversed with him, he would still uphold the difference of peoples which his Mr. had destroyed, confine salvation to the Jews only, as if Christ had not been a common Saviour of Jews and Gentiles; he must have new visions, and voices to lift him up to his duty, or else he cannot be brought so much as to acknowledge it.

Obsev. 1.
A Map of hu-
mane frailty in
the Apostle.

Let us look upon this example to condemn our own corruption by it, yea to watch over it; lest following (as we are too prone) the stream of it, we be carried away from the most essential duties, which by our calling, either general,

general, or particular, are by God enjoyned us. Let the Popish guides also look upon this example, and tell us whether *Peter* erred not; 1 In judgement. 2 After Christs promise. 3 In a weighty matter; forgetting his commission, and calling, yea, and the calling and salvation of the whole body of the Gentiles; all which he failed in. And then whether it be a sound ground, upon *Peters* person, or any promise made to him, to build their Popes immunity and freedom from error in matter of faith, so long as he sitteth in *Peters* pretended chair.

A pattern of
special grace in
the same A-
postle.

Secondly, In that the Apostle *Peter* secretly implyeth an acknowledgement of his error, *We have in him a worthy pattern of a special grace to be practised of us all*; namely, upon better grounds, to lay aside any error in judgement, or practice, although never so long held, or stily maintained of us before; and not be ashamed to profess that we so doe: which vertue is a sound fruit of humility, and argueth a good heart, which is in love with the truth for it self; and esteemeth it above his own estimation: the observing whereof would cut off infinite controversies which could never bee carried and continued with such burning heat in the Church of God; if the contention were not many times more for victory, than for truth; and rather lest error should bee acknowledged, than that truth should triumph over it.

Thirdly, In this Preface every Minister is taught, wisely to cut off and remove such leis, as might hinder his doctrine among his Hearers; and contrarily to win by all good means such credit to his person, as that he may preserve a reverent estimation of himself in the hearts of his people. So did the Apostle here, and not without cause; seeing the acceptance of the person of a Minister, is a great furtherance for the entertainment of his doctrine, not that the faith of God ought to be had in respect of persons; but because mans weakness carrieth him beyond his duty herein.

And again, Satan and his instruments seek exceptions against their persons, whose doctrine is without exception: well knowing, that where the person is not first received, hardly will any doctrine from him bee embraced, *Matth. 10. 14. He that receiveth not you, nor your words.* Whence the Apostle *Paul* was constrained to be much and often in the justifying of his person, calling, and conversation; because to hinder his doctrine, the false Apostles by all these laboured to bring him into contempt. Nay our Lord *Jesus* himself was forced often to averre his person to be Divine, his calling to bee heavenly, and his conversation holy and without sin: because the *Jews* were ever hence disgracing his doctrine, because of the meannesse of his appearance. Now whosoever would retain reverence and authority among his people, must shew forth, 1 Conscience of his duty. 2 Love to his peoples souls and bodies. 3 A wife and unblameable carriage and conversation: these things if he doe not, he hath more disgraced himself, than his people can.

Of a truth, I perceive that God accepteth not of persons.

By person, is not here meant the substance of man, or the man himself: but the outward quality, appearance, or condition, which being offered to the eye, may make a man more or less respected; such as are wealth, honour, learning, parentage, beauty, or such like, here called the face of a man: for which God accepteth not, nor rejecteth any man, *Job 34. 19. Hee accepteth not the persons of Princes (saith Elihu) nor regardeth the rich more than the poor, they being all the work of his hands.* And applied to this Apostles purpose, is as if he had said, I now indeed clearly perceive, that the Lord hath no respect of any dignity, or priviledge in any people, above another, that hee should pour his grace upon one more than another, upon the Jew above the Gentile; upon the circumcision above the uncircumcision; upon the seed of *Abraham* according to the flesh, above the rest of the Nations and Kindreds throughout the world. Now I see that the righteous Judge of all the earth, can be no acceptor of persons. For,

1 This

Why God ac-
cepteth not of
persons.

1 This were to esteem men by adjuncts and qualities, and not by their essence, and substance of grace and piety: thus should the rich man have been preferred before *Lazarus*; and the proud Pharisee before the penitent Publican. Reasons.

2 This were to judge by inconstant things: for all these outward respects pass away, as the *figure of the world it self doth*; whereas the judgement of God is most unchangeable, and therefore grounded on things unchangeable.

3 It were a most unequal valuation to compare, and much mote to prefer things which are in no proportion of goodness, to the things which are undervalued: for between temporal and eternal, heavenly and earthly things can be no proportion. 4 He which hath forbidden us to judge by the taste, and crooked rule of sense, sight, reason, and such things as are before us, cannot himself do so: both which points are plainly reprov'd, *1 Sam. 16. 7.* The Lord biddeth *Samuel* (being to chuse one of the Sons of *Ishai* to be King) *look not on his countenance, nor on the height of his stature*: and addeth this as a reason: *for God seeth not as man seeth; man looketh on the outward appearance but the Lord be beholdeth the heart.*

Object. *but when the Lord passed by all the rest of the Nations, and chose Abraham and his seed did he not accept persons?*

Ans. That *Abraham* and the *Israelites* were chosen, the *Ismaelites* and Heathen rejected, was no accepting of persons: the Lord himself declareth that there was no cause at all in the people which furthered his choice of them, just cause there was in them why hee should have passed by them, as well as the rest: for as they were *the fewest of all people*, *Deut. 7. 7.* so they were the worst, and most *stiff-necked of all*, *Deut. 9. 6.* Yea, consider *Abraham* himself their Father, and the Father of all the Faithful; what cause was in him that God should set his love upon himself or his posterity, or call him out of *Ur of the Chaldeans*, where hee lived in as Heathenish Idolatry, as any of the rest? in so much as God by his Prophet puts them in minde of the pit whence they were hewn: and telleth them their *Father was an Amorite, and their Mother an Hittite*, *Ezek. 16. 3.* If it bee still asked, what cause then was there why this people should above all other bee chosen to partake in the Covenant of life, the Lord himself directly answereth, that there was no cause without himself that moved him hereunto, it was only his free love, and meer good will: *The Lord loved you, because hee loved you*, *Deut. 7. 8.*

Object. *But when God eleiseth one to salvation, and rejecteth another, hee seemeth no accept of persons, for all lye alike in the same condition.*

Ans. The Objection answereth it self: for in that all lye alike in the same mass, and all are corrupted, it is plain that election and reprobation depend not upon any thing outward: for seeing matter enough to condemn all, all being sold unto sin; and no more matter of love in those whom he chuseth, than those whom he refuseth; we must needs conclude with the Apostle, that *Hee chuseth freely whom hee will, and whom hee will he justly reprobateh and refuseth* *Rom. 9. 18.* If it be here alledged that it seemeth hard that those that are all equal in *Adam* should be so unequally dealt with. I answer, may not the Lord do with his own what we will? who art thou that darrest dispute with God, or prescribe Laws to thy Creator? who is it that bindeth him, or spoileth him of his Sovereignty over his creatures, that he may not deal with one thus, and with an other another way?

Object. *But when God judgeth men according to their works, doth hee not accept of men by outward things, and did not the Lord accept persons when hee respected Abel and his sacrifice; but to Cain and his sacrifice had no respect?*

Ans. God judgeth men according to works, but not as they are outward actions, but as they are fruits of Faith purifying the heart, and working by love,

love, thus only he looks on them with acceptance: whereas bee they never so many, and glorious, without faith, he rejecteth them: so as still he judgeth by that which is within, and not by things without, further than they testifie of the former. As for *Abel*, his face and person was no more respected than *Cain*; it was the faith of his heart, the fear of God, and working of righteousness that was accepted, and which is witnessed, *Heb. 11. 4. By faith Abel offered a greater sacrifice than Cain, by the which he obtained witness that he was righteous.* So as notwithstanding all that can be said to the contrary, it remaineth an undeniable conclusion: That *God is no acceptor of persons.*

Whosoever
would be like
God, must not
accept of per-
sons.

Use 1. If God accept not, nor reject men for outward respects, no more must those who would be like unto him. And hence sundry sorts of men are to be instructed in their duty. As,

1. Magistrates, who are Gods Vicerents, and called gods, yea called by God to execute his Judgements, must beware of respecting persons in judgement, *Deut. 1. 17. Moses appointing Judges over the people, sendeth them a way with this charge, Yee shall have no respect of persons in judgement, but shall hear the small as well as the great: yee shall not fear the face of man; for the judgement is Gods.* This corruption yeelded unto, makes a man say to the wicked, *thou art righteous*, and layeth him open, not only to the censure of God, but even to the curse of the people, *Prov. 24. 24.* Nay mote, hee maketh God, so farre as lyeth in him, a patron of iniquity, a justifier of the wicked, a taker of the ungodly by the hand, a condemner and punisher of the innocent: for he pronounceth sentence from God, and fastneth that upon the Lord, which the Lord abhorres.

2. Ministers who are the mouth and Messengers of God, must take heed of this base sin of accepting the face or persons of men; so as for fear or flattery they hide or betray any part of the truth of God. The *Herodians* could say, that Christ taught the way of God truly, *because he respected not the face of man*, *Mark 12. 14.* What a straight charge giveth the Apostle Paul to Timothy, that he should *preferre no man in his ministry, and doe nothing with partiality?* *1 Tim. 5. 21.* It was a worthy commendation of *Levi*, that the law of truth was in his mouth, iniquity was not found in his lips, he walked with God in peace and equity, and so turned many from iniquity, *Mal. 2. 6.* Whereas on the contrary, what a wicked thing it is to preach for hire, reward, favour, and yet lean upon the Lord: See in *Micah 3. 11.*

3. Ordinary Professors may not accept persons. 1. Not in civil things. For when elections, offices, and common benefits, are passed and bestowed partially for friendship, money, kindred, favour, or entreaty: this is the ruine of all societies, and a bringer in of all corruption: especially, when men have taken oathes to the contrary, the sin is like an intolled disease more incurable and dangerous. 2. In matters of religion much less, notwithstanding this sin be many ways committed. As,

1. To have the faith of God in respect of persons, which the Apostle James noteth in this instance, *Jam. 2. 2. When a man with a gold ring, or goodly apparel*, be he never so wicked, is magnified and advanced above another, who is not so outwardly gaudy; but inwardly arrayed with the white garments of Christs righteousness; and adorned with the Jewels of faith, love, holiness, and sincerity, which the world taketh little knowledge of.

2. To accept the word, because he is a man of pomp that bringeth it, a rich man, or a friend: the *Corinthians* were justly blamed for partial hearing, and holding some to Paul, some to Apollos, some to Cephas, *1 Cor. 3. 4. who is Paul, who is Apollos, who is Cephas, are not they all Ministers by whom yee believe?* *Abab* will not hear *Micah*, because he hateth his person, but he shall justly fall for it at *Ramoth Gilead*, *1 King. 22. 37.*

3. To reject the profession of religion because it wanteth countenance, and credit

cred it at most hands, and a few poor ones only receive it. Many Protestants can hear us justly censure the Popish doctrine and practice; in that they embrace their religion in respect of persons; that is, of the outward appearance of it; because they pretend a perpetual succession, consent of Councils, defence of Princes, antiquity, universality, the most part of *Europe* having generally taken the mark of the Beast in their hands and foreheads: and yet the same men see not how themselves are slip into the same Popish error, that refuse one course because it wants outward supporters and props; and chuse that by which they may swim with the stream: they hate Popery because the Laws hate it, and love religion because it is now crowned, established, and establisheth their prosperity.

4 To disclaim the persons of poor professors: which is so general, and common a sin; as that nothing can they doe or speak, but it passeth much unjust censure: nay things by them exceeding well and holily performed, are so farre from being drawn into example, as that thereby they can bee traduced. Wherein yet they are conformed unto the Son of God, the head of their profession, whose powerful doctrine, and mighty works were carpied at, and depraived, because they knew his Father, his Mother, himself at the best but a Carpenters Son, not brought up at study and learning. For example, how was that great work of healing a man miraculously, so farre from affecting the *Jews*, as that they fell very foul, and were *angry with him*? and the reason is rendered by our Saviour Christ, *Joh. 7. 23, 24. Because they judged according to the outward appearance, and not with righteous judgement* concerning him.

5 For professors themselves to look too bigge upon some meaner ones as they conceive, but by the Gospel, members of Christ, and his Kingdom as well as they: *Isa. 65. 1.* Christ who *preached to the poor* as well as the rich, hath spoken to their hearts as well as their own; and hath equalled them, or perhaps made them superiour in graces to the other. Now should not those that profess God, herein resemble him, whothought he bee high and excellent, inhabiting eternity, and dwell in the high and holy place; yet he looks to the humble and lowly, yea and *dwells also with him that is of a contrite and humble spirit*, *Isa. 57. 15.* To think too basely of him whom God chuseth, is to erre from Gods righteous judgement: and what can the blind world doe more disgraceful to the profession, than to pass by the graces of God as not knowing what they mean?

6 Nor to speak here of Popish spirits, who seek to disgrace our Religion, because Artificers, and simple women are (as they say) *Scripturers*: not considering, that in Christ neither *male nor female* are rejected, *Gal. 3. 23.* and that God chuseth even weak and foolish things to confound the wise and mighty; and the poor ones of the world to be rich in faith, *1 Cor. 1. 26, 27.*

7 *Pse. 2.* If God accept not persons for outward respects, why should any outward thing gain our hearts, our affections, our studies; seeing if we could gain them all, we are never the further in Gods books? Many are ready to say, oh God loveth them; and judge themselves highly in favour, because he suffereth his light to shine upon their habitations; their hands find out wealth, they are increased in possessions, and prospered in their labours, peaceable in their houses without fear: therefore doth pride compass them as a chain. But with one word doth the wise man shatter down all the pillars of this foolish erection, *Eccles. 9. 2. No man knoweth love or hatred, of all that is before them.* And if outward things could commend a man to God, *Antiochus, Nebuchadnezzar, Nero*, and such wicked Tyrants had been highest in favour with him; whose feathers hee pluckt, whose pride hee brought low, making them spectacles of his vengeance to all the world, who for their outward greatness had been the terrours of the world. And yet much less should these things swell the hearts of men with pride above others, who perhaps have

have a better part in Heaven than themselves. The proneness unto which sin the Lord perceiving, he hath expressly charged, that the *rich man should not glory in his riches, nor the strong man in his strength*, Jer. 9. 24. but, if *any man glory, let him glory in this, that he understandeth and knoweth me*. All other joycing is not good: that is, is hurtful and perilous; besides the vanity of such vain boasting; common experience shewing, that the higher scale is always lightest.

We must stand
naked in Gods
Judgement,
seeing no out-
ward thing can
commend us to
him.

Vers 3. If God accept no man for outward things, then when we enter into Gods judgement we shall appear naked, stript of all outward respects, as birth, riches, learning, crowns, and kingdoms; these in mens Courts are good advocates, but before Gods Tribunal, may not plead, and cannot help. No condition of life, no degree, no outward quality, no calling, no not the outward calling of a Christian (if thou hast no more) shall stand by thee; stript stark naked shalt thou be, figge-leaves can hide thy shame no longer: only the Wedding Garment can now cover thee from the consuming wrath of God. A garment not laid with gold, silver, pearls, but straked with blood, yea dyed red in the blood of the Lamb. The High Priest upon pain of death might never enter into the Sanctuary, but he must first be sprinkled with the blood of Bullocks, figuring the blood of Christ. Never dare thou to appear in the Sanctuary of Gods holiness, without this garment of thy elder brother, in which alone thou gettest the blessing, as *Jacob* gat the blessing in *Esaus* garments: from this alone the Lord *savoureth a savour of rest*, Gen. 27. 26.

Lastly, from this consideration that God is no respecter of persons, the Apostle admonisheth superiours to moderation and equal dealing with their interiours, *Ephes. 6. 9.* and interiours to silence, and contentation under the rough dealing of their superiours, *Col. 3. 25.*

Vers. 35. *But in every Nation, he that feareth him, and worketh righteousness, is accepted of him.*

BY a *fearer of God*, and *worker of righteousness*, is signified an upright and truly religious man, in whom these two things must necessarily concur, as the cause and effect, the fountain and stream, the root and fruit of pure and undefiled religion: for under the *fear of God* are contained all the duties of the first Table concerning God, and his Worship; such as are Knowledge, Love, Faith, Hope, and such like; whence *Salomon* often calleth it, the *beginning of wisdom*, that is, of true worship or piety.

And under *working of righteousness*, is comprehended the observation of the duties of the second Table: whereby the former being most of them inward, are outwardly manifested and justified: so as under both is comprised the whole duty of man, *Eccles. 12. 13. Fear God, and keep his Commandments; for this is the whole man*: All those ten words wherein the Lord hath included an admirable perfection of wisdom and holiness, are here contracted into two, 1 *The fear of God.* 2 *The keeping of his Commandments*: and therefore when the Holy Ghost in the Scriptures would grace this or that holy man with full commendation, as it were with his whole stile, he commonly joyneth these two together, unto which nothing more can bee added: *Job* was a just man, *fearing God, and abstaining from evil*, Job 1. 8. *Zachary* and *Elizabeth* were just before God, and walked in all the Ordinances of God without reproof, *Luke 1. 6.*

Here two points are to be considered, 1 Who is a religious man; hee that *feareth God, and worketh righteousness*. 2 What is his priviledge; he is *accepted of God*.

Religion is a binder, and thence hath his name, for it both bindeth man unto God, as the former of the points will shew: as also God unto man, as the latter decla-

declareth. The former band knitting man unto God, is the *fear of God*, which is a peculiar gift of the Spirit of God, whereby the Regenerate fear God for himself, not so much that they bee not offended and punished by him, as that they do not offend him. An excellent grace both in regard of the excellent *Object*, and of the excellent *Use* of it through the whole life.

Fear of God.

1 The right *object* of our fear, is God himself, who is, 1 Omnipotent, of power to do whatsoever he wil, *who is able to cast body and soul into Hell*, fear him, Matth. 10. 28. 2 Omnipresent, hee is all an eye, beholding our Thoughts, Words, and Deeds. of which hee is both a witness and a Judge, 3 Full of Majesty, which even in a mortal Man strikes us with reverence. 4 Full of Grace and Bounty, wee stand in need of his Favour and Bounty every Moment, who can turn us out of all at his pleasure. In all which respects wee ought to *make him our dread*, Isa. 8. 13. But above all in that he hath been to good and gracious a Father unto us through his Christ, we ought to fear to offend him, and so turn his love into displeasure against us.

II. Now the *Use* of this Grace is manifold. As, 1 To beat down pride and high-mindedness, against which it is a notable medicine, *Rom. 11. 20. Bee not high-minded, but fear*, Prov. 3. 7. *Bee not wise in thine own eyes, but fear God*: this grace maketh a man come low before the Lord, as *Jacob* fearing *Esau*, Gen. 33. 3. *Came and bowed seven times before him*.

2 To caule a man to renounce, and restrain himself from sin; and therefore the fear of God and departing from evil. are often joynd together. *Joseph* could not commit the sin with his Mistresse, *because hee feared God*: the Midwives *feared God*, and killed not the *Hebrews* Children: *Nehem.* 5. 15. *Nehemiah* did not exact upon, and oppress the people, as the former Governours that were before him, *because hee feared God*: and whereas the wicked mans servile fear keepeth him often from open sins, but not from secret; from gross sins, but not from smaller; and this of Pain, not of Conscience: this grace maketh a man hate *Pride, Arrogancy, and every evill way*, Prov. 8. 13. never so small, and never so secret.

3 To destroy false and fleshly fears which foil every good duty, and lay open to many sins and judgements: it is a property of a wicked man to fear where no fear is; and not fearing God hee feareth every thing but God; the face of man, the arm of man, the Tongue of man, whence many a man dare scarce profess Religion, or if they do, dare shew no power of it for fear of reproach and nick-names; and so come to bee ranked in the foremost band of those which march to Hell, called the *fearful*, Rev. 21. 8. and that which they fear shall come upon them, *Prov. 10. 24.* even disgrace of God, of Men, and Angels. *Jeroboam* feared lest the people should return to their own Master, if they should persist in the true Worship of the true God; and so for the establishing of his Posterity, hee established Idolatry; but in the very next generation his whole race was extinct:

The Jews were afraid lest the *Romans* should come and take their nation; and therefore Christ must dye: but the *Romans* not long after came with a powder, and took their Nation, and so dis-peopled and dispersed them, as they could never bee gathered into a nation till this day. *Pilate* feared not God but *Cesar*; but hee was not long after cast out of *Cesars* favour, and slew himself. Now this grace of God fenceth a man from such fleshly fears which draw on such fearful falls and mischiefs: and preserveth him, that neither hope of promotion, nor gain, nor ease, nor favour of man, who is but a worm, shall make him forget the Lord that spread the Heavens: this fear, which is *Loves keeper*, holdeth the heart in the Love of God himself, of his Worship, of his Word, of his Children, and whatsoever carrieth his Image; all which without it either lye, or quickly grow as refuse wares out of request.

Quod supra homines est time, & homines non terrebunt. August.

Pilatus multis diversatus Calamitatibus sub ipsi manum intulit. Euse. lib. 2. cap. 7. Entrop. lib. 7. hist. c. 17.

4 To drive away security, awake sloathfulness, provoke to watchfulness, stir up to prayer, keep in a hencess to profit by the word, to tremble at it when God threatneth; to rejoyce in the promises, as those to whom they belong: to help us to better our selves by our afflictions, as the speech of the converted Theet to his fellow implieth, that if hee had had the fear of God, he would, being in the same condemnation, have otherwise carried himself towards Christ than hee did. And in a word, to fence the heart, which is as the marketplace of a City, against temptation, in which special use it is called a *well-spring of life* to escape the snares of death.

By all this that hath been spoken, every man that would seem religious, ought to labour above all things for this worthy Grace, which God specially bestoweth upon his Children, with whom hee maketh his new Covenant, *Jerem. 32. I will put my fear in their hearts never to depart from mee*, saith the Lord. Which hath all promises belonging unto it, for a mans Self, for his Children, for this life present, for a better, for supplies of every good, for with-holding and removing of every evil: so as whosoever feareth the Lord, wanteth not a good and rich treasury, such as all the Indian Mines cannot afford; yea, such as both possesseth himself, and entaileth unto his posterity, the rich blessing of the Almighty. *Blessed* (saith the Psalm) *is the man that feareth the Lord*, *Psalm 128. 2, 3.* himself shall bee mighty on earth, his Children shall bee blessed after him, his Wife shall bee as a fruitful Vine: *Riches and Treasure shall bee in his house*, *Psalm 128. 3.* hee shall want nothing that is good; and let his troubles bee never to great, the Lord will deliver him out of them all. Here is a Jewel worth hiding and laying up in the safest closet of the soul, even in the midst of the heart, for there God layeth it, and calleth for the Heart to make room for it: *Deut. 5. 29. Oh that there were such an heart in them to fear mee.* *Isa. 8. 13. Sanctify the Lord in your hearts, and let him be your dread.*

Another bond whereby man is knit unto God, is the *working of righteousness*, an immediate fruit of the fear of God. Where must bee considered, 1 What this righteousness is, and then 2 What is the working of it. For the former, This righteousness is a grace of God, whereby the beleever is inclined unto honest actions according to the prescript of Gods Law. When I say a *grace of God*, I understand that righteousness whereof a man in the state of grace is by grace made partaker; and exclude all that Original Righteousness which was set in the nature of man by his Creation, whereby hee was wholly conformable to the Image and Righteousness of God: further, saying, that the *beleever is hereby inclined to honest actions*, three things are implied.

1 That this righteousness is not that imputed righteousness of Christ, which is a most exact conformity of the humane nature of Christ with all his actions and sufferings, performed of him in our stead, with the whole Law of God; whereby wee are wholly covered as with a Garment in the sight of God: but rather a fruit of that, namely, that infused and inherent righteousness wrought in the heart of every beleever, by the finger of the Spirit, whereby the Image of God is daily renewed and repaired in him, and so himself inclined to works of righteousness, to which hee is now *Created*, *Eph. 4. 24.*

2 That the subject of this righteousness is the *Beleever*; for all the works of unbelevers (whole mind and conscience are defiled, *Tit. 1. 15.*) inward or outward, cannot be other than sin and unrighteousness.

3 That the next efficient cause of it is lively faith, being the instrument of the Holy Ghost, by which hee begetteth this righteousness, wheresoever it is: now Faith produceth this righteousness in us, not as it is an excellent gift of God, nor as an excellent quality in us; but onely as it is an *instrument*

To work
righteousnesse
what it is.

ment apprehending and laying hold upon Christ, who justifying us by his own righteousness imputed, and by his Spirit regenerating and sanctifying our natures, is the very proper cause of this infused and inherent righteousness.

The last words in the description [*according to the precept of Gods Law*] *Iuste agere est* shew, that then a work is righteous, when it is framed according to the right rule of the Law of God, it being the only perfect rule of all righteousness: *agere ex precepto juris.* Mens Laws are rules also, but imperfect, and no further, yet so far bind as they are agreeable unto Gods.

II. The second point is the working of righteousness: wherein, 1 The Order. 2 The Manner.

The Order is in the words, first, *To fear God*, and then *to work righteousness*: all the duties of love must be founded in Faith, and in the fear of God; for whatsoever is not of Faith is sin: and the fear of God is the very seed and life of all true obedience; which the wise man implyeth, when he calleth it the head and beginning of wisdom, *Prov. 1. 7.* that look as all sense floweth from the head; so all heavenly sense and motion from the fear of the Lord. Which sheweth, that many men begin at the wrong end in the matter of their obedience: some think they do God high service, if they come to Church, say some prayers, hear a Sermon; things not to be disallowed: but know not how far they are from pleasing God herein, because they bring not hearts renewed with Faith and Repentance, nor souls possessed with Hope, Love, and the true knowledge of God; without which, the Lord accounteth their sacrifices but maimed, and professeth his hatred against them: others place all their Holiness and Obedience in the works and duties of the second Table: If they be liberal to the poor, just in their dealing, sober and civil in their conversation, though they live in gross ignorance of God and his Word, utterly careless of the waies and worship of God, yet conceive themselves in as good case as any other man; which is all one as to account that man a living man who hath no head, the fear of God being to true religion, even as the head to the body of a man: besides that, they thrust the second Table into the place of the first, inverting the order of God; yea, they pull and break asunder the two Tables, which the Lord hath so neerly conjoynd.

Now for the right manner of working righteousness, it appeareth in these rules.

1 It setteth all the rule before it, and endeavoureth in all, if it were possible, to fulfil all righteousness: for seeing all the Commandments of God are Truth and Righteousness, they are all without exception to be observed. And this, although it be necessarily implied in the Text; yet is it else-where expressed, *Deut. 5. 29. Ob that there were in them such an heart as to fear mee, and keep all my Commandments.* *The right manner of working righteousness, in four things.*

2 A second thing required is diligence, which must needs attend fear. How diligent a vertue fear is, appeareth in *Jacob*, who being to meet his Brother whom he feared, could not sleep all night: and in *Abraham*, who having a most difficult Commandment, to slay his Son, yet rose early, and went three daies journey, without reasoning the matter. But what moved him hereto? surely the Lord himself sheweth the true cause, *Gen. 22. 12. Now I know that thou fearest God, seeing thou hast not spared thine only Son.*

3 Delight in the works of righteousness, which also attendeth the fear of the Lord, *Psal. 112. 1. Blessed is the man that feareth the Lord, hee delighteth greatly in his Commandments*, both to think of them, to speak of them, and to do them. Whereas the worldlings heart, speech, and affection, is taken up with his Gain, Commodity, Rents, and income. For as the fear of God it self is not a servile and slavish fear for punishment; no more is that obedience which proceedeth from it forced or wrung out: but as it is such a fear as de-

lighteth greatly in Gods Commandements; so the obedience is such as is offered from a *willing people*, like a free-will offering, which they must only offer whose *hearts encourageth* them, and whose *spirit maketh* them willing.

4 *Continuance* in working: for this is another property of the true fear of God, that it respecteth not only *all* the Commandements, *but always*, Deut. 5. 19. and seeing Gods fear is to keep the heart continually, and that man is blessed that *feareth always*, Prov. 23. 17. this inseparable fruit of it, *working of righteousness*, Prov. 28. 24. must never wither or fail in the godly, who are exhorted to pass the *whole time of their dwelling here in fear*, 1 Pet. 1. 17. to walk with God as *Henoch* did; and to have their *conversion* in Heaven, *Philip*. 3. 20. that is, their whole practice and course, and not a part of it only.

Motives to the practice of righteousness.

Hence therefore is afforded another ground of exhortation, namely, that howsoever this is not such a righteousness as wherein we can stand before Gods Judgement Seat, not being every way answerable to the Laws perfection; yet we want not good reason to take up the practice of it in the manner prescribed: Seeing,

1 It is commanded by God, *Psal.* 4. 6. *Offer to God the sacrifice of righteousness.* 2 It pleaseth him, and makes us also pleasing unto him: for the former, *Psal.* 11. 7. The righteous Lord loveth righteousness: the latter, is the latter words of the verse in hand. 3 It maketh us like him, 1 *Job.* 3. 7. Little children, he that doth righteousness is *righteous as he is righteous*. 4 It is a mark of our regeneration, and a fruit of faith, easier discerned than it self, 1 *Job.* 3. 10. In this are the children of God known, and the children of the Devil; *For as hath said our righteousness is not of God.* 5 *Much blessing is upon the head of the righteous* (saith *Salomon*.)

The blessing of God comes down upon him, and descends to his posterity, God hath blessed him, and he shall be blessed in his person, in his estate, in his name, in his goods, in this life, and in the life to come. The blessing of men also comes upon him, the loyns of the poor bless him; the Church of God blesseth him; yea, turn him what way hee will, the blessing of goodnesse meeteth him every way: God giveth him according to the work of his hands often even here in this life; and if that should fail, hee being marked for a member of the Church Militant, he shall be in due time removed into the holy mountain of Heaven; where he shall dwell who *worketh righteousness*, *Psal.* 15. 2. Thus much of the description of a religious person: now of his privilege.

Secondly, the privilege of a religious man is, that a beleever of any Nation under Heaven, of any calling, sex, or condition of life, *is accepted of God*. Where it may be asked,

Whether God, whose grace is most free, be bound by any thing which any man can doe, to accept of him?

I answer, a man is to be considered two ways. 1 As in the state of his corrupt nature before his calling and conversion: and thus he hath nothing worthy love, and nothing which provoketh not further hatred: here are no works which are not wicked and stained, such a filthy puddle cannot send out one drop of sweet water; nor any *cleanshing* can be brought out of such *filthinesse*; all this while can be no acceptance of the person, or of the work; no sight of any present object in such a party, nor any fore-sight of any future faith or work whereby the Lord can be moved to accept him: for then the freedome of his grace should be hindered.

2 As he is converted, and now reconciled unto God, called by the Word, regenerated by the Spirit, and having his heart purified by faith. Now the Lord looking upon him, sees him not as he was before, all naked, and lying in

How the person and work of a believer can be accepted of God.

in his blood and filthiness; but beholding him in the face of his Christ, hee espieeth his own image upon him, yea and his own workmanship upon him; and thus cometh the person to be first accepted. And then in the second place, the work of such a person cannot but be also pleasing unto God, not for any worthiness or perfection in it self (for even the best work of the best man from imperfect faith, and imperfect knowledge, is so farre from meriting, as that it needeth pardon) but, 1 Because it cometh from an accepted person: 2 Is a fruit of faith: 3 A testimony of obedience unto Gods Commandement: 4 The imperfection and stain of it is covered and wiped away with Christs most absolute obedience. And thus both the person, *fearing God*, and his *working of righteousness*, is accepted of God.

Vse 1. To comfort the godly poor, who find but strange entertainment in the world where they are strangers: who hence learn, *That as the world loveth her own, so God loveth and accepteth his own, in what Country, or condition soever they be*: the which comfort if they had not to sustain their hearts withall, they could not but think themselves the most miserable of all men: so many sins they see which God may see in them, so many temptations with which they are daily toyled, so many discouragements without them to cast them down, or back at the least: against all which, this one consideration shall bee able to bear them up, that the *eyes of the Lord are upon them that fear him*: and by these eyes he seeth their wants, to supply them; their injuries, to releevethem; their sorrows, to mitigate them; their hearts, to approve them; and their works to accept them.

Comfort the
godly in that
God is the God
of the object.

2 *Those that fear God, must also be accepted, and respected of us, as they be of God*: and it cannot be that those who love God, should not love his Image in his children: *Dauid* delight was wholly in the *Saints*, and such as *excelled in vertue*, Psal. 16. 3. so must wee frame our judgement and practice, to the *Saints of God* before us, who have made but small account of great men, if wicked, and preferred very mean ones, *fearing God*, before them. Thus that worthy Prophet *Elisha*, who contemned not the poor *Shunamite* *fearing God*, told wicked *Jezebel* King of *Israel*, that if he had not regarded the presence of good *Jehosaphat*, he would not so much as *have looked toward him, or seen him*, 2 King. 3. 14. Nay, even the Lord himself hath gone before us herein for example: who for the most part respecteth poor and mean ones to call them to partake of his grace, passing by the great, noble, and every way more likely of respect, if we should judge according to the outward appearance: *Dauid*, the *least of his brethren*, was chosen King: *Gideon*, the *least in all his fathers house*, Judg. 3. 15. appointed by God the deliverer of his people: and indeed the meanest Christian, being descended of the blood of Christ, and so nobly born, deserveth most respective entertainment in the best roome of our hearts.

We must accept
them that fear
God, because
God himself
doth.

3 This doctrine teacheth all sorts of men, to turn their course from such earnest seeking after honours, profits, preferments, and such things, which make men accepted amongst men, and as eagerly to pursue the things which would bring them to be accepted of God; such as are faith, fear of God, love of righteousness, good conscience, and the like: which things bring not only into favour with God, but often get the approbation of men, at least so farre as God seeth good for his children, Rom. 14. 17, 18. *The kingdom of God is not meat and drink, that is, hath not such need of such indifferent things as these are, but righteousness, peace, and joy in the Holy Ghost*; those are the essential things to be respected of all such as are the subjects of that Kingdom of grace. And to urge the godly hereunto, mark the Apostles reason in the next verse; *for whosoever in these things serveth Christ, is ACCEPTABLE unto God, and approved of men*: such a mans ways please the Lord, and then he maketh his enemies become his friends.

Verf. 16. *The which word he declared, or sent, to the children of Israel, preaching peace by Jesus Christ, which is Lord of all.*

OF all other readings I follow this, not only as the plainest, but because it most aptly kniteth this verse with the former, as a clear proof of it. For having said, that now he knew that whosoever, whether Jew or Gentile, did now purely worship God, according to the prescript of his Word, the same is accepted of him: he proveth this to be a truth, because it is the self same thing which God himself had of old published to the *Israelites*, when he declared unto them, that peace and reconciliation was made between God and man by the means of Jesus Christ, who is Lord, not of any one people or Nation, but *Lord of all*.

For the Apostle doth not secretly oppose the ministry of *Moses*, and of Christ: *Moses* was a Minister of the Law to the Jews only, but Christ himself, and the Gospel, is the power of God to salvation to *every believer*, first to the Jew, and then to the *Grecian*: and now God is not the God of the Jew only, but even of the Gentiles also, according to that heavenly song of the Angels, when Christ appeared to throw down that partition wall which stood between the Jew and Gentile; wherein they ascribed not only all the glory unto God, but proclaimed peace to all the earth. In one word, that Jesus Christ is our peace, and *Lord of all*, is the scope of this whole Sermon, and of all the Prophets, as after remaineth to be shewed in *vers. 43*.

The former part of this verse hath two general points to bee explained: the former, touching the *peace* here spoken of: the latter, concerning the *preaching* or declaring of it. In the former must be considered, 1. What this *peace* is: 2. How it is by *Jesus Christ*. First, by *peace*, among the Hebrews and Greeks, is meant all prosperity and happinell; for both of them in their salutations (though with some difference) prayed for peace to the parties saluted, that is, all good success from God the fountain of mercy. And includeth in it, 1. Peace with God: 2. Peace with man: both with a mans self, and others: 3. Peace with all the creatures of God, so farre forth as that none of them shall bee able to hurt him further than God thinketh good for his exercise: and in this peace standeth true happinell.

2. It must be considered how this peace is by *Jesus Christ*, namely, according to the former branches of it.

First he wrought our peace with God, from whom our sin had sundered and separated us, three ways. 1. By interposing himself between his Fathers anger and us, who durst not come near him, 2. By satisfying in our stead all his justice through his blood; thereby removing all enmity, cancelling all hand-writings which might have been laid against us; and bestowing on us a perfect righteousness in which God is delighted to behold us. 3. By appearing now for us in Heaven, and making requests for us: in all which hee cannot but be heard, being the Son of his Fathers love in whom he is well pleased, and, for him, with us his members.

Secondly, he wrought peace between man and man, 1. By demolishing and casting down the wall of separations, whereby Jew and Gentile might not accord or meddle one with another; his death rent down the veil, that both Jew and Gentile might look into the Sanctuary, that of *two* he might make one people, one body, yea one *new man* unto himself, *Eph. 2. 13, 14*.

2. By changing the fierce and cruel disposition of men, who are now become the subjects of his Kingdom, that of *Lions*, and *Cockatrices*, they become as meek and tractable as *Lambs*, and *little Children*: having peace so far as is possible with all men: with the *godly* for Gods Image sake, and that they are members of the same body with them: and with the *wicked* for Gods

Com-

By peace what
is meant.

1 Peace with
God by three
things.

2 Peace with
men.
3 Others.

Commandements sake, and because they may become members of Christ as well as they: they seek peace even with the worst, and shall obtain it so fast as God seeth good: who when a mans ways please him, doth so over-rule his enemies hearts, as they shall become friendly unto him.

3 By setting every Christian at peace with himself who before had no peace, ^{a With a mans self.} but now hath obtained 1 Peace of *Conscience*; when his Conscience being perswaded of his reconciliation with God through Christ, it ceaseth to wound, and accuse, and beginneth to excuse, and comfort; and so bringeth quietnesse and tranquillity of minde into the soul, which passeth understanding. 2 Peace in his *will and affections*, which by grace cease to be rebellious, and become daily more pliant to the Commandements, and obedient to the mind enlightened by the Spirit. 3 Peace in *Christian combat*; in that grace getteth daily victory, corruption receiveth daily fowls and consumption, and to the heart every day more quiet than other from the powers and molestation of it.

Thirdly, whereas so long as God himself is our enemy, all his Creatures ^{3 Peace with the Creatures.} are armed against us, to take his part, and revenge their Creators wrong upon us; by Christ even this curse is also removed: and it is an expresse branch of the New Covenant, that the Lord will work our peace with the Creatures, *Hos. 2. 18. And in that day will I make a Covenant, for them, with the wild beasts, and with the fowls of the heaven, and with that which creepeth upon the earth: For God being in league with us, even the stones in the field, and the beasts in the field shall be at league with us also, Job 5. 23.* And the reason is, because as then the Creatures rebelled against man, when hee became a rebel against God: so when men by Christ are reconciled unto God, and become his sons by adoption and grace, then is their ancient right and rule over the Creatures (lost by the fall) restored in part, so as his children never receive hurt from them, but such as the Lord sanctifieth, both for the furtherance of his owne glory, and their salvation, which are the main ends which God respecteth in all his ways with his elect. Thus we see what is this peace, and how Jesus Christ procureth it us: whence wee may observe sundry profitable points of doctrine.

Observ. 1. That there is no sound peace without Christ; he is the Prince of peace, his doctrine is the message of peace, and himself the Messenger of the great Covenant of peace. There can be no peace with God by *Moses*, nor by the works of the Law (whatsoever dotages Popish teachers hold to the contrary) only the obedience and merit of Christ, is the matter of it: which made the Apostles always pray, not for peace from merit, but for mercy and peace, or grace and peace: because it only floweth from the grace and mercy of God in Jesus Christ.

Secondly, it is as clear as the former, *That there can be no peace to the wicked man, Isa. 57. 21. because he is out of Christ.* 1 No *inward peace* in his Conscience, the which howsoever it may slumber for a while, or become seared, benumbed, and past feeling; yet like a wild beast will it hastily waken and pursue him, and make him restless, as *Cain*, and fly when none pursues him. 2 No true *outward peace*: for although their houses may seem peaceable and without fear, and all things passe according to their hearts desire, yet this is but a truce for a time, or rather a respite of a condemned person, who, where ever he goeth, carrieth his sentence of death with him: and woe must needs be the end of that peace, that maketh men most quiet, when their sins cry the loudest for vengeance in the ears of God.

Thirdly, *this point affordeth some main differences between true and false peace*, by which every man may be helped in the examination of his estate. For, 1 Sound Christian peace is always a fruit of righteousness, and by unrighteousnesse is unsettled and disquieted: but the peace of the wicked is for most part a fruit of

Difference between true and false peace.

of iniquity, and by it is never disturbed; but for the time, the more sin, the more peace, as in a number of sinners might bee instanced.

2 Peace by Christ ariseth from sorrow for sin: whence our Saviour counteth mourners blessed: but worldly peace, from the fruition of some worldly delight or other.

3 The former is rooted in the heart, and stablisheth it: the latter is a rejoicing in the face, not in the heart, 2 Cor. 5. 12. in the midst of such laughter, the heart is heavy, or may well bee so; it being not unlike the laughter of the thief upon the gallows.

4 As none can give the former, save the Spirit of God; so none can take it away; it hath no end, because hee that is the Prince of it, is also Father of eternity, Isa. 9. neither can it bee but lasting, having such soundness in it self, but especially in respect of that infallible promise, *my peace shall none take from you*. Whereas the latter, though never so fair for the time, is as unlasting as unsound. Job compareth it to a dream, Job 20. 5. Solomon to the crackling of Thornes under a Pot, Eccl. 6. 7. God snatcheth it suddenly from them, and as Baltazar was taken at his banquet, so God maketh their Sun fall even at noon day, and darken them in the clear day, Amos 8. 9. And, which addeth to the misery of the wicked, their earthly happinets, not onely endeth, but the end of it is fulness of woe, and heavinesse it self, Prov. 14. 13. the issues of such pleasing waies are death, according to that of the wise man, Prov. 9. 17. *Stolen waters are sweet, but they know not that the dead bee there*.

Whosoever then would not bee deceived in his peace, let him not own any out of Christ, let him look that his joy bee helped out of sorrow, that it bee a fruit of righteousness, and rooted in the heart; for then it is lasting for ever, and ever comfortable. But let thy peace bee never so great, and the light of God shine never so bright upon thy habitation, and yet thou hast never been troubled with the sight of thy sin (as many profess they never were) if it can dwell with iniquity, as many jolly fellows who make bold Covenants with Hell and Death, if it stablish not the heart with assured hope and comfort in all well doing; all this is but a brawn of heart, a laughing madnes and frenzy; and even in the crying of *this peace commeth destruction*, 1 Thess. 5. 3. and let all that fear to bee at war with God, beware of this ungodly and dishonourable peace; which is the most general peace in the world at this day: the guise of which is, then to laugh and rejoyce most, when Christ is departed, as himself witnesseth, Job. 16. 20.

Faithfully, In the want of peace, wee are by this Doctrin directed to the best and onely means to come by it; namely, *to make our peace first with God through Jesus Christ*; and then, if the Conscience sting, or accuse, and terrify, look upon this brazen Serpent, and that wound shall bee cured. Some being wounded in spirit, use means to forget their grief; now the musick, merry company, with sundry sports, must bee called in; all which enlarge the wound, but are far from working any cure: the only Physician in this case, is Jesus Christ: he calleth, Come to mee all that are heavy laden, and I will ease you: onely in him canst thou finde refreshing for thy weary soul. Darest thou perceive God frowning against thy sin? there is no way for thee but to get him to behold thee in the face of his annoiend, Psal. 84. 9. and merits, no works, no good intentions, no gifts can clear his countenance, to make it shine upon thee; onely hee is well pleased in his Christ, and with such as he beholdeth in him, and no other. If men bee at oddes with thee, the next way to bee at one with them, is not by raging and striving against them to drive thy self further from God: but to draw neer unto him in Christ, & by whom reconcile thy self unto him; and then as thine owne kinde shall bee more composed unto peace and love; so will hee also make thine enemies thy friends if hee see it good; at the least, restrain them, so as they shall not hurt thee. For

The best way
to come by
peace is the
way of it.

if hee pitch a Covenant for us with the brute beasts of the field, that they shall not hurt us, much more will hee shelter us from the malice of men, bee they never so brutish and unreasonable. So much of this peace by Jesus Christ.

Now in the second place, wee are to consider the *Preaching of it to the children of Israel*. Where two things are to bee explained: 1. *How* Christ was preached unto the *Israelites*. 2. *Why* hee was so preached unto them. Concerning the former, Christ was Preached to *Israel* two waies: 1. by the word, or promise. 2. by deed, or type.

Christ was preached to Israel, two waies.

For the first, the main promise of all concerning this truth, was that which (after it was by Gods own mouth once delivered unto *Adam* in Paradise, *The seed of the woman shall bruise, &c.*) was so often repeated to *Abraham*, *Isaac*, and *Jacob*, *In thy seed shall all the Nations of the Earth be blessed*, *Gen. 22. 18*. The same promise in substance *Moses* maketh to the whole people of the Jews, *Deut. 18. 15*. *Also all the Prophets* (saith *Peter*) *from Samuel, and thenceforth so many as have spoken, have likewise foretold the same thing*, *Act. 3. 24*. and in this regard the Jews are called, the Children of the Prophets, and of the Covenant which God made to the Fathers; where the very same Promise made to *Abraham*, is repeated, *vers. 25*. And the Apostle *Paul* is as expresse, *Gal. 3. 8*. *The Scripture foreseeing that God would justify the Gentiles through faith, preached before the Gospel to Abraham, saying, in thee, that is, in thy seed, shall all the Gentiles be blessed*.

Again, Christ was by deed or type, preached our peace in the whole Levitical Priesthood: for all that Ceremonial Worship, all their Sacrifices, Oblations, Altars, yea, their Temple, Ark, and Propitiatory, resembled, and pointed at Christ our peace: and yet further, their very Kings, and Kingdome, their Priests and Prophets, all of them not obscurely resembled Jesus Christ, and preached him our peace; who as a King delivered his subjects from all the former bondage of forein power, and by his merit, and triumph, wrought out their peace: As a Priest, sacrificed himself, and offered unto his Father a sweet smelling sacrifice of peace for them: and as a Prophet, fully delivered from his Father the whole Doctrine of peace and reconciliation. Both these waies was Christ preached to the *Israelites*; whereof for brevities sake we will for the present forbear further discourse.

The Second thing to bee explained is, *why was Christ preached our peace to the Children of Israel first*; and why was that Doctrine renewed to them from time to time by the hand and ministry of the Prophets?

Christ was preached to Israel, &c.

Answer. For three reasons. 1. Because they were that seed and certain family of whom the Messiah should descend and arise: for which cause they were to observe an accurate distinction of the tribes, according to that Ordinance and Government which God had established amongst them, that they might not bee deceived in his person, when hee should in fulness of time appear.

2. Because God had chosen them to bee a peculiar people, hee set them up above all nations, not onely in many other prerogatives, but in this, which was the chief of all (had they seen it) that the Oracles of God were committed unto them, *Rom. 3. 2*. *Hee gave his Laws to Jacob, his Covenants to Israel, hee dealt not so with every Nation*, *Psal. 147. 20*. The Apostle *Paul* when hee had reckoned a number of the Jews advancements above the Gentiles, such as were their Adoption, Covenant, Promises, Fathers, hee shutteth up all with the chief of all, in these words, *of whom concerning the flesh Christ came*, *Rom. 9. 5*. Now as that was the first, that hee came of them, so this is the next, that hee came unto them alone first, in the promises and types, then in his person and appearance, then in his Doctrine and miracles performed in his own person; adde hereto, that hee came to them in his life and death, and lastly,

lastly, hee came first and alone to them in the Ministry and Miracles of his Holy Apostles, who must not go into the way of the Gentiles, nor turn themselves to other Nations, till the Jews by despising that Grace offered, had made themselves unworthy of life everlasting: the lost sheep of the house of Israel must first be sought up, and therefore (as Paul laid) it was necessary that the word of God should first be spoken unto them, Act. 13. 46.

3 That both Jew and Gentile might know that Christ came not by hap, or chance, or on the suddain, so as his coming might not be observed; but that hee came for the time, and for the manner, according to the Promises, and predictions of old, of which our Apostle is willing in these words to imply the accomplishment.

Divinity of
Scripture pro-
ved.

Observ. 1. Whence wee may note, 1 *The Divinity of Scriptures*, which foretellet beforehand things which are to come to pass many hundredths, yea, some thousands of years after. The thing that foretellet things properly to come, which have no existence in any cause, or sign, must needs be of God. Satan indeed can guess at some events, but which have some grounds in nature, or experience; or can foretell a thing to come which God hath revealed to him, or himself is made an executioner of, as in *Saul*: but to foretell a thing, or event meere to come, is proper to God. Whence it necessarily followeth, that the Scripture, *foreseeing that God would justifie the Gentiles through faith*, Gal. 3. 8, that is, a thing to come to pass almost two thousand years after, must needs be of God.

Again, it followeth as necessarily, that the Prophets in preaching, and the Holy Pen-men of God, spake and writ as they were moved by the Spirit of God, and directed by the immediate assistance of God, and therefore could not erre in any thing: for they foretold directly such things, which both for matter, and manner, came to pass many years after. *Jacob* in his will foretold, that the Scepter should not depart from *Judah* till *Shiloh* came: this prophecy was not accomplished till above seventeen hundred years after the prediction: for not much above twenty years afore Christs birth, *Hered* became King of *Judea*, killed the whole Colledge of the Jews, called the *sanhedrim*, wherein was the heir apparent of the Kings blood.

King *Cyrus* was named by the Prophet *Esaiah*, an hundred years before hee was born, *Isaiah* 44. 28. and of him prophesied, that hee should build the Temple. The worthy King *Josiah*, with his facts, were declared three hundred fifty nine years before he was born, 1 *King*. 13. 2. The Apostle *Paul* prophesied of the destruction of the *Roman* Empire, and thereby the rising of the Antichrist, which was not accomplished till about the year four hundred seventy five after Christ. For whereas the *Roman* Empire was divided into Eastern, and Western, the Western which onely hindred the revelation of Antichrist was in that year quite overthrown, and *Rome* it self taken by the Gothes, and after this, never had any *Roman* Emperour his seat of Authority in *Rome*. These and the like, neither man nor Angel could ever of themselves foretell, and therefore the Author and Director of them must needs be God.

Joh. Fund. in
anno predicto.

Observ. 2. Secondly, from hence also note *The Antiquity of the Gospel*, in that it was Preached by the Prophets to the ancient Israelites; and known for the substance of it, not onely to the Apostles, and ancient Christians, and beleevers, but to the Patriarks and Prophets, yea, even to *Adam* in Paradise, to all whom Christ was preached the Lord of all, and that blessed seed in whom all the Nations of the earth were to be blessed. This Doctrin, although it be called a new Testament, is no new Doctrin. Let the Papists make a vain brag of Antiquity, and charge us with a new religion, the truth is, whereas the body of their doctrin was not known to the Prophets, nor Apostles, nor Beleevers for many hundred years after Christ; our doctrin

Our religion
is the oldest
religion, and
Popery but
a novelty.

is

is, that which God sent to the children of Israel, and therefore is most ancient and true. And to prove this that I say, we will goe no further than our text. *That doctrine which preacheth peace by Jesus Christ, is the doctrine which was sent to Israel; which we profess at this day:* but to is not Popish doctrine, which preacheth peace not by Christ, but by our selves, our merits, and satisfactions, and peace by the Popes Pardons, Bulls, and Absolutions, and Indulgences; now these, with other dependences thereon, being the main points and pillars of their doctrine, were never preached to the children of Israel, by any Prophet, nor ever by any of the Apostles, to the Church of God; but have crept in one after another many hundred years since Christ and his Apostles. Let their own rule stand in force therefore with good will; if we cannot plead antiquity, we will lay no claim to the truth.

Observe. 3. Thirdly, hence we note, *That there is but one way to salvation,* But one way to and this was declared to the Children of Israel for substance as well as to us, salvation. who went to Heaven by the same way which wee doe. There is but one Christ, one precious Faith, one and the same Gospel common to all times, one common Salvation preached by the same Christ, *who is the same yesterday, today, and for ever,* Heb. 13. 8. *who is the Lamb slain from the beginning,* not actually, but by the efficacy of his Sacrifice, the vertue of which to come they laid hold on to salvation, as wee do upon it past, and accomplished already.

Thus *Abel* beleaved, and received testimony that he was just before God, Heb. 11. 4. Thus *Noah* was made heir of the righteousness which is by faith, Heb. 11. 7. Every religion will not save the professors: there is but one way, and that a strait one that leadeth to life. Wee come into the world one way, we depart many ways; so there is but one way to find life everlasting, but many ways to lose it: only Christ is the way, by his Doctrine, by his Merit, by his example, even the new and living way; his blood is ever fresh, ever trickling down, and ever living: it quickneth them that walk in it, and refresheth them with new strength: never any rent the veil but he: never any but he made a high way into the Holy of Holies in the highest Heaven: never any came to the Father, but by him, neither was peace ever preached in any other name but his, who is Lord over all, blessed for ever.

Which is Lord of all.]

Christ may be said to be Lord of all two ways: 1. *More generally,* hee is with the Father and Holy Ghost Lord of all things, unto whom all Creatures by right of Creation, even the very Devils are subject. Thus he ruleth in the very midst of his enemies, disposing of the wicked and their malice, to his own glory. In this respect he is both owner and possessor of all things, and a *Sustainer* and maintainer of all things, and that by his word, Heb. 1. 3. Baptist. Adon.

2. *More specially,* he is Lord of all men, whether Jews or Gentiles, beleaving in his name, even a Lord of his Church; and in this latter sense, Christ is called *Lord of all* in this place. Christ Lord of his Church.

1. Now Christ is Lord of his Church, consisting of Jew and Gentile: 1. Because God hath given the Church unto him for his inheritance, *Psal. 2. 8, I will give thee the Heathen for thine inheritance;* which being a Prophecy of the calling of the Gentiles, implieth, that the kingdom of grace, whereof Christ is appointed King in *Sion*, consisteth of all Countries and peoples, and is not bounded or bordered but with the ends of the earth; and sheweth further, that all these his subjects are given him of God to become his servants, *Joh. 17. 2. As thou hast given him power over all flesh, that he should give eternal life to all whom thou hast given him.* Reasons.

2. They are so given unto him, as he must win them before hee can enjoy them. He winneth partly by conquest, partly by ransom: hee both conquereth and casteth out the strong man that held them captive, spoyleth him of his armour,

armour, and weakneth his arm for ever: as also he payeth a precious ranfome for them to God his Father: so as being now redeemed, and *bought with a price*, they are *no longer their own*, but the Lords that bought them. *1 Cor. 6. 20.*

3 Because when he hath thus dearly purchased his Church, he contracteth himself in spiritual Marriage with her, and so becometh her Lord, *Hos. 2. 18. I will marry thee for ever unto my self: yea, I will marry thee unto me in righteousness, in judgement, in mercy, and in compassion, Ephes. 5. 23. As the husband is the wifes head, so is Christ of the Church.* So as if a man bee a Lord of that which is given him; of that which he hath redeemed and ranfomed; of her whom he had married into his bosome; in all these regards by as good right is Jesus Christ the Lord of his Church, and every member of it.

Object. *But how can Christ be a Lord and a servant too? Isa. 42. 1. Behold my servant, I will lean upon him:* and hee took upon him the form of a servant, *Phil. 2. 7.*

Ans. Christ considered as Mediator, is after a special manner both his Fathers servant, and yet the Lord of his Church. In all the work of mans Redemption he served and obeyed his Father, being sent of his Father for this end, he was subject to the death, he prayed unto him, gave him thanks, learned obedience by the things he suffered, not as God equal to his Father, but as our Mediator and Surety: and yet by all these things he became our Lord, and the King of his Church. And herein the Apostles travel as in their main scope, to prove that Jesus Christ, whom the Jews put to death, hath shewed himself the Lord of glory, and the true Messias, *Acts 2. 34. Let all the house of Israel know assuredly, that God hath made that Jesus, which they crucified, Lord and Christ.*

Object. *But how can Christ be the Lord of all, seeing many, yea the most will not obey him?*

Ans. Doth a King cease to be the Lord of all his Country, because some which were his subjects are gone out in rebellion against him? besides, howsoever it standeth with his glory and grace, to suffer with patience the vessels of wrath; yet at length he shews his power against them, in bringing forth his whole displeasure upon them.

Use. Hence in that Christ is in general Lord of all, we learn that all Creatures are his, and therefore we must never use any of them without leave from him, or without return of praise and thanks unto him: none of them are sanctified to our use, without the Word and Prayer. And if wee have leave from him, we ought in sobriety to use them, *1 Cor. 10. 26. Eat whatsoever is sold in the shambles, making no question for conscience sake.* Hence followeth it also, that he having an absolute power over all, hee may doe with his own what he will: who shall hinder a Potter to frame one vessel to honour, another to dishonour? which I speak, because many cannot endure to hear of a decree of reprobation, who must frame their judgement to his will who cannot but be just and good, and leave off to reason with God. Hence also he may make one rich, another poor, at his pleasure: *The rich and poor meet, this Lord maketh them both.*

Secondly, in that Christ is in special, Lord of his Church, sundry things are to be noted: as first, *That none can have Christ to be a Jesus*, that is, a Saviour, *who have him not for their Sovereign and Lord:* whosoever thou art that challengest him for thy Saviour, see thou acknowledge him thy Lord.

Quest. *How may a man have Christ to be his Lord?*

A man hath
Christ his Lord
by four things.

Ans. By the practice of four duties. 1 By preserving in the heart a fear and reverence towards his person, *Malac. 1. 6. If I be a Lord, where is my fear? Lordship requires subjection, Psal. 45. 11. He is thy Lord, and reverence thou, or bow unto him.* Now this fear must proceed from love; for if any man love not the Lord Jesus, let him be accursed: and wheresoever this love is,

it must needs bee attended with a fear to displease him.

2. *By professing him to bee thy Lord*: as servants by their livery, or cognisance, speak, and proclaim to all men to whom they belong: so if Christ bee thy Lord, thou must not bee ashamed of him; but bee ever speaking of him, commending his goodness: thou must glory of such a service, accounting it thy greatest honour, that thou art become his servant: thou must defend his name, where ever thou hearest it called into question: thou must suffer with him, and take part with him in affliction, *1 Pet. 4. 13.* an unfaithful servant is hee, that can bee dumb in his Masters dishonour, but especially if his Master be assaulted, and in danger, then to forsake him when hee hath most need of him.

3. *By acknowledging thy self to bee countable unto him for all thy waies, and for all thy receites*: The servant not being at his own hand must go about no business but his Masters: whatsoever matter of trust hee receiveth from his Master, it is not his own, hee is faithfully to discharge himself of it by a true and just account. Thus therefore must thou reason the case with thine own heart: what, am I now in my Masters work, had I commandement from him, did his word or warrant set mee about the business which is now in my hands? Again, what gifts have I received of body, minde, wealth, authority, credit? I am to be countable for all: all the Talents I have are his: If I gain nothing, I am unprofitable: If I gain, I must be profitable unto him.

Make account
to be countable
of all to
this Lord of all

By absolute obedience unto his will revealed. Thus himself being to give his Law, beginneth thus, *I am the Lord thy God*, thou shalt do thus and thus: other Lords and Kings must bee obeyed in him, yea, disobeyed for him, if they command contrary unto him; onely hee must ever by Kings themselves bee obeyed absolutely in all the parts of his will revealed. Which may be considered in three heads.

To this Lord
only must be
given absolute
obedience.

1. It is his will *that wee beleeve in him*, *Joh. 6. 40. This is the will of him that sent mee, that every one that seeth the Son, and beleeveeth in him*; not onely beleeving his word to bee true, but leaning upon him only for thy salvation. If a Master should promise a servant, that if hee will but beleeve him, and seek to please him, hee will provide for him for ever, it would adde cheerfulness to such a servant, and hee would think none of his Masters commandements burdensome; but yet wee, having larger and surer promises, are slow of heart and hand, to beleeve or yield obedience.

The will of
Christ reduced
to three
heads.

2. It is his will *that wee shew forth the faith of our hearts in the fruits of sanctification*, *1 Thess. 4. 3. This is the will of God, even your sanctification*, *Colos. 1. 10. filled with the knowledge of his will, and walk worthy of the Lord, &c.* thou must not only speak for, but live to the credit of thy Master; in thy speech, actions, attire, eating, drinking, and whatsoever else, carry thy self like a Christian, else thou discreditest thy Masters house and dishonourest himself. Were not hee a notable Traytor, that being sworn of the Kings guard, and professing all service to the King, should instead of the Kings armes and coat, wear the enemies? so the thing it self speaketh against him, who professeth Christ his Lord, and yet never appears or sheweth himself in the street, or abroad, but in Satans livery: his swearing, his covetousness, his filthiness, his lying, his whole life lead in all intemperance, bewrayeth to whom hee hath given himself to obey.

3. It is his will also, *that wee obey as well in suffering, as in doing his pleasure*: and the reason is plain, he is my Lord, I am but a servant, if he please to buffet and blow mee, I must with all meekness submit my self, yea and more, be thankful for his government: *2 Sam. 15. 26. If hee say, I have no delight in thee, let him do whatsover seemeth good in his eyes*, *1 Sam. 3. 18.* When the Lord had threatned heavy things against *Heli* his whole house, hee answered, *It is the Lord, let him do whatsover seemeth good in his eyes: I was dumb and opened not my mouth*, saith David, *because thou LORD didst it*, *Psal. 39. 9.* Thus

must wee obey Christ as a Lord, giving up our bodies and souls unto him, by living unto him, and dying unto him: and this is the Apostles ground, *wee are the Lords*, Rom. 14.7. and therefore none of us liveth unto himself, and none of us dyeth unto himself, but living and dying wee are the Lords: otherwise what a trifling and mockery were it onely to yield him a title of Lord, or Master, and deny him his service? *Why call ye mee Master, Master, and do not the things I speak?* Luk. 6.46.

All which if it bee true, how few shall finde Christ a Saviour? for how few make him their Lord? few there are that esteem this well-beloved above other well-beloveds; not a few are ashamed of him and his profession: many white-livered souldiers are daunted with *Peter* at the speeches of silly and simple persons: most men never look to the hands of this Lord, to acknowledge either receipt of Talents, or return of accounts, fewest of all obey him in faith, who yet are overcarried with presumption of his favour; or in true sanctification, though they can pretend it; or in patience, if they could get out of his hands, if it were by flying to the Devil for help. Well if Christ have no more but a title of a Lord from thee, thou shalt have but a title of salvation from him, and not the thing it self: and if a name that thou livest content thee, when thou art but dead, the time cometh, that when thou comest to seek thy name among the number that are saved by him, thou shalt finde thy name left out of that role, and set in the number of those that shall dye in their sins.

Christ being
our Lord, no
other Lord
can lay claim
unto us.

Secondly, if Christ bee the Lord of all, *Then have wee obtained much freedom by him*; both from all spiritual bondage, and all that tyranny which those hard Lords, Sin, Death, Hell, Satan, exercised over us; our Lord hath payed the uttermost farthing, and wrought a glorious redemption for us; and hee having thus set *us free, wee are free indeed*, both from the guilt, the punishment, and service of sin. Wee are free also from all Papal bondage: for wee have but one Lord in Heaven who can save and destroy, to whom simple obedience belongeth, and to whom the Conscience is only subject. The man of sin indeed would bee *Lord of all*, and maketh laws to bind conscience, where God hath left it free; but as the Scriptures acknowledge but *one Lord*, no more do wee; and say more, that wee cannot serve two Masters commanding such contrary things. Wee are also hence freed from the fear of all earthly Tyrants, if wee belong to this Lord: for if hee stand with us, who can bee against us? *Matth. 10.28. Fear not them which can kill the body onely; but him who can cast both body and soul into Hell.* The true fear of him will eat out all those false fears of men.

All believers
are fellow ser-
vants to this
Lord.

Observ. 3 Thirdly, If Christ be Lord of all, *Then wee and all believers are fellow servants*, and therefore ought to live and love together, making no dissension or schism in our Masters house, which is the Apostles reason, *Eph. 4.4. perswading the Ephesians to keep the Unity of faith, because there is one Lord.* This shall bee done, if all of us, who profess Christ, could learn to deny our selves, to follow his will, not our own or other commanders, yea, to follow his blessed example, learning daily of him to bee humble and meek, patient and tender-hearted one to another: forbearing and forgiving offenders: hard to exasperate, and easy to bee intreated. And these things should wee rather strive in, that (according to the Apostles precept) *the same minds might bee in us which was in Jesus Christ*, Phil. 2.5.

Verf. 37 *Yee know the word which came through all Judea, beginning in Galilee, after the Baptism which John Preached.*

THE holy Apostle here beginneth the confirmation of that which hee had formerly spoken; that Christ is the Messias and Lord of all; to prove which, hee beginneth orderly with the History of his life and death, of which even these Gentiles could not bee ignorant, therefore hee saith, *ye know the word.*

Where if it be asked, how they should come to know the doctrine of the Gospel, seeing the Apostles were not yet turned to the Gentiles, and Peter was now sent extraordinarily to teach them concerning Christ, which had been in vain if they knew the word before: we must observe, that by the word here, is not meant the word preached, as in the former verse, but as the word is different in the original, so also is the signification; and betokeneth rather a thing done, than a word uttered; as *Matth. 18. 16. By the mouth of two or three witnesses shall every word or fall be confirmed.* Luke 2. 15. *Let us goe to Bethlem and see this word,* that is, this thing which the Lord hath brought to passe. The plain sence then is this, Yee know the word, that is, the fame of Christ which was quickly dispersed through all Judea in the mouthes of common men.

Which fame, that they should not mistake him or themselves, he describeth, 1 By the place, where it arose, *beginning in Galilee.* 2 By the time, when it most prevailed, *after the Baptism which John preached*, which some expound thus, After the Baptism of Christ by John, which he preached, that is, administered: but the natural sence is, after the doctrine which John preached concerning him: for usually in the New Testament, by Johns Baptism (especially which John preached) is meant all his doctrine, and his whole Ministry, *Matth. 21. 25. The baptism of John whence was it?* that is, the doctrine, as the words after imply; *Why did you not believe him? and all men held John for a Prophet,* Mark 1. 4. He preached the baptism of repentance unto remission of sins, that is, the doctrine of repentance: for 1 Else it were improperly said to preach baptism. 2 Johns doctrine was this, *Repent, for the Kingdom of God is at hand,* Acts 18. 25. *Apollos* knew only the baptism of John, that is, his doctrine: and therefore is it said in the next verse, that *Priscilla and Aquila* took him home, and shewed him the way of God more clearly. And in *Acts 19. 3, 4. Into what were ye baptized?* that is, into what doctrine were ye initiated and instructed: they said, into Johns baptism; that is, into Johns doctrine: the which interpretation notably treeth that hard text from the false collection of Anabaptists, who thence would gather, that those were by Paul rebaptized, who were formerly baptized by John: but the difficulty will be removed, if the words of Paul be wisely distinguished from the words of the Evangelist, and Writer of that History: *John baptized* (saith Paul) the baptism of repentance: that is, taught the doctrine of repentance, saying, *that they should believe: which when they heard,* namely, they which heard by Johns Ministry, *they were baptized into the name of the Lord Jesus,* namely, by John, not by Paul. Then addeth the Evangelist, *verf. 6. And Paul put his hands on them, and the Holy Ghost came on them,* and furnished them with such gifts, as they by their own confession, *ver. 2.* had not heard of before. And thus according to the plain sence of other Scriptures. is that difficult place made very plain also.

Quest. *But why is the ministry and preaching of John called his baptism?*

Ans. Because his doctrine was first of all sealed with the seal of Baptism, in which regard, as his person is called the Baptist, so is his doctrine by the name of baptism.

The ministry of John called his Baptism. Why.

Quest. But why is this circumstance of place noted, that this fame began in Galilee?

Ans. 1 To note the accomplishment of that Prophecy in *Isa.* 9. 1. which also was observed by the Evangelist, *Matthew* 4. 14. 2 To shew that this fame was no bare, or ungrounded rumour, but raised upon just cause: for Jesus was baptized by John not farre from the borders of Galilee about *Enon*, *Job.* 3. 23. And presently after he returned by vertue of the Spirit, and came into Galilee preaching the Gospel of the Kingdom, *Mark* 1. 14. and made no end till he had taught all their Cities in all their Synagogues, *Luke* 4. 14. add to his Baptism and Doctrin, that he wrought his first Miracle of turning Water into Wine at *Cana* a Town of Galilee; and that he called his Disciples in Galilee; all which beginnings must needs raise a rumour and fame of him, which, as *Luke* reporteth, went through all the adjacent region round about. 3 This circumstance notably befitte this argument, to prove him Lord of all, both Jews and Gentiles, because he begun and was so famous in Galilee of the Gentiles.

Quest. But was not Christ sent to the lost sheep of the house of Israel? Did hee not come to his own? how then did hee begin his ministry in Galilee of the Gentiles?

Ans. Galilee of the Gentiles is so called, not because it was not in Judea, but 1 To distinguish it from another Galilee, which was also in Judea, and called Galilee inferior, in the tribe of Zabulon, where Nazareth was situate: But this was called Galilee superior, or Gentium, in the tribe of Nephthali, not farre from Capernaum. 2 Because there were twenty Cities in Galilee given by Salomon to Hiram a Gentile, *1 King.* 9. 11. 3 Because being in the extremity of Palestina, near the Sea, and not farre from Tyre and Sidon, they were ever mixt with many Gentiles that were foreigners; besides that, they were so seated within that Country in Salomon's time, as they could never alter bee removed. 4 *M. Junius* thinketh it to be so called, not only because of the abundance of Gentiles there; but also because it was a most populous Country, full of inhabitants above the rest of Palestina.

Quest. But why should Christ begin his Ministry here, rather than at Jerusalem, was it for any singular disposition or good which hee found in them above other?

I answer: No, for they were in regard of the Gentiles, who were mingled among them, of all other most ignorant, most superstitious, most rude and indocible: for so they are noted, *Matth.* 4. 15. *A people sitting in darkness, and in the shadow of death, saw a great light.* But hereby the Lord Jesus shewed himself.

1 A most merciful Saviour, ready to releeve those who of all other were most miserable; yea in that he vouchsafed to make the first offer of his grace even to the worst, who least of all deserved it.

2 Hence he manifested himself a true Prophet, who would rather hide himself in the furthest and most remote parts of the Country, amongst a barbarous and rude people, than ambitiously affect the principal City, to get himself a name or applause in; as false Prophets use to doe.

3 Not obscurely hence would he be noted the Lord of all, both Jews and Gentiles, in that he beginneth his Ministry in this Country, whose inhabitants were mixed of Jews and Gentiles.

Object. But this seemeth to crosse sundry places of the Scripture, which affirm that the preaching of Christ must begin at Jerusalem, not in Galilee, *Luk.* 24. 47. And that repentance and remission of sins, should be preached among all Nations, beginning at Jerusalem.

Ans. 1. That place is meant of the preaching of Christs Apostles, and not of his own, as this is. 2 That of their preaching of him after his Death and Resur-

Galilea per thum vel populum.

Why Christ begun his Ministry in Galilee.

Reasons.

Permixtum 2 Judaeis & Gentibus inhabitantibus. Chem. Har. 35 c.

Resurrection; this of his own in his life time. 3 That was a Ministerial publishing of Christ; this place speaketh only of a voyce, fame, and good report in the mouthes of the common people, such as followed extraordinary Prophets: and therefore such places cannot crosse this.

Now for the other circumstance of time, when this same went of Christ; namely, *after the Baptism which John preached*, it is not without weighty cause added by the Apostle.

1 To note the truth and accomplishment of those Prophecies which concerned John himself: as *Mal. 3.1. Behold I send my messenger; and he shall prepare the way before me*, which prophecy Christ himself applyeth to John, *Mat. 11. 10.* that by this consideration they might be one step nearer the acknowledging of the true Messiah, seeing that his Harbinger *Elijah* was come already.

2 To note that Christ appeared in his due season, not before John had preached the Baptisme of Repentance, and amendment of life, and so had prepared the way to Christ: neither before the people were fitted to receive him; for John had spoken many things concerning him, had pointed at him as the onely Lamb of God, that taketh away the sins of the world: had affirmed that he saw the Holy Ghost descending upon him, and sitting on his head like a dove had professed him far worthier than himself had promised that he should baptize them with the Holy Ghost and fire. Now was the people desirous to see him of whom they had heard so much: and therefore was the due time of Christs coming after the baptism which John preached.

Whence wee may shortly note, how the Lord findeth us when hee first letteth his love upon us, as far from meriting his love, as these *Galileans* who were a most wretched people: so as hee respecteth only his own grace in his respecting of us: which consideration hee would often fasten upon his own ancient people the Jews; professing to their face, that hee made no covenant with them for any worthiness hee saw in them above other, for they were *the worst of all people*, *Deut. 9.4.* and much lesse can hee finde any worthiness to entitle a man to the heavenly *Canaan*: the freedome of this grace doth therefore shine out more clearly, and deserveth that wee should with much thankfulness, both acknowledge it, and also walk worthy of it.

Secondly, Hence is to be noted, *That when men seasonably hear of Christ, when they are prepared by John in the doctrine of repentance*: when the Law hath killed, cast us down, and made us guilty of the sentence of death; then the Gospel doth seasonably propound the grace and mercy of God in Christ. Hence for pacifying the troubled conscience, it is called the *Gospel of peace*, *Eph. 6.15.* for chearing up the heavy heart, it is called a *good word*, *Heb. 6.5.* and for healing and bringing the sick soul to health and soundness, it is called a *sound word*, *Tit. 2.8.* and therefore Ministers in despening the promises, must see that men be fitted for them, because if the ground be not plowed up, all the seed is cast and lost among thornes: and hearers must be as wary of false Application; lest in time they as heavily lose, as they have hastily snatched, such things as never belonged unto them.

Verf. 38 *How God annointed Jesus of Nazaret with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the Devil, for God was with him.*

THE Apostle having proved by the common voyce and fame, that Christ is Lord of all, hee now descendeth to prove it by his *facts*, all which, because they were performed by vertue of his Heavenly commission and calling; therefore (as good order requireth) hee beginneth there, and in this verse propoundeth two things: 1 Christs calling to his office of Mediatorship, *How God annointed, &c.* 2 The execution of that office, according to his Calling, *who went about, &c.* In the former are three points to be considered, 1 who was

called, *Jesus of Nazaret*. 2 Who called him, *how God annointed*. 3 The manifestation of this calling, *annointed him with the Holy Ghost, and with power*.

Christ called
Jesus of Naza-
ret although
he was not
born there,
why.

1 The person called was *Jesus of Nazaret*, for so he was commonly called among the Jews, not that hee was born there; for hee was born at *Bethlem* in *Judea*, *Matth. 2. 1*. according to the prophesy, *Mic. 5. 2*. but because, 1 He was brought up there, for *Joseph* his Father learning *Archelaus*, *Herods* son, *Mat. 2. 22*. he sought him out (or rather directed by Divine dream) a most obscure village in *Galilee* named *Nazaret*, and dwelt there.

not for.

2 Hee was so called by the over-ruling hand and council, that hee might bee probably known to bee the true *Messias*, in that hee was a *Nazarite*. as was prophesied of him before, *Zach. 6. 12*. *Behold the man whose name is BRANCH, and hee shall grow up out of his place, and shall build the Temple*; so *Isa. 60. 21*. These are the places which the Evangelist *Matthew* aimeth at, when he said, that *Christ dwelt in the City of Nazaret*, that it might bee fulfilled which was spoken by the *Prophets*, he shall bee called a *Nazarite*: for seeing so much is not elsewhere spoken in clear and proper speech; necessarily it must bee spoken figuratively at least, and more obscurely, as in those places: which *M. Jun. n. doth* manifestly clear to appertain to this very purpose; in whom the Learned may read much more concerning this argument, which willingly I forbear.

Jun. par. 1. 1.
par. 8. & analyf.
in numb. 6. 1

3 That they might under this title acknowledge him according to the Scripture to bee the rod of the stock of *Jesse*, and a plant going out of his roots, which by the same word is signified, *Isa. 11. 1*.

not for.

4 That they and wee might hence gather that hee was sanctified and set apart unto a most holy purpose, being a true *Nazarite* (neither by vow, nor Commandement, for then hee might neither drink wine, nor touch the dead, which he did, and caused others also to do the same; nor yet cut his hair, which in likelihood both by the custome of the Jews, and *Pauls* speech, *1 Cor. 11. 7. 14*. hee did) but by most perfect holiness and absolute purity of his whole man (whereof those *Nazarites* were but shadows) that so hee might bee a perfect Saviour, and high Priest, separate from all sinners, *Heb. 7. 26*.

Whence note, *How the providence of God in over-ruling every particular circumstance is manifestly cleared*. The very particular places assigned for this and that purpose, are accurately set down, to shew how those *seven bright eyes* of Gods providence, which go over all the world, *Zach. 4. 10*. have been ever waking and watchful over both predictions, and accomplishments, to bring them just together in the just point and period fore-appointed. Christ must not be born neither in *Egypt*, nor in *Nazaret*, nor in his fathers house; but in a journey, and in an Inn at *Bethlem*, because it so foretold, that *Bethlem*, the least of all the Cities in *Judea*, should be made: highest in this privilege.

Again, Christ though the Son of *David*, must not bee brought up in *Bethlem*, the City of *David*, nor yet (being of the Kings seed) in *Jerusalem*, the City and seat of the Kings; but in *Nazaret*, that hee might be called a *Nazarite*. Whatsoever therefore God hath promised in the Scriptures, wait in faith for the accomplishment, this providence will not suffer it unaccomplished; but make not haste, hee hath a due season for it, which thou must patiently expect, and the patient abiding of the just shall not miscarry.

2 Note hence, *That Christ was the only true Messias, and could not have been so, if hee had not been of Nazaret, and such a Nazarite as the Prophets foretold*. The Jews took offence hereat, as too base a place for the *Messias*, whom they expected, to rise out of: even *Nathaniel* himself could ask if any good could come out of *Nazaret*, *Joh. 1. 47*. and this was in scorn added as a part of his stile and title written in three tongues upon the Cross, *Jesus of Nazaret*, King of the Jews: and as they dealt with the Head; so also with the men.

bers

bers; for presently after the death of Christ, the Christians were in scorn called *Nazarites*, that is, silly fools that did beleve in such a Messiah as came from *Nazareth*. But we must know, that the wisdom of God would have him hereby generally proclaimed the Messiah and Saviour of the world, both to Jews and Gentiles: as also confirm our faith and affiance in him, made known to us to be such a one, as in whom we also become *Nazarites*, that is, sanctified and consecrated unto God.

3 Note hence, *that the Messiah must needs be come already*, because hee must needs be a *Nazarite* by education, as of *Bethlem* by birth, which places have been long since destroyed, and hopelesse of ever being builded up again, or that in them the Jews should ever recover any authority. And is it not a wonderful blindness, that the Jews should still look for their Messiah out of a Town which hath been destroyed a thousand and five hundred years agoe, the very place of which cannot be assigned? Our request to God must bee for them, that he would remove that thick veil which to this day is drawn over the hearts of his own ancient people.

Secondly, by whom was Christ called to this Office? By God who anoynted him: for that which is said of one part of it, namely his Priesthood, is true of the whole; *No man taketh this honour to himself, but hee that is called of God*, Heb. 5. 5. so neither Christ took this honour to himself, but expected that voyce, *Thou art my Son*. How often did Christ witness of himself, that he came not of himself, but *was sent* by his Father? *Job. 5. 37. My Father that sent me* witnesseth of me: and in that chapter because the Jews objected that he came of himself, he telleth them six times that his Father sent him: yea hath sealed him his commission, as he saith, *Job. 6. 27. Him hath God the Father sealed*, that is, made his commission authentical, as men doe their deeds by their seal, and set upon him an impression or character; anoynting him with oyl of grace above all his fellows; yea himself being an expresse Image of his Fathers substance, in him he hath laid up all treasures of wisdom and knowledge, that from his fulnesse we might receive grace for grace.

Whence, 1 We learn, *That no man ought to thrust himself into any Office or Function, nor run before he be sent, but wait till God give him a calling thereunto*. For shall Christ, who had the Spirit of God without all measure, wait his Fathers leisure, and expect his Fathers voyce; and shall we, who have received the Spirit scarce in any measure, run, and ride, and shooove, and thrust in before we have any commission drawn or sealed by God? who even carried such post-hast happily? How miserably perished proud *Absolon*, who thought it not enough to bee the Kings Son, unlesse he thrust his Father out of his Kingdom? *Corah* and his complices would have been Rulers, but that the earth would not suffer them above it. What shall I speak of *Uzzah*, *Huzziah*, and the rest, who found the Lord as good as his word against such which goe on any errand and he send them not? they found the Lord coming many ways against them, as he often threatneth in *Jer. 23. 30, 31, &c.*

Christ expected his Fathers calling, and therefore must his Ministers much more.

2 If God have called Christ to this office, we must carry our selves dutifully and reverently unto him, whom as the Father hath called, so he will defend and establish in his place, and revenge such as rebell against him. This is that the Prophet teacheth in *Psal. 2. 2.* that if the greatest Kings band themselves together against the Lord, and against his Christ, the Lord out of Heaven will laugh them to scorn, he will speak to them in his anger, and vex them in sore displeasure; and the ground of all this is laid down, *ver. 6. Even I have set my King upon Zion*: as if he had said, Shall I set up a King, and dare yee rebelliously resist him, or seek to displace him? Let us take heed it befall not us as did the Jews taxed in the Parable of the King letting out his Vineyard, which sent his servants for his rent to the Husbandmen, and afterwards his son; but they beat the one, slew the other, acknowledged neither: surely

surely no more grace remaineth for such ; but the Lord of the Vineyard must needs destroy such Husbandmen, and lay waste their City. In like manner is he as ready to defend, and doe good unto such as subject themselves unto his Son, depend upon him, or suffer any thing for his sake : they shall not repent them of their service, seeing they serve so good a Lord.

The third thing in this calling of Christ to his Office, is the manifestation of it to himself and others : in that hee was annointed with the Holy Ghost, and power. There were three sorts of men that used to bee anoynted in the entrance unto their Office in the Old Testament, 1 Kings, 2 Priests, 3 Prophets. And this outward Ceremony signified two things : First, their ordination or calling unto that Office : secondly, the promise of proportionable gifts for the performance : so as they were hereby confirmed, both that God hath chosen them to their office, as also that he would furnish them unto it, and protect them in the same.

Christ is here said to be also *annointed* ; but not by man, as they, but by God : not with external oyl, but with the Holy Ghost, and with power : not ceremonially, and typically, but really and spiritually : not to any one of those Offices, but to them all three : not receiving the sign, but the thing signified ; because he was a real and true King, Priest, and Prophet of his Church, of whom all they were but types and shadows. In this anointing of Christ therefore both these things are signified and proved : 1 That he was ordained of God to the performance of this Office of Mediatorship, and consecrated by God, to be the Messiah, that is, a spiritual King, Priest, and Prophet. 2. That he had poured out upon him, the gifts of the Holy Ghost, which gave him power, and furnished him for this Office ; signified here by the *Holy Ghost*, and power : he receiving of the *Holy Ghost power*, whereby he performed the greatest work that ever was undertaken.

And here is to be observed a plain difference between Christ's anointing and all mens besides. For whereas all other shadowed anoyntings were imperfect, and some had more gifts bestowed, and some lesse, but none all, nor all in one degree ; Christ was perfectly anoynted, and even in his Human nature was adorned with gifts without measure : for God gave not him the Spirit by measure, Joh. 3. 34. and not only with gifts, but all gifts in the highest degree, above all his fellows, Psal. 45. men or Angels. in none of which ever dwelt the fulnesse of the God-head bodily, as it did in him, Coloss. 2. 10.

2 Whereas all other received gifts only for themselves, and could not by their gifts make others Kings as they were, or Priests, or Prophets ; Christ was so anoynted with the Holy Ghost and with power, that he could impart his gifts to others in such manner, and measure, as they might become like unto himself : that look as the oyl which was poured out upon Aarons head, run down by his beard even to the skirts of his garment, and so sweetened his whole body ; even so such abundance of grace was poured (as out of a full horn) upon Christ the head of his Church, as it distilleth from him to the sweetening and perfuming of all his body, to make the same acceptable in the sight of God. This the Evangelist expresseth, Joh. 1. 16. Full of grace, of truth --- and, of his fulnesse we receive grace for grace : Coloss. 2. 10. In him dwelleth the fulnesse of the God-head bodily, and ye are complete in him.

Quest. But when was Christ thus anoynted ?

Ans. The anoynting of Christ is two-fold. 1 In respect of his gifts : and with these he was anoynted by the very union of his two Natures into one Person in the Wombe of the Virgin, from the first moment of his conception : for being admirably conceived by the Holy Ghost, his Humane nature was anoynted by the Divine, uniting it self thereunto.

2 In respect of his calling to the exercise of those gifts ; and this was then compleat,

Anointing what it signified.

God never calleth any man to any place but he furnisheth him with gifts fit for it,

Difference between Christs anointing and all other mens.

compleat, when in the thirtieth year of his age at his Baptism, he was solemnly inaugurated by a voyce from Heaven, by the opening of the Heaven, and the descending of the Spirit of God in a visible shape abiding upon him; not that he wanted the Spirit before, but that herein, as in the former respect also, a main difference might be put between his, and the anoynting of all that went before, who neither were anoynted in the Wombe, nor by the union of the Deity, nor by any other than material oyl: whereas hee was anoynted with the Holy Ghost lighting upon him. And this was that which was prophesied before of him, *Isa. 61. 1. The Spirit of the Lord is upon me, because hee hath anoynted me that I should preach, &c.* In the exposition of which place, when Christ begun his Ministry in Galilee, he said, *This day is this Scripture fulfilled in your ears, Luk. 4. 17.*

Hence we learn, 1. *That Christ was and is an all-sufficient Saviour and Redeemer*: for being to this purpose anoynted with the Holy Ghost and with power, he cannot but be able fully to work and absolve the work of mans redemption. This is not a work to be committed to any King, or Emperour, nor the greatest State and Potentate in the earth, no nor to any Angel or Archangel in Heaven: none of these are fit for it, because none are capable of this anoynting with the Holy Ghost and with power, but hee alone: who therefore is able to subdue all the Devils of Hell, though they come rushing upon him all at once; to overthrow all the armies of Hell, Sin, Death, and Damnation, assaulting himself and members with all their might and force: in a word, able to make his enemies (although principalities, and powers, never so mighty, and never so cruel) his very foot-stool.

None can be capable of the Office of a Redeemer or Mediator but Christ, because none was so anoynted as he.

2. A greater King than *Salomon* is here, who not only can tread down his enemies, but give us strength also so to doe: who not only can give us Laws, but of his fullness, grace to keep them. God hath anoynted him King, and set him upon his Throne, and endued him with rare Gifts fit for government; in all which regards wee owe unto him simple and absolute obedience.

3. A farre more excellent Priest also than *Aaron* is here, he is not anoynted to offer the blood of Bulls, or Goats, but to offer himself a sweet smelling Sacrifice, and that not often, but once for all, *Heb. 8. 6.* neither doth he offer only this sacrifice, but by this spirit and power with which he is anoynted, he applieth it to his Church: neither need he offer for himself as they, because he was a holy, harmlesse, and undefiled High Priest, *Heb. 7. 26.* neither doth he only pray for his Church, but meriteth also to be heard, is never denied, *neither ever dyeth, but liveth for ever to make intercession for them,* *verl. 25.*

4. A more famous Prophet than *Moses* is here anoynted: he was but a servant in the house, this is the Son: *Moses* was but the Instrument, this is the Author of the word he delivereth: *Moses* could teach but the ear, this Prophet teacheth the heart: *Moses* was a Minister of the outward Circumcision, this Circumciseth, or rather baptizeth with the Holy Ghost and with fire: let not us therefore despise him that *speakes from heaven*: for if they escaped not which refused *Moses* that *spake on earth*, much more shall not we escape if we turn away from him that *speakes from heaven*: *Heb. 12. 25.* And can we want reason? 1. In his anoynting we are commanded by a voyce from Heaven, *hear him*, *Mat. 17. 5.* 2. He delivereth the whole will of his Father, we shall therefore be perfectly taught if we hear him. 3. We may safely rest in his Doctrine, because with him are the treasures of wisdom. 4. In a word, hee hath only the words of life everlasting, and whither should we goe? *Joh. 6. 68.*

Secondly, hence we learn, *That seeing every believer is anoynted with Christ, Every Christian must partake of Christ*, and in Christ, we must all be careful to find this holy oyl running down from the head upon us the members: 1 *Joh. 3. 37. The anoynting which ye receive of him dwelleth*

dwelleth in you. And indeed our very name of *Christians*, putteth us in minde that we must have our measure of that oyl of grace which was poured on Christ without measure: so as if we carry the name and title of Christ, wee must see that the name and gifts of Christians appear in our lives. *Revel: 1. 6.* hee hath made us *Kings and Priests* unto God. And it was long before prophesied of the Church of the New Testament, that the sons and daughters of it shall *Prophecie*, Joel 2. 28. and all this by vertue of this anoynting.

Christus totus
vel Christus
mysticus.

Adde hereunto, that Christ is not perfectly anointed till his Church bee: for Christ may be said to bee anointed two ways: either *properly*, in his own person, as considered in himself; or *figuratively*, by the use of Scripture, as he is the head of his Church, which joyined unto him, maketh up *whole Christ*, as the Fathers call him, or *mystical Christ*. Thus *Paul* calleth Christ united with the Church, by the name of Christ, *1 Cor. 12. 13.* we must therefore help on the perfection of this latter, seeing he is already perfect in the former.

Every Christi-
an must be a
King.

To this purpose every man must become a *King* (for so he is if hee partake of Christs anoynting) in being ever in the field in combate against sin, in taking up arms against Satans hellish power, in getting daily dominion over his own rebellious flesh, and wicked lusts. For if thou beest a Christian, thou hast ten thousand rebels to encounter, and as many strong temptations and lusts which thou must stand out to victory: and here faith must be thy victory, which grace is attained by this anoynting. But, oh the misery of infinite numbers every where meet Bond-men, and captive Cayritts to Satans suggestions, and held down under the power and tyranny of their own lusts, in whom there is no resistance, no fight, never a stroak they strike against their own sins, the strong man is gone away with all, very cowards against the Devil, nay couragious Champions for him, and yet will be called Christians: no, no, there is never a drop of Christian blood in such; this anoynting as yet never came near them; here is no spirit, no power, but such as ruleth in the world.

And a Priest,
Rom. 6 13

Again, thou that wilt be a Christian, must be a *Priest*, to offer up *thy self*, soul and body, an acceptable *sacrifice* of sweet smell unto the Lord: to offer up thy prayers and praises, the *caltus of thy lips*: these are the *odours* of the Saints, *Revel. 5. 8.* to offer up thy *sins* to bee *sacrificed* and slain by the knife and sword of the Spirit in the Ministry of the word: to offer the sacrifices of almes and mercy, with which *sacrifices God is well pleased*: to offer the sacrifice of a *broken and contrite heart*, which the Lord despiseth not: and lastly, to offer, if need require, thy life, and dearest blood for Christ and his profession. But how many titular Christians be there, who indeed are no better than *Belzebubs* Priests; who offer their souls, their bodies, their fences, themselves, wholly to the service of the Devil, in sin and unrighteousness: for prayer and praise, they curse, swear, and blaspheme most remorselessly, fierce and hard-hearted in themselves, and unto others; and so farre from this anoynting, as many of the Heathens, who never heard of Christ, would be ashamed of them, and wonder what kind of God that Christ should bee, by whom they will be called?

And a Prophet.

Lastly, thou must be a *Prophet*: thou must have the knowledge of God in thy self, thou must hold it out, and impart it unto others within thy family and without: for to this thou art anoynted, as also to hold out Christ in a constant profession: which tyeth every man to know and acknowledge the truth of God, that he may be able to propagate it to others; but especially Ministers, Magistrates, Parents, and Masters, whose special calling, besides the general, fastneth this duty upon them. These are the chief things (to which others might be added) wherein every Christian ought to testifie himself anoynted by Christs anoynting, that he communiceth as well in his graces as in his name, and that he hath received some good measure of that oyl of

of grace, which was poured out upon him without measure: for as in the head, the God-head dwelleth bodily, so in every member, though not the God-head itself, yet a *Divine nature* is apparent, *1 Pet. 1.4.* Now this godly nature is nothing else, but those excellent renewed qualities and precious gifts, which the Holy Ghost bestoweth upon the regenerate by means of this anoyning, and is opposed to natural lust and corruption, in the same vessel.

Who went about doing good,]

Now we come to Christs execution of his Office, according to his former calling and furnishing. For no sooner receiveth he gifts and calling from his Father, but he manifesteth and putteth forth the same in most painful preaching, and most powerful working of Miracles; which hee did not for a brunt, or by starts, and fits, but he *went about* doing good. By which words is noted his diligence, in absolving and finishing his course within his vocation and calling: not seeking herein himself, nor the praise or applause of men, nor the Kingdoms of this world, but denying himself and glory, spent his whole life in doing good unto others; suffering himself to bee subdued under a most shameful and cursed death; that hee might bring others to life, who were as yet his enemies, and lying in the shadow of death.

Wherein he propounded himself a worthy pattern and example of imitation, unto all such as have received gifts, and calling unto any office in Church or Common-wealth: who are not to hide in a Napkin those talents, but bring them forth, and traffick with them: and that not for their private, as seeking themselves; but for the common good: and not for a start or brunt, but thus to finish their course, holding out in well-doing unto the end.

Thus if we shall doe, we shall be conformable unto Jesus Christ, acceptable to God our Father, profitable to our brethren here on earth, and shall treasure to our selves an excellent weight of glory in heaven. But how many bee there, who having received many talents, and charge to traffick with them, bury their gifts, and forget their charge; against whom the fearful sentence is not only passed, but half executed already? his talent is taken from the sloathful servant; there now remaineth nothing but the binding of him, and casting him into hell. And would this were not too true, not in many Ministers only, but even in numbers of private Christians, who have had both gifts and calling to teach and pray in their families, but have wilfully lost them for want of the careful use of them.

Now more specially, this going about of Christ doing good, standeth in two things. The former, in curing the deadly diseases of mens souls, by most holy and saving doctrine, revealing his Fathers whole will, and teaching the things of the Kingdom, not coldly, as the Scribes, but in most powerful manner: so as his very enemies were forced to say, *Never man spake as this man doth.* The latter, in curing the bodies of men also by most powerful Miracles: one kind whereof, which was most eminent (namely the healing of Demoniaks) is put for all the rest, in the words following: by both which means he shewed himself a merciful Saviour, and the chief Physician both of soul and body, and in one word, the very healing God.

Of both which points we are to speak something, seeing the former is the principal, and included in this latter; and these latter were but servants unto the former. It is true that the Jews were more affected with his Miracles than with his Doctrine, inasmuch as they were often wholly carried after him for the bread and belly sake. Which seemeth to bee the reason why the Apostle *Peter* speaketh more plainly of these, as being better observed, and more sparingly of his Doctrine, which was not so great a rayser of his fame as these were: but it must not bee so with us, who look for Salvation by his most holy Doctrine, but cannot by his Miracles.

And

Christ went
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where most
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And first for his *Doctrine*; the calling of our blessed Saviour being to seek and save that which was lost, to reduce the lost sheep of the house of *Israel* unto the fold, to finde the lost goat, to call sinners unto Repentance; how all his life was thus taken up, were too long in every particular to manifest. To omit his private life which was nothing but an increasing in wisdom and labour with God and man. After his solemn and publike inauguration, hee shewed himself a perfect mirror of goodness, both in the more general parts of his propheticall office, as also in the more special practices of it.

For the *former*, how faithful was hee in all the house of his Father; not as *Moses*, who was but a Servant, but *as the Son*; who from the bosome of his Father brought and delivered a most perfect Word of Truth; yea, who was not only the bearer of it, but the very Author of all Truth? And therefore according to his Power and Commission, reformed the Law corrupted with false glosses of the Pharisees, and established it: preached the Gospel, and dispersed it, by himself, his Apostles, and other Teachers after them raised by himself; and fitted with gifts thereunto for the gathering of the Saints, *Eph. 4.* instituted, and ministred the Sacraments of the New Testament after the abolishing of the Old: framed and prescribed a perfect form of prayer, unto which all ours must be squared: delivered (as *Moses*) a pattern of the Temple, and all things therein; namely, an absolute form of external government for the perpetual use of the Church, for the well ordering and cutting off disorders in it.

And for the *later*, how careful was hee to take all occasions to instruct particular persons in the will of his Father; nay, not onely to *take*, but even *seek* them, that to hee might make offer of the greatest good, that ever men in this world could meet withall? If his Disciples onely speak of bread, hee telleth them hee hath other bread that they know not of. If a poor woman meet him while shee goeth to draw a bucket of water, hee preacheth unto her of the water of the well of life. If hee look upon the Sun, hee takes occasion thence to instruct those who were about him, that he is the light of the world, and that whosoever follow him, walk not in darkness. If hee see but a little child, hee thence taketh occasion to instruct his followers in the Doctrine of humility, innocency, and meeknesse, *Matth. 18. 3.* If hee do but hear of his Mother and Brethren, hee taketh occasion to shew his spiritual kindred, and acquaintance, *Mat. 12. 50.* And in *both these*, how Meekly, gently, humbly, yea, and compassionately did hee carry himself towards those that were any way teachable, howsoever in publike, and against gain-sayers hee taught with Majesty, and as one having authority? Besides this, how boldly and diligently went hee about, Preaching the will of his Father in the midst of dangers, discouragements, and reproaches, which were raised against him: not onely when they lay in wait to catch him in his speech, but even to attach his person to mischief him? How often did the Jews take up stones to stone him? *Joh. 16. & 10.* How did the people assault him to throw him down head-long from the top of an hill? *Luke 4. 29.* how many other deadly dangers escaped hee, and yet in the midst of death could not be discouraged, nor overcome of their malice, but overcame their evil with goodness?

Unto which most holy course of Doctrine, if wee adde his most innocent life, in which was no spot or error, it addeth also grace and glory to his Doctrine. Never went any before him, or can do after him, doing good as hee did: for hee never did otherwise; no word or deed ever proceeded from him, but was answerable to the Law's perfection: so as the Church may well sing out his beauty from top to toe which is every way matchless and incom-

parable, *Cant. 5. 10.*
He of Christ
inacles three-
fold.

Secondly, *Christ went about doing good by many miraculous actions, all of them directly tending to the good of man.* The especiall uses of them all were three.

three. First, to confirm the truth of his Divine person. Joh. 10. 24. *Tell me plainly if thou beest the Christ*; to which Jesus answered, *The works which I do, bear witness of me*: and again, *If I do not the works of my Father, believe me not*: and Joh. 3. 11. *This beginning of Miracles did Jesus in Cana of Galilee, and shewed forth his glory*. Secondly, to confirm the truth of his office: thus the Jews could sometimes confess, that hee was a Teacher sent of God, *Math. 21. 16.* and Nicodemus affirmed, that no man could do such things unless God were with him: and *Joh. 6. 14.* Then the men when they had seen the miracle, *Joh. 3. 2* said, *This is of a truth the Prophet that should come into the world*. Thirdly, to confirm the truth of his Doctrine, and consequently our Faith in the same; *Joh. 11. 14.* *Lazarus is dead, and I am glad that I was not there for your sakes, that ye may believe*: and chap. 14. 11. *Believe mee at least for the works sake*.

Object. But the Prophets and Apostles also wrought miracles, and therefore they cannot argue him more extraordinary, either for his person, or office, than they were.

Ans. Yes, because there was great difference between his Miracles, and those that were wrought by Prophets and Apostles. For howsoever all of them conspired in the main end of them, which was to confirm the same Doctrine, together with the Divine person, and office of Jesus Christ: as also in the substance of them, all of them in both being such works as transcend the power, reach, and law of all nature created, yet differ they much, Difference between the miracles of Christ, and of the Prophets and Apostles.

1 In the manner of working: Christ wrought his Miracles by his own power and strength, *Luke 6. 19.* *The whole multitude sought to touch him, for virtue went out of him, and hee healed them all*. But they wrought by Christs power, and acknowledging themselves but Instruments, disclaim all power in themselves. that all the glory might bee Christs, whose also the works done in and by them are: *Act. 3. 12.* *Why stand ye gazing on us, as if wee by our own power or godlinesse had made this man go? The God of Abraham, Isaac, and Jacob hath glorified his Son Jesus, --- and his name hath made this man sound*, vers. 16. Yea, in the working they shew themselves instruments: As, *Moses* commandeth the Sea, but he is bidden take his staffe: *Elizans* divideth *Jordan*, but hee must use his cloak, *1 King. 12. 13.* *Joshuah* divideth *Jordan*, but by means of the Ark, *Josh. 3. 13.* but when Christ commeth to still the Sea, hee doth it by his very word, and command, which is so powerful, as the very senseless creatures obey it. So also the Apostles in working miracles, alwaies change their stile from Christs. *Act. 3. 6.* *In the name of Jesus Christ I say to thee, rise and walk*: *Act. 9. 34.* *Peter to Aeneas, Jesus Christ maketh thee whole, arise*. But Christ comming to a sick person, saith, *Mar. 5. 41.* *Maid, I say to thee arise*: yea, to a dead man, as to *Lazarus*, *I say to thee arise*. So the Apostles in casting out Devils, commanded them in the name of *Jesus Christ to come out*, *Act. 16. 12.* But Christ saith, *Come out of the man thou unclean spirit*, charging them in his own name.

2 The Prophets and Apostles had not that habitual power to work miracles, when they would, nor could not at any time, but even then when they were commanded by the Spirit. But Christ could when hee pleased, not being at the command of any other; but having ever that power with him which could command whole nature: so as Christ onely went about doing good by his own power and word, and no Prophe: or Apostle could so do it; and this power was habitual in him, which in them was present onely in some extraordinary motion.

Quest. But was not the holy Doctrine of Christ sufficient and powerful enough of it self without miracles?

Ans. His Doctrine was such as ought to have been received for it self, if

there had been no addition of miracles, which onely serve to help our weakness, whose incredulity is such, as except wee see *signes and wonders*, wee will not believe, Joh. 4. 48. whereas wee must strive to say with the *Samaritans*, that wee beleieve *not now* for the Miracle, but because our *selves have heard him*, ver. 42.

Object. But how can these Miracles infallibly confirm his Doctrine or person, seeing it is granted to wicked men also to work Miracles? as Pharaohs enchanters, Simon Magnus, the Man of Sin: yea, one may remove Mountains who wanteth love: and many shall say in the day of judgement, Lord, wee have cast out Devils in thy name, and done many great things, to whom hee shall answer, *Depart from mee, I never knew you.*

Difference of
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help of Satan.

Ans. There is main difference (besides the former) between the true Miracles of Christ himself, and his Apostles, and all those wonders and strange things which God justly permitteth to bee effected by Satan, and his instruments,

First, in their substance or being: for in a true Miracle, the thing is the same that it appeareth to bee, and hath true and real, and not onely seeming effects. Moses produced a true Serpent, and very blood; whose effects were the eating up of the Enchanters rods, and the killing of the fish: but the other are lies, and not the things which they seem to bee, called by the Apostle *lying Wonders*; 2. Thess. 2. meet Sorceries, Juglings, Sleights, deluding the senses; in stead of Samuel himself, offering but a shape or appearance of him to Saul. Thus Pharaohs Enchanters by jugling, made no Serpent, nor blood, but the appearance of both: for the Text saith expressely, it was done by *Sorcery*, Exod. 7. 22. & 8. 7. Such lying wonders are the Popish Miracles, the sweating of their Images, the bleeding of some of their hosts, the motions of their Images, their speech, their weeping, most of them effected by sleight and knavery; and many other by forcery and jugling.

Object. But was not that a true and real effect of the Devil, when hee stirred up winds, and blew down Jobs house, and slew his children?

Ans. Yes, but no true Miracle, because it was done immediately by the natural causes, for hee knoweth well the matter of windes, and the manner of generating them, and by Gods permission can gather much matter together, and joyn himself with it, to make it far more violent, raging, and fitting to his purpose than ordinary; but all this while exceedeth hee not the compals of nature, which all true Miracles do. The like must bee said of the fire which he brought down from Heaven upon the Cattel and servants of Job, hee created it not, for creation is the sole and proper action of God; but added combustible matter together, and brought fire to it, by his power and agility. And thus also he infected the air, corrupted Jobs humors, and smote him with sore boyles from top to toe. In one word, all the work of Satan, and his instruments in such strange events, is nothing else, but either, the deceiving of the senses, or conjunction of natural causes to deceive by. And by the way, let the *Romane* Church consider what kind of Miracle their transubstantiation is; seeing in every true miracle, every thing is as it appeareth to be; and there is no appearance but of bread.

Vel indicatio
sensu, vel oc-
cularum natu-
ralium causa-
rum conjunctio

Secondly, *In the end and use*: true Miracles alwaies confirm true doctrine, alwaies tend to the glory of God, and salvation of men: but all these false Miracles, as they bee lies, so they tend to lies, to confirm false Doctrine, to impair Gods Glory, to hinder the Salvation of men, yea, to further and hasten their Damnation. The Miracles of Moses tended to the dismissing of Gods People, according to Gods Commandement, that himself might be served, his people eased, and Pharaoh himself (if it might bee) freed from destruction: but the lying wonders of *Jannes* and *Jambres* (for they were the Sorcerers that resisted Moses) tended to hold them in Egypt still, against the express Commandement of God; to harden the heart of Pharaoh, and resist-

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ed the power and glory of God, and the good of his people, yea, of *Pharaoh* himself and his land. By which rule if wee shall examine Popish Miracles, wee shall ever finde them brought to confirm some untruth, which hath no ground in the word to stand upon; as to prove Image-worship, prayers to the Virgin *Mary*, Saints, Angels, and dead men; Pilgrimages, Monastical life, with sundry other orders, Christs real and bodily presence in the consecrated Host, the verity of their most Idolatrous Masse. To which or the like purposes let them bring in their whole legend; we are to adjudge their Miracle-mongers no better than *Pharaohs* Inchanters; nor the Miracles themselves no other than the lying Wonders of Antichrist, which cause men to beleeve lyes, who have not received the love of the truth.

Thirdly, *they differ in the manner of confirming doctrine*. For never was any device so powerfully confirmed, as the Doctrine and Religion of Christ which we profess. For as it is said of *Pharaohs* Inchanters, *Exod. 8. 17.* after that *Moses* had brought the Lice, that they assayed to doe the like, but could not; so in admirable wisdom hath the Lord put forth his mighty power, in effecting such Miracles for this doctrine, as he never suffered to bee wrought for any other. For this only hath he stayed and pulled back the course of the Sun in the Heavens; letted the fire from burning; divided the Sea, and made it stand as a wall; raised not the sick only to health, but the dead to life: strengthened decrepit persons to beget and conceive; yea more, set apart a Virgin to bear a Son.

Let Popish impostors leave to bragge of Straw-miracles, such as was taken up at *Garretts* execution; and their childish Miracles, as their late *London Boy*; and shew us such as these. Let us hear (but without imposture) of such as speak with new tongues; drive away Serpents, and drink deadly poyson and hurt them not; but never was any other doctrine thus confirmed: and whatsoever Signs and Wonders are wrought to weaken any part of this truth, or establish any doctrine not grounded therein, as we are commanded, so wee hold them all accursed.

Use 1. In that Christ went about doing good, we note, that as his person was a perfect mirrour of all goodnesse; so *his life was no monastical or cloystered life*: but his delight was with the sons of men, hee eat with them, drunk with them, more familiarly conversed with them than *John* did, that hee might still take occasion to doe them good, and communicate unto them of his fulnesse of grace. Neither was his life an idle, delicate, or pompous life, neither swelled he with abundance and wealth: but poor, mean, industrious, and painful: he continually went about doing good. From whom how many Ministers are degenerate; who professing themselves servants, would bee loath to be as their Lord was? some setting up themselves as it were a fasting in a course of ease and delicacy: *feeding themselves* (not the flock) *without fear*; others climbing with restless desires to honours and preterments: others incessantly thirsting (as if they had a Dropsie) after money and profits, serving their Master only to carry the bagge: others are doing perhaps, but little good they doe in their places. their doctrine is so cold, so indigested, or their lives so scandalous, so offensive; or their hearts so corrupt and cankred, as they rather oppose themselves to the doing or doers of good; amongst all whom, the Master is out of sight, and out of mind.

2 Seeing Christ by this going about and doing good, shewed himself to be that Prophet, whom God would raise like *Moses*, *mighty in word and deed*: *Deut. 18. 15.* We are hence bound to beleeve him, and his holy Doctrine so surely confirmed by so many and mighty Miracles; that so wee may avoid that fearful hardning so long before Prophecied to befall the Jews, *who though he had done many Miracles before them, yet believed not they on him*: and attain also the blessednesse of those that beleeve, without desisting to

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3 As Christ went about doing good, so must wee also imitate his worthy example, taking, yea seeking occasions to doe good unto all, and that readily, seasonably, cheerfully, to our power, yea and if need be, beyond it, *1 Cor.* 8. 3. And to spur us hereunto, besides this example of Jesus Christ, wee have,

1 The *Commandment* of God, charging us *not to forget to doe good and distribute*, *Heb.* 13. with which sacrifices he professeth himself to bee well pleased: whose children if we would be, we must let the streams of our fountain also run to the refreshing and relieving of others; as hee being the fountain of all good, causeth his Sun to shine, and rain to fall upon the good and the bad.

Secondly, we are every way fitted to doe good, having, 1 *Callings* wherein to abide, to the good of others as well as our selves. 2 Our *Lives* further leasend and lengthned unto us, that in them we should glorifie God, in making our election sure, and furthering our own reckoning by doing good unto others. 3 A most *precious time* of liberty, peace, plenty, and prosperity, that unlesse we bind our own hands, we cannot but be doing good unto all, *especially the household of faith*, *Gal.* 6. 4 Fit *objects* of doing good are never wanting unto us. For

1 The *poor* we have always with us, the ministers of Jesus Christ, and other his members that stand in need of us; and many of Gods dear ones are oppressed and distressed, that we might never be unmindful of the afflictions of *Joseph*. 2 We have with us store of *good men*, who have most right to our goodnesse, the Sons of God, the members of Christ, the Temples of the Holy Ghost; to whom, whatsoever we doe, the Lord doth accept and account of it as done to himself. 3 We have in the worst of all Gods Image which is lovely, our own nature, which should draw us to respect, if not the man, yet man-hood or humanity in him: and for ought that we know to the contrary, by the rule of charity, we must hope that they may participate in the death of Christ, as well as our selves.

Lastly, we are provoked to doe good by that blessed reward which God of his mercy hath promised to all those good and faithful servants, who when their Master shall come, shall be found well doing.

And healed all that were oppressed of the Devil: for God was with him.

THe Apostle proceedeth to prove that Christ was anointed with the Holy Ghost, and with power; because he was able to rescue out of the hands of the Devil such as he oppressed and played the tyrant over, God having in Justice put them under his power. Now although Christ did most powerfully spoyl Satan of his dominion which he had in the souls of men; this being the main

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1 The Commandement of God, charging us *not to forget to doe good and distribute*, *Heb.* 13. with which sacrifices he professeth himself to be well pleased: whose children if we would be, we must let the streams of our fountain also run to the refreshing and relieving of others; as hee being the fountain of all good, causeth his Sun to shine, and rain to fall upon the good and the bad.

Secondly, we are every way fitted to doe good, having, 1 *Callings* wherein to abide, to the good of others as well as our selves. 2 Our *Lives* further leas'd and lengthen'd unto us, that in them we should glorifie God, in making our election sure, and furthering our own reckoning by doing good unto others. 3 A most *precious time* of liberty, peace, plenty, and prosperity, that untill we bind our own hands, we cannot but be doing good unto all, *especially the household of faith*, *Gal.* 6. 4 Fit *objects* of doing good are never wanting unto us. For

1 The *poor* we have always with us, the ministers of Jesus Christ, and other his members that stand in need of us; and many of Gods dear ones are oppressed and distressed, that we might never be unmindful of the afflictions of *Joseph*. 2 We have with us store of *good men*, who have most right to our goodwille, the Sons of God, the members of Christ, the Temples of the Holy Ghost; to whom, whatsoever we doe, the Lord doth accept and account of it as done to himself. 3 We have in the worst of all Gods Image which is lovely, our own nature, which should draw us to respect, if not the man, yet man-hood or humanity in him: and for ought that we know to the contrary, by the rule of charity, we must hope that they may participate in the death of Christ, as well as our selves.

Lastly, we are provoked to doe good by that blessed reward which God of his mercy hath promised to all those good and faithful servants, who when their Master shall come, shall be found well doing.

And healed all that were oppressed of the Devil: for God was with him.

THe Apostle proceedeth to prove that Christ was anointed with the Holy Ghost, and with power; because he was able to rescue out of the hands of the Devil such as he oppressed and played the tyrant over, God having in Justice put them under his power. Now although Christ did most powerfully spoyl Satan of his dominion which he had in the souls of men; this being the main

of his power, but possessed and disposed by him, and ruled at his will and pleasure. For

First, who would think him possessed that can fall down on his knees, make a solemn profession and confession of Jesus Christ, that he is the *Son of God*, and the *most high*, Mark 3. 7. and make loud prayers unto him, as acknowledging him to be the Lord of glory? and yet all these are the speeches and behaviours of a man possessed, not with one or two, but with a Legion of Devils, *Luke* 8. 28. What, doe the Devils honour Christ, who fear nothing more than that he should be honoured, and hate nothing so much as he? No, but all this confession and worship was by constraint; partly, because they knew him a Prince and a Judge, whose power they could not resist: and partly they flatter him, to obtain more gentle entreaty at his hands than they deserved: so many a man professeth Christ, but you shall observe, at least he may himself, that many foul spirits breath in him: for although hee know Christ (as the Devils did) yet he obeyeth him not; he would fain resist him if he were strong enough to make his part good against him: which because he cannot doe, he will give him fair words, and call him Lord and Master: he will pray to him in sickness or distress, but it is but to get out of his hands, and keep his wonted hold still.

If the power of Christs word come near him, he can begin to accuse Christ, and Christian profession of unpeaceableness, and tormenting him before the time (for what time would please these that Christ should come unto them?) he can ask Christ and his Ministers what they have to doe with him, and Christ shall be blamed, because he cannot be at peace for him, if he would let him alone, all should be well and quiet, but the Ministry and Discipline are intolerable: let Christ preach, and he will preach him too, so it be such a Gospel as bringeth no repentance or amendment of life to himself, but he may remain where he was, even in the Graves, already lodged with death. When hee cannot doe the greater mischief that he would, he would doe the lesser if hee can: if he cannot hinder the Ministry, he can deprave it: wherein (as in all the rest) he shews himself at the command of that wicked spirit, who when he could no longer torment the man, would drown the swine.

Secondly, although the Devil might be forced through the power of Christ to acknowledge him the holy one of God, so as themselves might continue Devils still; yet who would think him guided by any other than a good Spirit of God, that should extol the servants of Christ, their persons, their Ministry, their doctrine? for would any conceive that the Father of Lyes would praise the truth? and yet mark what a large testimony the Devil himself in the Maid gave of *Paul and Silas*, *These men are the servants of the most high God, which shew unto us the way of salvation: and thus he did many days. Acts* 16. 17. Why, did not the Devil know that they were the greatest enemies he had upon earth? Yes, he did, but he must sometimes transform himself into an Angel of Light, he must colour all his Lyes with some truth which is undeniable, hee can lay all his falshoods upon appearance of truth; as his eldest Son *Mahomet* enlarged the praises of Christ, and his Disciples, to overthrow Christian religion withall: he hath his fetch to make men believe there is an agreement between Christ, and his Apostles, and himself, or that they needed his testimony; who therefore put him to silence, and would receive no commendation from him, but for praises returned sharp rebukes. Even so, many men can praise good men and Ministers before their faces, whom they know to be deadly enemies to their vices: not for love of their vertues, but lest they should use them: and can call them honest men, to try if by that they can hinder them from doing the duty of honest men, as the Devils called *Paul and Silas* the Servants of God, lest they should shew themselves so by disposing them.

Besides,

Besides, they would seem herein to be better than they are, and therefore will honour the Gospel, and bringers, with their mouths, whereas in their hearts they cannot abide that the doctrine of it should be in sincerity, either published or practised: the name of Christianity and of the Gospel pleaseth them well enough, so as the power and fruit of it come not near them. But as the Devil had no sooner praised the Servants of God, but presently hee changed his copy, and never left persecuting them till hee had cast them into prison, got them *soundly beaten*, set fast *in the stocks*, and after sent out of the City: even so many who now commend the person and doctrine of the Servants of God, presently (shewing what spirit guideth them) can accuse them to be mutinous, and seditious, troublers of their City and State; and raise up the whole City, and stir up the wrath of the Magistrates against them, that so under pretence of the Word, or Law, or Peace, or Order, the true Ministers of God shall be wrongfully condemned, and cast out.

Thirdly, Who would think that hee could be haunted with a wicked spirit, that can see his sin, *1 Sam. 24. 17, 18.* confess it with tears and indignation against himself, openly justify the righteousness of Gods children? and yet in the example of *Saul* wee see that a soul possessed of Satan may do all this. For as it is in bodily possession, though the Devils desire is incessantly to hurt and vex the poor creatures, yet by Gods over-ruling power hee is forced to give them some respite, and though *hardly*, yet sometimes *departeth from them* and not alwaies, but sometimes casts them into the fire, and sometimes into the water, *Luk. 9.* So is it in spiritual possession, the Lord for the common good bridleth often the rage of the Devil in his instruments, that they cannot alwaies exercise it as they would; but they have their fits sometimes, that is, some strong lusts which Satan watcheth and putteth himself into (as *Judas* his Covetousness invited the Devil to enter into him) and also sometimes again they have their good moods, and seem to be come to themselves; but long stay they not here, but in a moment are changed and cast into their fits again.

Thus in a good mood, *Saul* could confess his wickedness, and *David* innocency, and lift up his voice and weep; and *David* was now his good Son, and who but hee? but presently the *good spirit went*, and the *evil spirit came upon him*, and hee became more tyrannous and furious than ever before: even so some there are who seem to have remorse of conscience for sin, they will confess their wickedness with tears, pray for pardon, promise amendment, beg prayers of others (as *Pharaoh*) one would think them very penitent, themselves think they are so also, but the Moon changeth not so often as these spiritual lunatics: who hence may know that the evil spirit hath taken possession of them, because they are never long in a good minde. These few notes, instead of many, I thought good to set down, to help men that are desirous to see how secretly Satan worketh in their souls; and how hee can cunningly most forceably keep possession, when hee seemeth most to disclaim it: that thus they comming to perceive the disease, may run out of themselves to seek for remedy. Which what it is, wee are now in the next point to declare.

The third point in the words to be considered is, *The mighty power of Jesus Christ, who only could heal those that were thus oppressed and enthralled by the Devil*: and here consider, 1 The grounds. 2 The proof or manifestation of it. The ground was, because God was *with him*.

It will be objected, that God is said to have been with many of his servants who yet had not this power: as with *Joseph, Joshua, Moses*, and others.

Ans. God was indeed with them only by manifesting his presence in some powerful or loving effect which hee wrought in, by, or for them. But never

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never was God present with any of his Saints as hee was with his Son, who had not the vertue onely and power of the God-head effectually and energetically working with him (which was all they had) but the god-head it self was after a sort bodily with him: yea, the fulness of the God-head was not only with him, but in him bodily, Col. 2.9. as elsewhere God is said, not only to bee with Christ, but in Christ, reconciling the world unto himself, 2 Cor. 5. 19. So as hee of himself performed the works which proceeded from him (which they did not) and his actions as from himself were divine.

Quest. *Why then doth not the Apostle more shortly and plainly say, that Christ was God, as that God was with him?*

Ans. Hee might indeed have so said as truly: but for the time, sparing the weakness of his hearers, contenting himself to deliver Doctrine as they were able to receive it: in great wisdom, by little and little instilling into their minds the knowledge of Christ; and by degrees laying such grounds and foundations, as whereby themselves might more easily rise to that high point of Divinity, which the Apostle calleth a great mystery, namely, God manifested in the flesh, 1 Tim. 3. 16.

Secondly, For the proof or manifestation of this Divine power of Christ, overthrowing the power of Satan, and treading him under his feet, is evident in the Scripture. The first promise that ever was made to man fallen, is *That the seed of the woman should bruise the Serpents head.* According to which prophecy, hee, not onely put Satan to flight in his own person, Mat. 4. but took also his strongest holds where hee had strongly fortified himself in the persons of others, as every where the History of the Gospel recordeth. Hee rebuked the unclean spirits, and made them cry for grief and anger, Mark. 9. 25. Hee forced them to silence, and would not suffer them to confesse him, Mar. 1. 25. By his very word hee chained and bound them whom no bolts could hold, nor any other means subdue: such was his power and glory (though men saw little of it) that the Devils could neither fly from him, nor yet abide his presence. A whole legion of them, ran to meet him a far off, and worshipped him, Mar. 5. 6. most submissly intreated him that hee would not torment them; and earnestly sued unto him, that seeing they could no longer inhabit the man, they might have power over the swine. By all which examples, and many more that might bee added, appeareth what command Jesus Christ hath over the Devils, and that by his onely word hee healed all those that were oppressed by them.

Christ powerfully treadeth Satan under his feet.

Quest. *It is true that Christ hath this power and glory in himself, because God is with him, but how cometh this power to bee so saving and sovereign unto miserable creatures who are held under the power of the Devil, and that most justly?*

How the power of Christ soyeth Satan for us.

Ans. In healing all our diseases, Mat. 8. 16. 17. (among which this cure is numbred) wee must knit and combine those two things which in Christ were inseparable, namely his glory and his grace, the latter of which maketh the former sovereign unto us; and appeareth in two actions: in removing from us the next causes of all our diseases, namely, our sins. For as the Physician in working a cure, first removeth the distempered humours of his patient which are the matter of the disease: so doth our heavenly Physician imply, that this is the beginning of his cure, and therefore often his first word is *Thy sins are forgiven thee*, and his last word is, *goe, and sin no more, lest a worse thing befall thee.* 2 By taking our diseases upon himself, which no Physician doth or can do: but this Lamb of God taketh away the sins of the world, by taking them upon himself: for *he bare our infirmities*, Col. 2. 23. and carried our sorrows and *sins in the body of his flesh*, even to the cross, where they were fastned with him, buried them in his grave, yea, cast them into Hell, and there left them; by which most glorious triumph of his, the

snare

snates and fetters wherewith wee were chained to death, and the Devil, are broken, and our souls (as a bird) are escaped.

Christ onely
by his proper
power casteth
out Devils.

Hence note, 1 *That no man can cast a Devil out of a possessed party, or ever did, as a principal efficient cause, but as an instrument, and that onely by the power of the Lord Jesus, to whom all power in heaven and earth is given, and in whom all the honour of this power must bee ascribed:* for what power can countermand Satans, but onely Gods? I grant, Satan may give place to Beelzebub, and depart his habitation for his greater advantage, and forsake a body, to get faster hold upon the soul, or to delude many beholders: but such hostile conquest over Satan, argueth a mighty power of Gods, which all the Devils in hell cannot resist.

In all thy spi-
ritual captivity,
repair unto
Christ.

Secondly, That whosoever finde themselves any way molested of Satan, must hasten themselves to Jesus Christ, who onely can batter down the holds of the Devil, and work their deliverance. Feelest thou thy self held under any spiritual captivity or bondage? doth the Law of evil present with thee, toy! thee with heaviness, and uncheartulness to any thing that is good? seest thou in any measure Satans secret trains, working against thy salvation? Oh come unto Christ! not faintly, as the Father of the possessed child, Mark. 9. 22. *Master, if thou canst do any thing help me:* but with confidence, as the Leper, *Master, if thou wilt thou canst make mee whole,* Matth. 8. 2, or as the Centurion, *onely speak the word:* rebuke these dumb and deaf spirits within me: and thou who only canst make the dumb to speak, the deaf to hear, the blinde to see, and the lame to leap for joy, set mee at liberty, work my enlargement, chase away these spiritual enemies; and thou that art the Son, set mee free, and I shall bee free indeed.

In cases of sor-
cery and bodi-
ly oppressions
by Satan, what
to do.

Again, art thou in any affliction of body, or mind, or goods, or name? yea, bee it in the case of Sorcery or Witchcraft, against thy self, or any of thine, or whatsoever belongeth unto thee? look up unto Christ, hee can command Fire, Water, Windes, Seas, Diseases, Death, the Devils themselves: and if hee see it good for thee, he can check all thy grievances; hee is of no lesse power now in his glory at his Fathers right hand, than he was in his humility upon earth: and yet when hee was at lowest, hee could command Legions of Devils, nay Legions of Angels (as at his apprehension) much more can hee now command and rebuke the former, and pitch the latter round about them that fear him: so as without his will, all the Devils in Hell cannot make one hair of thy head to fall.

The superstiti-
ous sorcery of
such as attempt
by amulets and
words to drive
away Devils
and Diseases.

Thirdly, Hence are overthrown sundry superstitious and wicked opinions and practices, very rife in the world: As,

1 Such Popish minded persons as think that by certain words and amulets, Devils may bee driven away, diseases healed, &c. And for this they alleadge that in the New Testament, onely by naming, Jesus such cures were effected.

To which I answer, that it is too gross a conceit, to think that there can be any vertue in words to drive away diseases, much less Devils: or to conceive that by the pronouncing of words, but by the vertue and power of Christ, working by the Apostles, and miraculously put forth with those words, both diseases and Devils gave place, and so the parties were healed.

Popish charm-
ing.

2 Such as think that by the applying of consecrated things (as they call them) Devils are scared away: as by holy Water, Salt, hallowed Candles, reliques of Saints, the sign of the Cross, Images fashioned in such or such a place: All which howsoever very ordinary in the Church of Rome, yet indeed are no better than sorcery and charming; and the very practices of those who while they will drive the Devil from others, plainly prove that themselves are spiritually possessed by him, in that they will cast out Devils by Beelzebub the Prince of Devils. They object for these reliques, that a soldier

dier that was to be buried, was revived by touching the dead bones of *Elisha*, 2 *King*. 13. 21. But this was a Miracle wrought by the finger of God, to confirm the truth preached by that worthy Prophet, and is not to be ascribed to the touching of the bones, which in themselves, nor at any other time, had any such vertue.

They alledge also the example of the Woman having the bloody issue, who was cured by the touching of Christs garment : whereas that disease was cured, not by the Corporal touching of his skin, but by the Spiritual touching of himself, which was by the hand of her faith : and therefore our Saviour said, *be it unto thee, not according to thy feeling, but according to thy faith.* They alledge also, *Acts* 19. 12. *That from Pauls body were brought to the sick, Napkins or Handkerchiefs, and the diseases departed from them, and the evil spirits went out of them.* Which things had no such power in them, but only that it pleased God by such weak means to produce Miracles, for the confirmation of that holy Doctrin preached by *Paul*. And therefore the text ascribeth these Miracles, not to the garments of *Paul*, but to God himself; who by the hands of *Paul* wrought them, *vers.* 11. Whence we may conclude, that whosoever use any such means as these, shew themselves, not only superstitious and wicked; but most foolish and ridiculous to think that any bodily substance whatsoever can work upon or violence a substance which is not bodily, such as the Devils is. It will be alledged, that experience sheweth that such means as these prevail to these intents and purposes: which wee grant to be true; but that is by Satans subtilty, who often dissembleth a flight, as though he were forced by an exorcist to depart: or else indeed goeth away, that men might be confirmed in their impiety, and grow more mad upon such wicked and unlawful means.

3 Others, who when Gods hand is any way upon them or theirs, especially if they conceive it (as they are prone enough) a case of Sorcery or Witchcraft, leave the help of him with whom God is; and run to one with whom the Devil is, that is, the Wizzard or Witch, commonly called, the Cunning man, and Woman; or the Wise man and Woman. Which because it is so common a sin, and so bold, as men and women doe not so much as *Saul*, who changed his garments that he might not be known, I will by some reasons prove this conclusion, that although a man knew that a Cunning man or Woman so called, or a Wizzard, could and would help him; yet ought hee not to seek or admit of such help, were his case never so desperate.

Against such as leave him with whom God is, and run to the Witch with whom the Devil is.

1 Besides expresse places of Scripture against it, as *Deut.* 18. 10. *Levit.* 19. 31, *Levit.* 29. 6. It is a departure from God to the Devil; *Isa.* 8. 19. *Should not a people inquire at their God? from the living to the dead?* 2 *King.* 1. 16. *Because thou hast sent messengers to inquire of Baalzebub the god of Ekron, was it not because there was no God in Israel?* and indeed, the seeking to such is a service and homage to Satan; which he often and for most part (being very skilful in Natural things) recompenseth with cure of the disease. Hence did the ancient Fathers call this seeking unto them, a renouncing of Christianity, and an Apostacy from God.

Augustine.

2 All help is to be sought of God, and in those lawful means which hee hath appointed, and promised blessing unto. But for words, Amulets, Characters (which are Diabolical Sacraments) or good prayers (as they call them) of the limbs of the Devil, whose warrant have they, or what power but from the Devil? for God never put any such efficacy either into their nature by Creation, or by any Divine institution since: and therefore their work is from the Devil; on his part by Satanical operation; and on the Seekers part by Satanical faith and illusion.

Obj. *But they use good means of Physick also.*

Ans. Seldome or never; but if at any time they doe, whence have they, being

ing so simple and illiterate persons, their skill, but from the Devil, or Diabolical tradition? And who made the Devil thy Physician? who if he should minister nothing but Natural things, thou mightest not accept them from him.

3 This remedy is worse and more desperate than the disease, because Gods curse followeth it: who in his Law, hath commanded that whosoever goe *whoring after such*, should be stoned with stones: and if any turn after such, he will set his face against them to cut them off, *Levit. 20. 6.* And according to this threatening, he hath executed visible Judgements against it, even against *Kings* themselves (who think themselves most free to doe their pleasure) as *1 Chronicles 10. 13, 14.* *Saul dyed for his transgression that hee committed against the Lord, even against the word of the Lord which hee kept not, and in that he sought and asked counsel of a familiar spirit: therefore the Lord slew him, and turned the Kingdom to David: Asa never came off his bed for this sin, 2 King. 1. 16.* and more, not only Kings, but whole Nations were cast out before his people for this sin: and not only they, but even his own people were cast among the Nations when they followed these waies of theirs, *Isa. 2. 6.* Better were it therefore to dye of a disease in the hand, than be recovered by the hand of the Devil.

4 Mark how the Devil hath circumvented such a party. 1 He hath robbed him of his faith in God, *because he maketh haste.* 2 Of his fealty and subjection to God, because he either denieth Gods government, or the equity of it. 3 He hath got in him what he desired to win from Christ, but could not, namely, to take up another means of safety than God had appointed. 4 He having thus set up himself for such a mans God, hee maketh him commit execrable Idolatry, in ascribing to the Devil himself that which is proper to God and Jesus Christ.

First, a power of healing, which the Devil hath not further than God permitteth him, to the just blinding of the sinner.

Secondly, a faith and perswasion in that power, that it shall be available to him: which is nothing else but a secret confederacy and league with the Devil, without which nothing can be done. This the Lord impleth in the bounding of his Laws, as *Lev. 19. 31. To shall not seek, &c. for I am your Lord:* as if he had said, you ought to depend upon me. and not upon the enemy of Mankind, *Levit. 20. 6. Thou shalt not goe a whoring -- but be holy:* as if he had said, have nothing to doe with such an impure spirit, if you would bee an holy people.

Quest. But if God would not have them to help, why doth hee give them such power of curing, of fore-telling things to come, and revealing hidden things?

Ans. 1. The power of curing is from Satan, God justly permitting him, to the further deluding of unbelievers.

2 Neither doth the Wizzard fore-tell things to come, but the Devil by them such things as he by the quickness of his spiritual nature seeth present in the causes: or which God permitteth himself to be the worker of: and easie it is for him to discover the Thief which himself tempted to steal.

3 The Lord permitteth all this, not that we should trust him or use him, but to try whether we will depart from our God: the case here is the same with that of the false Prophet, who must not bee beleaved when hee fore-telleth things that come to pass.

Why then, may some say, doth God suffer them to fore-tell such things? The text answereth, *The Lord thy God tempteth thee, whether thou wilt cleave unto him or no, Deut. 11. 3.* Let all such persons as have sought to them, consider betime how they have broken Covenant with God, betaken themselves to Satans help, broken prison to their greater punishment, and made stones bread: let these bewayl the sin and renounce it: never was *Saul* in so fearful a case as when he run unto the Witch; by his own confession God was departed

Why God permitteth a power of curing to them of whom we may not seek cure.

parted from him. Let no man lessen this sin, or dare to defend such limbs of the Devil under titles of good, wise, or cunning persons; seeing these cursed blessers draw Towns and Countries after them into their own damnation. Let none think it a slight matter to counsel others to this sin, and remember, that by the Law of God they ought to dye, *that seek to thrust people from their God*, and drive them to the Devil: a farre greater sin is this, than that which the Lord maketh capital.

Fourthly, here we have also strong consolation, that Christ is stronger than the Devil, *1 Job. 4. 4.* Stronger is he that is in us, than he that is in the world: look how strong the Father is, so strong is the Son, *Job. 10. 29* and therefore his strength is as farre above Satans, as the Creators is above the Creatures. Hence we are sure none can *take us out of his hands*: not the World; *Be of good comfort I have overcome the world*: not the Devil; *The Prince of this world is cast out*: not sin, not death; both which *are cast into the Lake*: not temptation, nor persecution: for by Christ, *we are more than conquerors*. All these may molest us, but cannot hurt us: they may make warre upon us, but we may pluck up our hearts, seeing we fight against conquered enemies, and are, through his strength that hath loved us. Sure of victory before wee strike a blow. Let not us forget the consolation, in that although our enemies may nibble at our heels, yet the seed of the Woman hath broken their heads for us.

The comfort of the Church is, that Christ is stronger than all.

Verf. 39. *And we are witnesses of all things which he did in the Land of Judea, and in Jerusalem: whom they slew, hanging him on a tree.*

THE Apostle having witnessed of such facts of Christ as testified him the great Prophet of his Church, affirmeth in these words of himself, and the rest of the Apostles, that they were witnesses, not only of the things formerly uttered, but of all things else, not only which Christ did in Judea, and Jerusalem, but also which hee suffered among them; and so descendeth to lay down his Priestly Office in this verse, and his Kingly Office in the next.

That the Apostles were such witnesses of all things which Christ did, and suffered in Judea and Jerusalem, will appear to him that considereth, that it was one of Christs first actions in his Offices, after his Baptism, to call his Disciples, who presently left all and followed him, to the end that they might be ocular witnesses, of his mighty works, of his life, of his death and resurrection: and that they may be ear-witnesses, of all the gracious words which proceeded out of his mouth: to which purpose, he took them after a sort into his Family, that by their domestical and familiar converse with him, all the while he lived in the execution of his office, they might be furnished to this testimony.

Hence is it that John saith, *We saw his glory*, namely in his Doctrine and Works: and, the things which we have heard and seen, declare wee unto you. Many worthy points concerning this *witness* of the Apostles, were here to be delivered, but that I referre them all to the forty one, and forty two verses, where we shall as fitly, and more fully handle the same. And now proceed to the matter witnessed, namely, the Priestly Office of Christ, in these words, *Whom they slew, hanging him upon a tree*: wherein are to be considered, 1 The Person that was put to death, whom. 2 The persons that put him to death, they slew, namely, of Judea and Jerusalem. 3 The kind and manner of his death, *slew, hanging him on a tree*. 4 The use of Christ his Crucifying.

First, the person that was put to death, was *Jesu Christ*, whom wee have heard to be *Lord of all*; anointed with the Holy Ghost and power, to work most powerful Miracles; who went about doing good, and never harm, with whom God

so was, as he never was with any Creature before, nor ever shall bee hereafter; who subdued mightily the very Devils themselves with one word; for all this he was killed and slain.

How the Lord of life could be subdued under death.

Quest. But how could the Lord of life be subdued of death; you see that did only good, and was without all sin, which is the mother of death?

Ans. Christ the Mediator must be considered in his two Natures, 1 The God-head, 2 The Man-hood: and in that he dyed, it was according to his Man-hood; so Peter saith, he dyed according unto his flesh, 1 Pet. 3. 18. for his body was dead being separated from his soul; and his soul suffered the sorrows of death. But yet we must conceive, that he suffered not in such a Man-hood as was a naked and bare flesh, such as ours, but such as was inseparably united and knit to the God-head; and therefore the Apostle saith, that God shed his blood, that is, not the God-head, but such a person as is both God and Man. Secondly, although he had no personal sin to bring him to death, yet had he sin imputed unto him, even the sins of his whole Church, which he willingly took upon himself; so as God reckoned with him, not for the sins of one man, but of all his Church, and esteemed him as a captain sinner till the price was paid; and men reckoned him among sinners, and esteemed him an arch-malefactor.

Why wicked men prevail against Christ who had vanquished the Devils themselves.

Quest. But doth not this crosse the power of Christ immediately before mentioned, whereby he controlled the Devils themselves, that wicked men should thus farre prevail against him?

Ans. No, but it argueth a voluntary laying down of his power for the time of his suffering; for at his apprehension hee could have commanded twelve Legions of Angels, but that the Scriptures must be fulfilled; yea, and this laying aside of his power was the most powerful work that ever he wrought, by which he more soyled and broke the Devils power and forces in men, than ever by any; shewing himself the true Sampson, who more mightily prevailed against his enemies in his death, than in all his life.

Hence now, 1 How Christs righteousness is witnessed; hee went about doing good, and yet he is slain; and teacheth that Christ himself deserved not death, but he endured it for some other that had deserved it: and indeed, Christ dyed for us, and in our stead, that we should not dye.

How it standeth with Gods justice to punish the innocent, and let the guilty goe free

Object. But how could he, being innocent, suffer for us sinners, or how standeth it with equity, that God should punish the innocent, and let the guilty goe free?

Ans. We must consider Christ in his death, not as a Debtor, but as a Surety or Pledge between God and us, who hath undertaken our whole debt; and therefore hee suffereth not as guilty in himself, but in the room of us that were guilty: now it standeth with the course of Justice, to lay the Debtors action upon the Surety, being 1 Willing, 2 Able to pay the debt, as Christ was.

Secondly, we may gather hence the hainousness and odiousness of our sins, it was no trifle, nor a matter of small desert, that the Lord of glory, the only Son of God, yea God himself must shed his blood for: and yet what a small reckoning is made of foul and open sins? Thirdly, take notice also of the love of God, who to free us, would lay the abasement of our peace upon his dear Son, that so his justice might be satisfied.

Object. But how could his Justice bee satisfied, who was infinitely offended, with such a finite and short death as Christs was?

The justice of God doth more appear in Christ his Passion than if all the world had been damned.

Ans. By reason of the dignity of the person who suffered, being God as well as Man: that suffering was in value eternal, though not in duration or continuance.

Lastly, we have here the two Natures of Christ lively set before us; the one most powerful and glorious in mighty Miracles, which forced Legions of Devils

Devils to fly before it: the other beaten down with wrongs and injuries, even to the death it selfe: and it was meet that the Apostle intending to prove Christ to bee the true Messias, should mention both these natures, which are absolutely necessary to the Mediatour: the Humanity, that it might suffer death, and so satisfy in the same nature that had sinned; and the Deity, to overcome in suffering. so to apply that satisfaction unto believers.

Secondly, The persons that put Christ to death were the Jews, they of Judea and Jerusalem.

Object. But the Jews had no power to put him to death, the Scepter was gone from them; and if the Scribes and Pharisees had had the power in their hands, they would never have suffered him alive so long. Besides, the Judge who was Pontius Pilate, was the Romane Emperours Deputy; the Souldiers, his Executioners, were of the Romane band; the manner of Death also, not Jewish, but Romane: why is it then said, that the Jews slew him, and no mention made of the Romanes, by whose authority hee was put to death?

How the Jews are said to put Christ to death though they had no power to do it.

Ans. The Jews are justly charged with it, because they were the chief causes and abettors in all that violence which the Romanes used against him. They made way to this sentence, and went as far as they could; they apprehended him, they mocked him, they charged him with blasphemy, they raised false witness against him: they beat him, spate in his face, they hoodwinked him, and bad him prophesy who smote him: finally, they delivered him to the Romane governour, accuse him with matter of death, falsely witness it against him, moved the people to ask Barabbas, and cry, Crucify him: they are content that his blood bee upon them and their children, as it is at this day: and this is that which Pilate in his own defence said unto Christ, Joh. 18. 35. Am I a Jew? Thine own Country-men and High Priests delivered thee unto mee: as if hee had said; I bear thee no hatred or displeasure, I am no Jew, who best know what thou hast done, being a Jew also, but thine own nation deeply accuse thee unto mee. Whence may be noted sundry instructions.

First, That the lower degrees of murther, such as are envy, hatred, and uncharitable proceedings, are esteemed murther it selfe before God: for the Jews slew Christ in that they delivered him of envy to the Romanes to bee slain: The Law of God which condemneth the least injury against the person of our Neighbour, doth it in these words, *Thou shalt not kill*: The Apostle John speaketh of a mental murther, *He that hateth his brother is a manslayer*, 1 Joh. 3. 15. hee hath secretly in his heart slain him already. And yet how openly do men testify the malice of their hearts, so far as they dare, by cursed, reviling, and murthering speeches, that they may shew themselves Murtherers with witness? but alas, little know they what they do; for if the least and lowest degrees of provoking and rancorous speeches, as to call the brother, fool, deserve to be punished with Hell fire, *Matth. 5. 22.* what deserve those venomous and spitefull speeches, which numbers without all conscience, accustom their Tongues unto? let such consider that the Apostle rangeth Raylers in the rank with Adulterers, Buggerers, and such beastly persons as shall never enter into the Kingdome of God, 1 Cor. 6. 30. Others there are, even a generation of rough Ishmaels, men of a word and a blow, whose fists are against every man, who instead of seeking peace, and pursuing it, devise how to quarrel and contend, they care not with whom, and this is counted courage and man-hood; but is indeed a satanical practice, and an high degree of Murther, which for the most part endeth in the highest to the destruction of others with themselves.

Lowest degrees of Murther condemned.

Secondly, Note that it is no less sin to sin by instruments, than by our own hands; the Jews were as deep (if not deeper) in this sin as the Romanes: Caiaphas the High Priest was as far in it, as Pilate that read the sentence: the

As great a sin to sin by others as by our selves.

one gave wicked Counsel, the other followed it: the receiver partaketh as deep in the sin and punishment as the Thief himself. *Abab* murdered not *Naboth*, but because hee consented to *Jezabel*, giveth her his ring, and concealeth her wicked intent, therefore the Lord asketh him, *if hee had killed, and gotten possession?* 1 King. 21. 9. as for *Jezabel*, there was another reckoning for her behind.

David slew not *Vriah* with his own hands, but writing to *Joab* to put him in the forlorn hope and recoyle back from him that hee might bee smitten by the enemy and dye, therefore the Lord asked him, *wherefore hast thou killed Vriah with the sword?* 2 Sam. 11. 15. & 12. 9.

Communicat-
ion in sin 'un-
dry waikes.

This teacheth us to take heed of setting sinners awork, or any way of casting in our lot with them, either by, 1 Commanding, 2 Counselling, 3 Countenancing, 4 Provoking, 5 Flattering, 6 Silence, 7 Winking at, as *Ely*, 8 Defending any sin or sinners for accessories are before God as principals: which is the rather to bee considered of, because men willingly deceive themselves in this behalf. Many Masters will not work themselves upon the Sabbath day, but their servants must for them; in whom they sin as heinously, as if they set their own hands to work: for they ought by Gods Law, to see that their servants, nay, their beasts, rest on the Sabbath as well as themselves.

Many Parents may hence also see their great sin, who themselves perhaps will not swear, Lye, Drink to drunkenness; but all these, and worse they do in their children, over whom they watch not, whom they correct not, nor use good means to reclaim them. Many men will not themselves revile or persecute Gods children, but can well enough bear it in others, without much offence to themselves, or defence of the other, even when they have a calling often to do it: *Paul*, so soon as hee was converted, accused himself for keeping the garments of those that stoned *Stephen*. And the truth of grace would make them listen to the Counsel which *Pilates* wife gave her Husband, *have nothing to do with that just man: have no hand, no tongue, no ear, no foot to stir against Christ in his members, if thou doest not mean one day dearly to buy it.*

Horrible ingrati-
tude of the
Jews noted.

Thirdly, Note *The extreme wickedness and unthankfulness of the Jews*, whose sin is here aggravated, in that they persecute to the death, a just, and innocent man, one that was sent unto them by God, that came unto them as unto his own, among whom hee had performed all his great works, had given sight to their blind, healed their sick, dispossessed their Devils, raised their dead, and all this most freely and cheerfully; and yet, such was their ingratitude, that when hee came to his own, his own received him not; this chief corner-stone was refused of the builders; this chief shepherd was smitten, even in the house of his friends.

Add hereunto, that they persecute such a worthy, and the Lord of all, with such indignity and despite, as they, not onely reckoned him among sinners, but preferred a Murderer before the just, and holy one of God: and wherefore? what had the righteous man done? which of them could accuse him of sin? or might not hee have taken his enemies book upon his shoulder, and have bound it as a crown unto him? *Job* 31. 35. yes verily. The Apostle hath told us in the words before, what Christ had done; hee had *gone about*, and spent all his life in doing good unto the Jews, but they returned him evil for good, to the grief of his soul: and therefore as *David* lamenteth the death of *Abner*, *How dyed Abner? his hands were not bound, nor his feet chained; but as a man falleth before wicked men, so did hee fall*, 2 Sam. 3. 35. that is, *Abner* was a valiant and worthy man, and so would have acquitted himself, if hee could have met his enemy face to face, and had not been wickedly and treacherously slain by *Joab*: even so, Christ continued a wor-
thy

thy person, although (according to the Counsel of God) hee fell before wicked men through malice and envy: and as *David* amplified both the sin and the punishment of such a wretch as so cowardly slew *Abner*, when hee said, know ye not that this day a great Prince is fallen in Israel? even so the sin of the Jews was hereby heightened, that a great Prince fell in *Jerusalem*, and the severity of Gods judgement lyeth heavily upon them till this day, in that both a mighty God, and innocent man, was with all extremity of rage and fury, pursued even unto the death.

Fourthly, note in these Jews, what an imbred malice there is in wicked men against Christ, and his Members; for it is never without matter to work upon; if it cannot accuse justly of evil, it can unjustly condemn for doing good: this Christ sheweth, *Joh. 10. 33. Many good works have I done, for which of them do ye stone mee?* They answered him no, but they stoned him for Blasphemy: so something shall bee pretended, as Blasphemy, Treason, Mutiny, faction, or some such thing, and a form of Law shall bee followed; nothing in the world is more easy than to finde out a Law to put Christ to death by (for that is the conclusion of all wicked Laws, Christ and his members must dye by them) but whatsoever bee pretended against them, it maketh much for the glory of God, the patience of his Saints, and the just overthrow of his enemies, that whatsoever the godly suffer at the hands of the wicked, it is for most part, causes in themselves, and consequently unjust in the other. Let such as professe the Lord Jesus, take notice hereof, and content themselves, if they finde return of evil for good; it was their Lords case, and the servant can look for no better entertainment than his Lord findeth.

The malice of the wicked against Christ and his members, is never without matter to work upon.

Let us not bee weary of well-doing, although it breed us hatred of the World, as knowing, that the same spirit of malice is gone out into the world, and doth breath in numbers that follow the way of *Cain*, who slew his brother, because his works were good; as all those titles of reproach cast upon Gods Children lowly convince, as that they are Church-gaddets, holy Brethren, too nice and precise persons; the which and the like terms, if a man sing but a Psalm in his Family, hee cannot avoid: well, needs must Christians suffer, let their care bee to suffer onely as Christians, and for well-doing: for it is no shame to suffer as a Christian, *1 Pet. 3. 17.* and seeing it is the will of God that they must suffer, it is better (saith the Apostle) to suffer for well-doing than as evil doers, *1 Pet. 4. 16.* many receiving indignities from men, will say, if I had deserved such and such things, it would never have grieved mee, but Christians must be in a contrary note. it would grieve mee if I had deserved such things as I suffer at the hands of men, but I rejoyce in that I have not deserved them.

The third point is the manner and kinde of Christs death, in these words, and hanged him on a Tree.

Quest. Why was Christ rather to dye on the Cross, than by any other kinde of death?

Ans. Someway, that because mankind was soyled in the first *Adam*, by means of a Tree, it was meet it should bee restored by the second *Adam* upon a tree; which although it be but insequent, yet this the Scripture affirmeth, that Christ on the Cross, as upon a glorious Chariot of Triumph, rescued his Church, soyled the Devil, spoiled Principalities and Powers, and made an absolute conquest against all the enemies of mans salvation, *Col. 2. 14.* and that it was meet hee should thus do by this manner of death, wee want not stronger reasons out of the Scriptures. As

Why Christ was rather to dye on the Cross than by any other death.

First, This was the counsel of God, *Act. 2. 23.* for the Jews did nothing against him, but by the determinate counsel, and fore-knowledge of God; which Counsel of God, over-ruled the matter, and brought it to this pass strangely

Christ reputed
an arch Tray-
tor in his life
and death.

ly; for the High Priests had accused Christ with blasphemy, had produced witneses against him in that cause, yea, had his own confession, that hee was the Son of God, which they took for blasphemy: yet for this could they not put him to this kinde of death, seeing the blasphemer, by the Law of God, must bee stoned, not crucified, and so had Christ been, if the power of death had been in the hands of the Jews, as not long before it was: but the providence of God over-ruleth the matter so, as hee must bee brought before the *Romane* Governour, and a new action of treasonable affecting the Kingdome bee laid against him, whence it was that *Pilate* asked if hee were the King of the *Jews*, and hee answered, yea, upon which answer, hee was condemned to the most cruel death that was in use among the *Romans*: for of those three kinds of death, burning, heading, and crucifying, this last was the most severe and shameful, to which the chief malefactors were sentenced: and that Christ was executed as an Arch-traytor, the inscription on the Cross, containing the crime for which he was condemned, plainly sheweth, *Jesus of Nazaret the King of the Jews*, that no man could look upon or read that writing, but hee should presently conceive Christ a malefactor in the highest kind of treason and rebellion.

Secondly, This kinde of death was anciently prefigured, as also fore-prophefied: it was prefigured by *Isaac*, laid bound upon the wood, and the other sacrifices, which all were laid on the wood to bee consumed by fire; by the lifting up of the shoulder of the peace offering, *Levit. 7. 30.* by the shaking of the breast of the same to and fro, which as some say, signifieth the spreading of our Saviours hands upon the Cross: but especially by the lifting up of the brazen serpent in the wilderness, which, (as Christ saith) shadowed his own lifting up upon the cross, *Job. 3. 14.*

Again, this kind of death was also fore-prophefied, *Psal. 22. 16. they pierced or digged my hands and feet*: it was also foretold by himself, *Mat. 20. 19. They shall deliver him to the Gentiles, and they shall mock him, and scourge him, and crucify him*: and that it was necessary that this word of Christ should bee fulfilled, see *Job. 18. 32.*

Thirdly, This kinde of death carried with it a more special infamy than any other (as at this day wee count hanging a dogs death, that is, an infamous kinde of death) because it was especially execrable by the Law, which accursed every one which was hanged on a tree: not that this death by any Law of nature, or in it self, was more accursed than burning, or pressing, or by the Sword; for then neither the Thief on the Cross could bee saved, nor any of our fellows thus executed, whereas the scripture in the one, and our own experience in the other, speak the contrary: but it was onely accursed by the Ceremonial law of *Moses*; so that every Malefactor of the Jews that was hanged, was in the Ceremony accursed, and was the type of Christ, the substance of all Ceremonies, who on the Cross was really and truly accursed, sustaining the whole wrath of God, which is the curse of the Law, and not onely Ceremonially and typically as they were. This the Apostle *Paul* teacheth, *Gal. 3. 13. that Christ was not onely dead, but made a curse for us*: his reason is, because *hee dyed on a tree*; and therefore are wee admonished, *Phil. 2. 8.* to consider, not onely that Christ was obedient unto the death, but to the death of the Cross: for any other death had not so much concerned us.

Fourthly, This death which so much concerned all the Church of the Jews, and Gentiles, must not bee obscure, and therefore the Lord would not have Christ to dye in a tumult, or in secret, but most conspicuously and apparently; at *Jerusalem* the great City of the *Jews*, but tributary to the *Romans*, as it were upon the Theatre of the World, at a solemn feast, when all the Males out of all quarters must appear before the Lord: upon a Cross high erected, that all might see him, and on the Cross himself proclaimed King of the Jews,

Jewes, in three severall Languages, the Latine, Greek, and Hebrew, that all sorts of men might come to the knowledge of it : and further, because in his death standeth our life, hee must bee thus lifted up that all men might see him certainly dead, and that he dyed not in shew and appearance only, but in deed, and in truth, really and perfectly : for which cause also our Apostle doubleth his affirmation, they *slew him, and hanged him on a tree* : which most necessary ground of Faith and Religion, Satan hath mightily by many Hereticks sought to overthrow : the Turks at this day are held off from the faith in this Messiah, by that Diabolical suggestion, that not Christ himself, but *Simon the Cyrenian* was miraculously crucified in his stead.

And therefore because the assurance of the death it self assureth us more fully of all the fruits and benefits of it, the Scripture is careful so pregnantly to confirm it, as that it cannot be denied, not only that he was in the sight of a number of thousands dead on the Crosse, but by his three days burial, by the peircing of his side, out of which came water and blood, by which was manifest that the very Call of his heart was peirced, by the confession of his very enemies, who would beleve nothing but their own senses : and lastly, by the fact of the Souldiers, who, whereas they hastened the death of the Theeves by breaking their leggs, they broke not his, because (the text saith) they saw that he was dead already.

The fourth point is the use of Christs Crucitying. First, in Christ on the Crosse take a full view of the cursednesse and execration of sin, and consequently of thine own wretchednesse, both in regard of thy wicked nature, and cursed practices ; every sin being so loathsome and odious in the eyes of God, as the least could never be put away but by such an ignominious death of the Son of God himself.

If thou lookest at sin in thy self, or in thy sufferings, yea or in the sufferings of the damned in Hell, it will seem but a slight thing : but behold God coming down from Heaven, and him that thought it no robbery to bee equal to his Father in glory, taking flesh, in that flesh abasing himself to the death of the Crosse, on that Crosse sustaining the whole wrath of his Father, and so becoming accursed for it, and thou shalt see it in the native face of it. And indeed, this one consideration setteth a more ugly face upon sin, than the Law possibly can ; for that sheweth our sins to bee a knife to stab our selves withall, but this to be the very spear that went to Christs heart, which is the most odious apprehension in the world : all the sin that ever was committed on the earth, could not bring a man so low (suppose one man had committed them all) as the least sin of the elect brought the Son of God ; seeing he that falleth lowest, falleth but from one degree in earth to another, but Christ falleth from the glory of Heaven, into the very sorrows of Hell : whosoever thou art then that makest light account of sin, and pleadest that God is merciful, look a little in this glasse, wherein behold Gods Justice, and sins desert, in the Fathers just indignation against his wel-beloved Son, whom nothing but the cursed death of his only Son, in whom he professed himself well pleased, could appease.

The most ugly
village of sin
that can be.

Secondly, seeing all the knowledge of Christ profitable to salvation, is of Christ crucified, let us desire to know nothing in comparison, but *Christ and him crucified*, 1 Cor. 2. 2. seeing such a great Apostle as *Paul* was, desired to know nothing else. Now to come to the distinct knowledge of it, we must consider these three points. 1 The vertue and power of this death in it self. 2 The application of it unto our selves. 3 The fruits, which must appear in us by such application.

For the first, Look upon this death of the Son of God, not as of another dead man, neither think or speak of it as of the death of another ordinary felon executed ; but as of a death which slew all the sins, of all the beleevors in the

More power in
Christ's death
than in the
lives of all men
and Angels.

the world, and as a destroyet of all destroyers; a death wherein was more power than in all the lives of all Angels and Men that ever were or shall bee; yea such a death as hath life in it, quickning all the deaths of all that have benefit by it. Here we have a mighty *Saviour* bearing away the gates of his enemies: by death, killing death; by suffering his Fathers wrath, overcoming it; by entering into the Grave, opening it for all beleivers; by his Blood shedding upon the Crosse, *reconciling all things*, Col. 1. 20. never was there such an active suffering of any man, which tormented and crucified the Devils themselves, when the Devils instruments were tormenting and crucifying him: it is peerlesse and unmatchable, no Martyr ever thus suffered, though Popish doctrine would match as Corrivalls some of their Saints sufferings with it; the most faithful Martyrs suffered but dissolution of soul and body; but Christ besides, suffered the whole Wrath of God due to mans sin: they suffered in way of Christian duty and service; but he to make a sacrifice of expiation of sin: they having their sins removed, and taken off from them; but he *bore* all theirs, and all beleivers *sins in his body upon the tree*, 1 Pet. 2. 24. Howsoever therefore Humane wisdom stumbleth at this death of Christ, yet must we, by the eye of faith, labour to espy glory in ignominy, esteem of the Crosse as an honourable Chariot, and rejoyce in a triumph made (as the *Jews* scoff) by an hanged man; thus shall we see the foolishness of God, wiser than man, and the weakness of God, stronger than man; thus also shall we imitate the holy men of God, who looking back to the Crosse of Christ, could see him thereon triumphing, spoyling Principalities, breaking down partitions, reconciling God and man, *Coloss. 2. 14.* yea man and man, both Jew and Gentile, *into one body upon his Crosse*, Ephes. 2. 15. slaying hatred, and procuring perfect peace.

Secondly, seeing it is clear in the text that Christ dyed not for his own sins, it is clear that he dyed for the sins of his elect, unto whom this vertue of his death must be applied; and this two waies, 1 To their Humiliation. 2 To their Consolation.

Both of them grounded hereupon, that Christ was thus Crucified for thee: without which application, the knowledge of Christ crucified excelleth not that in the Devils themselves. For the former, if Christ dyed for thee, then wast thou the cause of his death, thou crucifiedst him, thou art as faulty and blame-worthy for his death as ever was *Judas, Pilate*, the Jewes, or the Souldiers; thy sins were the Nails, and the Spear, and thy self wast one of them that peirced him: which consideration seriously thought of, will be forceable to cast down the proud conceits of those for whom Christ must be thus humbled; and cannot but bring bitterness of spirit to him that truly conceiveth that himself deserved that death, which Christ, not deserving, indured for him: yea, and to have been held under the wrath of God for all eternity, if Christ had not freed him: urge this point upon thy Conscience to bring thy self to the bewayling of thy sins: Oh it was my pride that stript Christ stark naked: it was the sin of my soul that made his soul heavie unto the death: my corruptions were the cords that bound him; my malice, my contempt of God, my ignorance, my woful courses, were the thorns and nails that wounded him, he all this while standing in my room and stead.

Thus is it prophesied of beleivers in the New Testament, that when the Spirit of grace shall be poured upon them, *Zach. 12. 10.* they shall look on him whom they have peirced, and lament for him: that is, by faith they shall look to Christ whom by sin they have peirced, and this shall bee an effectual means to lead them further in the practice of repentance: Thus *Peter*, when he would bring down the stiffness of the Jews, told them, that they crucified the Lord of glory, Acts 2. 37. which when they heard, they were pricked in their hearts, and said, *Men and brethren, what shall we doe to be saved?* Popish

Preachers

Christ's humi-
liation must
humble Chri-
stians, and how
it doth so.

Preachers to handle this matter, as to stir up compassion towards Christ, hatred of the Jews, and *Judas*, and the Souldiers: but wee must labour by it to come to the hatred of our own sins, or else wee shall come behind the Jewes themselves.

For the latter, If Christ was thus crucified for thee, then also bee thou of good comfort: for many things were nailed on the Crofs with him, even all thy Inditement, all thy sin, original and actual, the Curse, Hell, and Death it self dyed with him; if thou beest a belceiver, the same nails which were driven into his hands and feet were driven into thy sins, so as thou maist look upon the Crofs as the *Israelites* did upon the Brazen Serpent, and thereby be cured of all the sting of sin, and deadly sickness of thy soul: thou maist behold his ignominy, as thy glorious robe; his arraignment, thy absolution; his binding, thy freedome; his abasement, thy advancement; his nakedness, the cover of thy shame; his death, thy life; and his Fathers forsaking of him, an assurance that thou shalt never be forsaken.

Christ his abasement is the advancement of every Christian.

Only this knowledge of Christ crucified in special for thee, is it that can settle the Conscience in peace: when thou knowest and beleevest that all thy personal and particular sins were hung on the Crofs with Christ, and that hee in thy room suffered for them, that which in Gods acceptation was as much as if in thine own person thou hadst borne the Curse of the Law for all eternity. The most content themselves generally to know that Christ dyed for Sinners, but never care to know what this particular application meaneth: The Popish doctrine also is an open adversary to this most comfortable persuasion of justifying faith: but it behooveth him that would have the right use of this Doctrine, never to be at rest, till he can come to say with the holy Apostle, *who loved me, and gave himself for me*, Gal. 2. 20. and with *Thomas*, after hee had seen the impressions of the Wounds in his hands and side, *my Lord, and my God*.

Thirdly, seeing that of the two main things in this death, 1. Merit. 2. The efficacy; *none shall have his part in the former, that hath not in the latter*: our care must be, if we would find life in this death of Christ, never to be at rest until we find the fruit and effect thereof in some sort in our selves. The most powerful fruits of it are reduced to two Heads, the former is an ingrafting of us into the similitude of his death; for he dyed that we after a sort should dye with him. The latter is a framing in us the quality of his life; for therefore he dyed for us, that we should live unto him: both of these are required to the right knowledge of Christ crucified; joyned, *Ephes. 4. 24.* and enjoyned him that would know *Christ as the truth is in Christ*; called the casting off of the old man, and the putting on of the new. What it is to bee planted into the similitude of the death of Christ, the Apostle sheweth; namely, when our *old man is crucified with him*, Rom. 6. 6. but when is that done? the next words answer; when the *body of sin is destroyed*: that is, not when sin is restrained, or some sins cut off; but when original sin, that is, the old man is killed, in all the parts and members of sin; when men hate, abhorre, and groan under their corruptions, yea even their smallest and sweetest sins: this is a fruit of Christs death, and noted to be in all those that are Christs, when it is said, that they crucifie the affections and lusts, Gal. 5. 24.

Quest. But how are these lusts crucified by the death of Christ?

Ans. Not only by that deadly blow which Christ hath given them by his death: but also by setting often before thine eyes this death of his, especially in the time of temptation. For example, being tempted to impatiency in sustaining wrongs, look upon Christ on the Crofs, what sharp things he suffered, the thorns, the nails, the spear, and all this while as a sheep dumb before his shearer: in motions to pride, look to Christ on the Crofs thus fatte humbled for thy sins: if to revenge, behold Christ on the Crofs praying, and dying

How Christ his crucifying crucifieth the lusts of Christians.

dying for his deadly enemies: if to oppress the poor and innocent, see Christ on the Crosse suffering his blood to be sucked out for those whose blood thou suckest: so in temptation to any other sin, deny it, and say, Oh no, I see Christ on the Crosse made a curse for my sins already, I have done him wrong enough already, I will not adde this to the former, I see rather an infinite debt due from me towards him; and I must rather think of the payment of that, than offer to run in further.

Thus we see both the duty and the means, neither of them both are regarded by many: some would faine see Christ on the Crosse, for the remitting of their sin, but not for the crucifying of it: their lusts are as strong as ever before: pride, contention, hastinesse, voluptuousnesse, worldlinesse, live and thrive in them, and yet they say, Christ was crucified for them, whereas if Christ be crucified for thee, the world is crucified unto thee, and thou unto the world. Others, because Christ is come and dead for sinners, make a clean contrary argument: Christ dyed for sinners, and therefore they will live in their sins: as though that were the work of Christ upon the Crosse to maintain sin, and Libertine courses, and not rather to abolish the same: what a fearful thing is it that men dare make the death of the Son of God as a common pack-horse to lay all their sins upon, while yet hereby they embolden themselves in the multiplication of them?

Many will not endure to have their lusts pricked in the Ministry, and much lesse crucified.

Others are so farre from crucifying their lusts, as they will not endure to have them prickt or touched in the Ministry: Oh meddle not with mine eyes, I can not endure it: or if they endure to crucifie many, yet some sweet sins shall be spared, they are sweet morsels, or fat morsels, profitable or pleasurable sins, and they must not be let goe: but never a one of all these ever tasted in truth the least fruit of the death of Christ.

The second fruit that must appear in us, is the life of Christ, 2 Cor. 5. 15. *He dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them and rose again: Rom. 6. 11, 12. Likewise think you also that you are dead to sin, but are alive to God in Jesus Christ: 12. Let not therefore sin reign in your mortal body. In which places, this life of Christ is opposed to the course of our lives framed of our selves: and is nothing else but to depend upon Christ in all things, to give up all our thoughts, words, and actions to be guided by his word, and directed to his glory, and so to order our whole course, as his blessed Spirit may appear to breath, lead, and live in us. Now that this fruit should be added to the former, is evident, 1 Pet. 2. 24. He bare our sins upon the tree, that we being dead to sin, should live in righteousness.*

Thus therefore help thy self by this meditation, shall my Lord Jesus so willingly forsake his glory for me, and shall not I forsake my sin and shame for him? shall he contentedly dye an accursed death for me, and shall not I as contentedly dye to an accursed life for him? Shall he dye to glorifie me, and shall not I live to glorifie him? Shall not he think his heart-blood too dear for me, and shall I love any thing better than him? Thus to behold Christ on his Crosse, will help thee forward in this fruit also.

To which purposes the Lord in wisdom hath instituted the Ministry of the Word and Sacraments, that wee might have Christ crucified, Gal. 3. 1. continually as it were hanging before our eyes: which ordinance of preaching Christ crucified, were it in request in the Church of Rome, they should not need their manuary Bibles, Crosses, Pipes, Crucifixes, their *Agnus Dei*, and the rest: neither would they with religious adoration honour the Wooden Crosse, to the dishonour of him that dyed upon it: but accursed be all such dead and Idolatrous representations against the word; let it bee our happinesse with care and reverence to frequent the Word and Sacraments, which are blessed means ordained of God, not only to set Christ on the Crosse before

No marvel seeing the Papists shew out the preaching of Christ crucified, that they must see him in Crucifixes and such Idolatrous representations

fore our eyes, but to bring into possession those happy fruits formerly described.

Vers. 40 *Him God raised up the third day, and caused that hee was shewed openly.*

THE Apostle having delivered the Doctrine of Christ his death, hee orderly descendeth to instruct his hearers also of his resurrection, without which his death had never been beneficial unto them.

And the words in general imply one point not to bee omitted: For howsoever the Apostle expretheth nothing between Christ his hanging on a tree, and his raising again; yet because it cannot bee properly said, that hee was raised from the Tree, or from the Crots, which was a kinde of exaltation and sitting up, necessarily must bee included a lower estate than that was; namely, that condition of the dead under which hee lay for a certain time, as it were call from the face of God his Father, and of men, yea, from the face of the earth: when death and sin seemed to triumph over him all the while of his burial, when they had him in the grave, the house of death. This was the low estate from whence hee rose, the which hee willingly submitted himself unto for a time.

Christ submitted to the lowest estate of death, why.

1 That the faith of his Church might bee confirmed, in that hee was truly and certainly dead, and not in shew or appearance.

2 That his victory and conquest over death might bee more glorious; in that hee could not hold him down when hee had him in his own house; but like a mighty *Sampson* hee carried away the gates of his enemies.

3 To remove by undergoing for us that fearful state of death and damnation, which we had otherwise for ever lain under; to sanctify unto us our estate under temporal death, which is sweetened by his death: to make our graves as toils and perfumed beds of rest, by his lying in the grave: and that wee also therein by being subdued under corruption, might put it off, and so bee fitted to immortality and glory.

4 To teach us, that our head being of power to rise from the power of death when the bands of it wrapped him round about; can now much more being in glory, draw us his members out of the deepest pits of danger or thraldome, spiritual or temporal; and will in his time set us free. This time wee must wait, but not appoint it; neither distrust his power and grace when wee are in the deepest of our distress.

5 That seeing it was his pleasure to submit himself to the lowest estate of humiliation before his exaltation; wee might also with more cheerfulness content our selves, to suffer even any abasement *with him*, and for him, before wee look to reign with him.

The words of the verse contain two things. 1 The assertion of Christ his resurrection, *Him God raised up the third day.* 2 The manifestation or evidence of it, *and caused that hee was openly shewed.* The former part is laid down in four distinct points. 1 The person raised, *him.* 2 The person raising him, *God.* 3 The action it self, *raised.* 4 The time when, *the third day.*

First, the person raised is *Christ*: where,

First, *It will bee demanded how Christ can bee said to bee raised, seeing hee consisted of a Divine and a Humane nature, whereof the first could neither fall nor rise: and for the second that also consisted of soul and body; the former of which being the principal part dyed not, but was in Paradise. Seeing then neither the Deity, nor the soul of his Humanity, nor his person did rise, but only his body, how can Christ bee said to bee raised?*

How Christ can be said to rise, seeing neither his Deity nor the soul of his humanity arose.

Answer. In sundry other places of Scripture besides this, wee meet with such synecdochical phrases and forms of speech, wherein somewhat is attributed

tributed to the whole, which is proper but to one part, and that ascribed to the whole person, which belongeth but to one nature : which cometh to pass by reason of that straight and personal union of the two natures in Christ. Thus wee read that *God purchased his Church by his own blood*, Act. 20. 28. and that the *Lord of glory was crucified*, 1 Cor. 2. 8. of the sons being in heaven and in earth at one time, Joh. 3. 18. of Christs being before Abraham was, Joh. 8. 58. of his being omnipotent, &c. All which are spoken of the whole person, but properly are to bee referred to the several natures to which they do agree.

Thus the Apostles sometimes expound them, and teach us so to do; 1 Pet. 3. 18. Christ was mortified *according to the flesh*, and quickened *according to the spirit*, 2 Cor. 13. 4. *Hee dyed according to the infirmity of his flesh*, and was quickened according to the power of God : and to help our conceit herein, serveth that school distinction, which saith, that *whole Christ* is said to do this or that, which the *whole of Christ* did not : yea, our own common form of speech saith, a man is dead whose soul liveth, and a man is asleep when his body only sleepeeth.

2 Wee have hence to note that the same body was raised which had been laid down in the Grave, and no imaginary body, neither any other body for it; for never was any other laid there before. Of all which himself against all Hereticks giveth sufficient evidence, as in the manifestation following remaineth to be cleared.

3 That this person raised was not a private person, but the same who had as a publike person been abused, accused, condemned, and executed; and now as a publike person also raised from the dead; in whom all his Church, and every member of it rose again : for whosoever have interest in his death, have their part also in his resurrection.

4 Here is a further thing in this person to bee noted than ever was in any : the first *Adam* was a root also and a publike person; when hee sinned, hee sinned for himself and us, and having sinned, and we in him, he dyed away, and left us in that sin; and being dead wee hear no more of him : and the Scriptures, though they record at large the Histories of the holiest men that have lived, yet when once they come to this, that such or such a man dyed, wee hear no more of him : but with Christ it is not so; who was not onely as another *Samson*; who bewrayed the greatest power in his death; but herein unmatched and peerless, that hee did greater things after his death, than ever hee did in all his life : inasmuch as *Augustine* was wont to say, *that the faith of Christians was Christs resurrection*.

Wee must not then content our selves, with common people, that Christ is dead for all, and no more; but fasten our eyes upon his resurrection so much the more diligently, by how much it is easier to beleeve that hee was dead, than that hee rose again. And what other thing can more fitly bee collected from that practice of all the Evangelists, who in other things, while some of them omit one History, some another, or else some of them briefly point at, and lightly touch and pass over some other Histories, all of them set themselves of purpose to bee copious and large in this of Christs resurrection; that the faith of Believers might bee firmly grounded herein, and the rather, because no benefit of his resurrection, none of his death : and without the certain apprehension hereof, all Preaching, and Hearing, and Faith were in vain; and wee ourselves were yet in our sins : To which Apostolical practice, this of our Apostle is not unsuitable in this place in hand, 1 Cor. 15. 17. 18. who while hee almost in one word maketh mention of the death of Christ, hee at large prosecuteth and proveth the truth of his resurrection.

The second point, is to consider the person that raised Christ. Him God raised,

Totus Christus,
fluit, non totum
Christi

Contra. Faust.
lib. 16.

raised, that is, God the Father, Act. 2. 24. *And have crucified and slain, whom God had raised: & 3. 15. Ye have killed the Lord of Life, whom God hath raised from the dead.* More plainly is this work attributed to the mighty power of the Father of glory working in Christ, and raising him from the dead, Eph. 1. 17, 20. and to him at whose right hand hee sitteth: so Rom. 4. 24. *We beleeve in him which raised our Lord Jesus Christ from the dead.*

Object. *But Christ raised himself,* Joh. 2. 19. *Destroy this Temple, and in three daies I will raise it again:* and hereby was hee mightily declared to be the Son of God by raising himself from the dead, Rom. 1. 4. In like manner is this resurrection of his ascribed to the Holy Ghost, Rom. 8. 11. *It the Spirit of him which raised up Christ, &c. therefore the Father raised him not.*

Ans. Here is no contrariety, the Father raised him, and hee raised himself. For

1 There is but one Deity of the Father, Son, and Holy Ghost, which is the common foundation of all their actions. 2 There is but one power common to them all three, and this is the power that Christ challengeth hee hath, to lay down his life and take it up again. 3 There is but one common act in them all three, for the putting out of this power unto any external action without themselves; of which Christ speaking, *Joh. 5. 19. saith, whatsoever the Father doth, the same things doth the Son also.* In these respects holdeth the speech of the Apostle, *These three are one,* 1 Joh. 5. 7. that is, these three, 1 In the true and real distinction of their persons: 2 In their inward proprieties, as to beget, to be begotten, and proceed: and 3 In their several offices one to another, as to send, and to be sent, these three are *one* in nature and essence, *one* in power and will, and *one* in the act of producing all such actions, as without themselves any of them is said to perform.

Opera ad extra communia tribus personis.

Secondly, Although here is no contrariety, yet here is an order in the working or administration of the person to be observed: for the Father as the first efficient in order, raiseth Christ as man, by the Son as a second efficient in order, and by the Holy Ghost as a third. For as it is in all the matter of creation, so is it in all the works of redemption: they are ascribed unto the Father especially; not because they agree not unto the other two persons, but because hee after a peculiar manner worketh them, namely, by the Son, and by the Holy Ghost; but they not *by him*, but *from him*: and so neither this, or any other such place, where it is ascribed to the Father to raise his Son Jesus, must be conceived, either as making Christ (as the Son) inferiour in power to his Father, or as excluding his own mighty power in raising himself; for they shew onely the order of the persons, but make no inequality in essence, or power, or will, or working.

Thirdly, where the Son is said to be raised of the Father, it must not be understood of the person of the Son, but in respect of his nature assumed, that is, his humanity. Whence observe, that as the former point shewed that Christ was a true man, because hee was in the state of the dead, whence hee was raised; so this consideration sheweth him to be a true and glorious God, and notably concludeth that which the Apostle aimeth at, who would hence prove him to be *Lord of all*, in that by his own power hee raised himself from death; and so *mightily declared himself the Son of God*, Rom. 1. 4. and Lord of all, blessed for ever.

Ubi resurrectio non passiva sed active accipitur cum sit Temptatio deitatis. Christi Deity cleared by his glorious resurrection.

This is it which maketh him the fit object of our Faith, and if hee had not expressed himself as well a true and perfect God, as a true and entire man, wee ought not to have beleeved in him: wee beleeve not then (as the Jews scoffingly say) in a crucified God; but in a God raising and exalting to glory, by his own omnipotent power, an assumed humane nature, even then when it lay under the curse of all the sins that ever have, or shall be committed

mitted by the true members of the Church; the which thing no power of man or Angel, nor any created nature, could ever turn hand unto, could ever have stood under, and much less have swum out with conquest and victory: neither indeed had he himself, if there had remained the least sin of any the elect to have been accounted for: wee need then no other sign to be given us to prove his Deity, but this sign of *Jonah*: and when the Jews demanded a sign why hee took such authority upon him; hee gave them no other, but sent them thither, *destroy this Temple, and I will rear it in three daies*, Joh. 2. 18, 19, &c.

It was necessary that Christ should rise again, reasons.

The third point is the *raising it self*: wherein three points are to be opened, 1 The necessity of Christs rising. 2 The manner. 3 The fruit or ends of it. First, it was necessary that Christ should rise again in three respects.

1 For the accomplishment of things fore-appointed and foretold: it was from all eternity decreed and appointed by God; and therefore it behoved Christ to rise from the dead the third day, Luke 24. 46. and it was impossible that he should be held down of death, Act. 2. 24.

Again, the Scriptures necessarily bee fulfilled, all which bear upon these two points, 1 His sufferings, Luk. 24. 26. 2 the glory that should follow, 1 Pet. 1. 11. And more specially all those predictions, and types of his resurrection enforced this necessity, Psal. 16. 10. *Thou wilt not leave my soul in grave*: which our Apostle proveth cannot bee meant of David, whose body saw corruption; but that David spake concerning him: Isa. 53. 10. *when hee shall make his soul an offering for sin, hee shall see his seed, and prolong his daies*: Besides his own prediction of his resurrection, must either bee fulfilled, or hee could not have been the only true Prophet of his Church: for himself had said, that the Jews should slay him and crucify him, but the third day shall hee rise again, Mat. 20. 17. and this the High Priests and Pharisees remembered well, when they came to Pilate and said, Sir, wee remember that this deceiver while hee was alive said, within three daies I will rise: command therefore that the sepulchre bee made sure, &c.

Adde hereunto, that all the predictions of his ascension, of his triumph, and of the last judgement, depended hereupon. Further, the types which fore-shadowed his resurrection, must not bee frustrate, but answered in the truth of them: as that of Isaac bound upon the wood, but yet reserved alive, whom his Father received from the dead after a sort: of Sampson escaping the revenge and malice of his enemies, by carrying away the gates wherein hee seemed fast shut: of the two goats, one slain for sin, the other a scape-goat, shadowing Christ both slain for sin, and yet escaping, Levit. 16. 5. of the two sparrows, the one killed, the other let flye: and the most expresse of all, that of *Jonah*, which Christ himself mentioneth, Mat. 12. 39. and most properly applyeth to this very purpose.

Neither the person of Christ, nor any of his Offices could suffer him to abide long under death.

2 It was necessary in respect of himself, whether wee consider the excellency of his person, or of his office. For his Person, hee was by nature the eternal Son of God, the Lord of Life and Glory; and by no better means could hee bee discerned to bee this true and natural Son of God, or the resurrection and life, than by raising himself from death to life by his most glorious power. Hence it was that himself a little before his death, prayed in these words: *Father, glorify thy Son*, Joh. 17. 1.

Not his kingdom

As for his Office, as hee was set out by his Father to bee a perpetual Mediator between God and the Church; so was hee to bee an everlasting King of Glory; of whose Kingdom there must bee no end, Luke 1. 33. according to that Prophecy of Daniel 7. 27. *The Kingdom of the most High is an everlasting Kingdom*. And according to the oath of the Lord, recorded Psal. 89. 36. *I have sworn once by my Holiness, that I will not fail David: his seed shall endure for*

for ever; and his Throne as the Sun before mee, hee shall bee established for evermore as the Moon, and as a faithful witness in the Heaven. Selah.

3 He must be also a Priest for ever after the order, not after the order of Levi or Aaron, but, of Melchisedek, without beginning or end of daies: and this also the Lord had sworn unto his Son, and could not repent, that hee should bee a Priest for ever, Plal. 110. 4. wherein the Priesthood of Christ is advanced above all the Priests that ever were, who having received their Office in time, in time also ceased their office with their life, but Christ his Priesthood was not limited in any time, but was every way eternal. They were many who succeeded one another, because they were not suffered to indure by death, Heb. 7. 23. But this man because hee endureth for ever, hath (no successor, but) an everlasting Priesthood. They were made Priests after the Law of the carnal Commandement, but hee after the power of the endless life, vers. 16. that is, hee was not made a Priest by the Law, namely Ceremonial, which established for a time dying and vanishing things, signified by the name of flesh: but hee was made by the efficacy of the Word and oath of his Father, which gave him endless life, and perpetual duration; for as neither death it felt, nor the grave could hold any dominion over him, when they seemed to have clasped him fast in their hands; which yet were powerfull enough to have held down any or all other men in the world besides himself: and the Apostle to the Hebrews giveth a double reason why he must necessarily out-live death it felt.

Not his Priestly Office.

The former, because hee must not onely make a perpetual oblation that need no repetition; but also hee must live ever to make intercession, Heb. 7. 25. and that perpetually, without which the Apostle implveth that he had not perfectly saved his people. This is most clearly proved, Rom. 8. 34. It is Christ who dyed; yea, or rather which is risen again: who is also at the right hand of God, and maketh intercession for us: and Heb. 9. 24. Christ is entered into the very Heaven to appear now in the sight of God for us: which appearance of his in Heaven with his Merits, hath the force of the most effectual prayer that ever was.

The latter is, that hee may not onely make one offering for sin (as those Priests did many) but that hee may alwaies live to apply it (as they did not) and see that his people have the benefit of it; not onely before God for the appeasing of his wrath, but also for the purging of their consciences from dead works to serve the living God: as the same Apostle noteth, Heb. 9. 14. and in the last place to bestow upon every beleever the spirit of faith, whereby they may apprehend, and apply his sacrifice to their own salvation.

By dying Christ offereth, and by rising hee applyeth his sacrifice to the conscience of beleevers.

Neither doth it any whit impeach the eternity of Christs Priesthood, because four thousand years almost of the world were passed before hee suffered: for howsoever the execution of it was not all those ages after the beginning of the World; yet the vertue, efficacy, and benefit of it, reached to the first Beleever that ever was in the World, Adam himself, whose faith in *thou seed of the woman* saved him. Abraham also saw his day and rejoiced: and the Holy Ghost feareth not to call him the Lamb slain from the beginning of the World, Rev. 13. 8. namely, 1 In Gods Council and Decree. 2 In the vertue and efficacy of his Sacrifice. 3 In regard of Gods acceptance of it for Beleevers. 4 In the types and shadows of it, whereof the Ceremonial Law was full. And much less doth that hinder it from being eternal, in that after the day of judgement it shall cease, when we shall stand no more in need of Priests or Saviours: for howsoever the execution of this office shall then cease, yet the vertue and efficacy of it shall last for ever and ever.

3 Hee must bee also the perpetual Prophet of his Church, the unchangeable Doctor of his Church, and the Apostle of our profession: who must constantly send his Spirit to lead us into all truth, raise up Teachers, and hold

Nor his Prophetical.

them in his right hand, for the gathering of the *Saints, untill wee all meet, in the unity of Faith, and knowledge of the Son of God, unto a perfect man, and unto the measure of the age of the fullness of Christ*, Eph. 4. 13. so as it is cleared, that no part of his Offices could admit that hee should abide under death, and therefore necessarily in this second respect must rise again.

Thirdly, It was necessary hee should rise again, because hee was fo to dye as that thereby hee must overcome, yea, and destroy death, which hee had not done, if hee had lain conquered of death still in the grave: yea more, hee must fo dye as that hee must give *eternal life to his sheep*, Joh. 10. 28. and by his death merit it, put, and hold them in possession of it for ever: all signified in the phrases following, *they shall never perish, neither shall any take them out of my hands*: which could never have been accomplished, if himself had perished, and had been left in the hands and house of death. But hence hath hee brought his Church strong consolation, in that being risen from the dead hee hath fully overcome death, satisfied for every sin of every Believer, and risen from under all that weight of sin and death which would have oppressed us for ever; yea, even himself, if hee had left one of our sins that believe in his name unsatisfied for.

Out of this that hath been spoken, cometh to be answered that *objection*,

That seeing Christ by his death paid the price of sin unto God, what need we more of him, we can be but acquitted and discharged?

Ans. The providing of the most sovereign Plaster is not enough to work a Cure, but the applyng of it also. Neither was it sufficient for Christ to perform the former part of his Priesthood, namely satisfaction for sin, if he had not added the latter thereto, which is the application of it. This latter maketh the former ours, and comfortable unto us. And both these the Apostle affirmeth of Christ, *Rom. 4. 25.* Christ was *delivered to death for our sins, and is risen again for our justification*: where by justification is meant by a Metonymy, the application of justice.

II. The second point propounded to be considered of in the rising of Christ, is the manner of it, which will appear in three things: the 1 Concerning his Soul; the 2 his Body; the 3 his whole Humanity standing of both.

First, the *Soul* of Christ which on the Crosse was separated from the body, commended into the hands of his Father, and translated that same day into Paradise, was by the mighty power of God the Father, Son, and Holy Ghost, brought back into his dead body, lying in the grave: quickned it, and made it a living body, moving and sensible in it self, and unto others.

Secondly, the self-same *Body* which was born of the Virgin *Mary*, educated in *Aegypt* and *Galilee*; which was apprehended, condemned, crucified, and laid in the Grave, came out of the Grave a living body; God by the ministry of the Angels removing all lets, loosing the bands and apparel of death from off his blessed body; by the earthquake tumbled away the stone that held him down, drove away the Souldiers for fear, who would have assayed to have killed him the second time if they had seen him rise: and so opened the Grave, that all might see the body was gone.

Thirdly, the whole Humanity was raised *glorified*. For 1 His *Body* put off all such infirmities and passions as he pleased to make trial of for our sakes, that he might be a more merciful High Priest: such as are hunger, thirst, cold, wearinesse, pain, and death it felt: and contrarily put on such excellent qualities as are fit for a glorified body; such as are agility, brightnesse, incorruption, immortality, and the like.

But here two rules must be remembered; the former that none of these qualities are Divine properties: for although the Deity personally inhabiting this Humane

Christus gloriam corporis suae de se, naturam non abstinuit.

Human nature, doth adorn it with all perfection of most excellent qualities, yet must they still be conceived as finite and created accidents, which destroy not the nature of a body: they beautifie it, but deifie it not; they make it not omni-present nor yet invisible, for then should it cease to be a body, and become a spirit to which only these can agree.

The latter rule is, that although Jesus Christ rose most glorified, yet did hee still while he was upon earth, veil his Majesty, and shewd not himself in that perfect glory, the degrees of which he was now entered into; not only because he would reserve the full manifestation of it until the last Judgement, but also in regard of his Disciples and faithful ones, that they might be able to discover the self-same body, which they had formerly well known: and that his surpassing glory should not hinder or affray them from that further familiar converse with him, whereby they (being to be his witnesses) might be confirmed and fixed to their testimony, by seeing, hearing, yea and touching him. Hence was it that while he was on earth, after his Resurrection, hee would carry the scars and prints of the spear and nails, that they might put their fingers into them for their better discerning of him. Hence also although he rose naked out of the Grave, and left the cloaths behind him (for that was agreeable to the state of a Glorified body, which standeth no more in need of cloathing for necessity nor ornament, than Adam did in the state of innocency) yet in respect of their infirmity to whom hee was to appear, hee used clothes: and although hee needed neither meat nor drinks yet for their sakes and ours, hee ate and drunk, as wee shall after see.

Secondly, as for the soul of our blessed Saviour, it was beautified with such a measure of knowledge as excelled all creatures Men or Angels; even such as was meet for such an head: the God-head revealing unto it all things which either it would know, or in regard of his glorious Office ought to know. The like is to be said of Righteousness Holiness, and the rest of his Graces: wherein hee was set so far above all Creatures, as they all are not able to comprehend them: and yet in regard of God, all of them finite as his soul it self is.

III. The third point in this rising of Christ, is the *fruit or benefits* of it, which will appear to bee not so many as great, if wee attentively consider, either 1 The evils that hereby hee hath removed, or 2 The good things hee hath procured unto his people. The former is manifest, in that hence all the enemies of mans salvation, are not onely utterly subdued, but made not onely not formidable and terrible, as before, but after a sort friendly, at least beneficial unto Believers: the which point after wee have a little cleared, wee will proceed to the second sort of benefits hence also accrewing.

Joshuah in leading the people, and putting them in possession of the land of *Canaan*, was in many things a singular type of Jesus Christ: As that hee beginneth where *Moses* endeth; his calling was confirmed to him by the voice of God himself: the end of his calling, to guide the people to the promised Land of *Canaan*: the destroying and casting out all the enemies that lifted up hand against them: the dividing of the Land according to their Tribes, and so preparing after a sort to every one his mansion: the establishing of Laws and Ordinances to be observed of all the Subjects of that Kingdom: the peoples acknowledgment of him for their Captain, their promise of frank obedience, and of subjecting themselves to whatsoever hee commanded them. In one word, the whole History doth represent our true *Joshuah* or Jesus, who is the accomplisher of all Gods promises concerning the heavenly *Canaan*, and the leader of Gods people to true felicity: but in no one action did this worthy Captain of the Lords Hosts, more lively resemble the *True* or true *Joshuah*, than when at one time in one Cave hee slew five Kings; who being deadly enemies against the people of God, made out a strong head,

Joshuah a singular type of Christ, where-
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and united their forces to hinder their peaceable possession: For our *Jeshab* or *Jesus*, which is all one, went into the Grave or Cave where hee was buried, and there met with, and slew five mighty Tyrants, and came out a most glorious Conqueror. The names of these five Kings, were 1 *Sin*, 2 *Death*, 3 *Hell*, 4 *Satan*, 5 *The World*: over all whom Christ by his powerful resurrection most gloriously triumphed.

The first enemy
foyled by
Christ is sin

The first of these enemies is *Sin*: who had for ever reigned in us to death, and held us under his power, if Christ had not broken his power by his Resurrection. So saith the Apostle, if Christ bee not risen again, *Wee are yet in our sins*, 1 Cor. 15. 17. But it is plain this enemy is foiled: for if the guilt of one sin had remained unabolished, and Christ had not payed the uttermost faithing, hee had never risen again.

A great question
answered at
large.

But against this will bee objected, that notwithstanding Christs rising wee see sin rule and reign in the most, and hath as much dominion and power as it ever had or can have: and if wee look at the best, they have many sinful actions found in their hands, plainly arguing, that sin moveth and stirreth, and is not dead in them. How say wee then that Christ by his resurrection hath slain it?

Answer. Wee must here observe a two-fold distinction, whereby wee shall more easily loole this knot. First, of persons, some are members of his body, and some, yea the most are not: some are sheep, but the most are goats; some are in communion with him, as the sciens set and growing in the root; but the most are out of fellowship with him, and are no otherwise knit unto him than a sciens tyed to a tree by a thred, I mean by the slender thred of outward profession. Now as the Head onely imparteth of the life, sense, motion, protection, light and comfort which it hath, to the members of its own body; and no other: even so the Head of this Mystical body, quickneth, moveth, protecteth, enlightneth, graceth, saveth onely such as are in true communion with him: for these sheep onely hee giveth his life; for these he rose again; for these hee spoiled principalities and powers; for these he slew hatred; yea, not for these onely, but in these also, and in these onely. As for all the rest, hee prayeth not for the world, namely, the wicked of the world; hee dyed much lesse for them, his death killed none of their sins; but they are left in their sins, and unto the reign and damnation of their sins, without all benefit either of the death of Christ, or of his resurrection. When wee say then, that Christ killed sin, wee must bee understood (according to the Scriptures) onely for, and in true Believers, who only can receive of his fullnesse. The latter distinction concerneth sin; wherein wee must consider two things: 1 *the guilt*. 2 *The corruption* of it.

In believers
the whole
guilt of sin is
abolished by
Christ, though
not the whole
corruption.

The whole *guilt* of sin, is wholly and at once abolished to all believers by means of Christ his Death and Resurrection, but not the whole corruption; which while they dwell in the body will dwell with them: yet so as they neither live in it, nor it scarcely live in them. For the former, the Apostle asketh this Question, Rom 6. 2. *How can wee that are dead to sin, live in it?* and hence it is, that such as are in communion with Christ, are not onely said to bee dead, but *buried also with Christ*: and consequently they leave their sins in his grave, even as Christ himself left them there: where if they bee left, there will bee a rotting and consuming of them away, that they will bee every day less than other; even as it is with the body that lyeth in the grave: and those which remain yet un-mortified, they will bee even as dead carcases, loathsome and stinking, which above all things the godly desire to bee covered. Now how impossible is it that these should be the practices of such as live in sin. Nay, I say more, that all the corruption of sin left in the godly, can scarcely bee said to live in them. I grant indeed, some moving and stirring of it in them, but it is such a motion as is in a beast which hath

All the motions
of sin in
the elect is
only in leaving
the life of it
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the throat cut : it struggleth and striveth in letting life go : but the beast is killed, and the unclean issues of sin in the godly (which indeed are many) are like such issues which come from a dead man, and are a very parting from them, rather than any argument of the life of sin, or of any delight in them. This is that which the Apostle aimeth at, Rom. 6. 7. *Hee that is dead, is freed from sin* : as the Thieft once hanged, stealeth no more ; so sin once dead and executed in Christ, liveth no more in state or strength : the sinews of this gyant are cut, and what strength of motion can bee in it ? In a word, it is in Believers but dying sin, sin destroyed : the whole Host of sin is discomfited, though some straglers of the Army wander here and there as Rebels in another mans dominions.

The second Enemy is *Death*, which entered into the World by sin, and went over all men, in that all men had sinned, and standeth in full force and state by sin wheresoever it reigneth. Now Christ by removing the cause, hath also removed the effect : for sin being slain, death is also swallowed up in victory : he hath made his word good, *O death I will be thy death* ; who although he bee the last enemy that shall bee fully destroyed, yet hath hee disarmed him, taken away his dart and sting from him, and so spoiled him, as hee hath left him nothing to harm the elect withall.

The second enemy is death.

The third Enemy is *Hell*, the gates of which was set wide open by sin ; for, *In the day thou sleepest, thou shalt dye the death*, namely, the second death as well as the former. But Jesus Christ, by descending into Hell, and suffering the sorrows of the second death, loosed the same from himself, and all such as shall beleeve in his name unto the worlds end : Rev. 1. 18. *I was dead, but am alive for evermore, Amen : and I have the keys of Hell and Death* : which phrase seemeth to bee borrowed from great Commanders and Conquerours, who having won and entered any City, presently have the keyes delivered unto them, in token of that regiment and authority which now of right belongeth unto them ; and plainly importeth, that howsoever Christ was once dead, yet by his death hee hath vanquished Hell and Death, and so hath obtained full power and command over them both.

The third, Hell

The fourth Enemy is *Satan*, the arch enemy of mankind ; most malicious, being a man-slayer from the beginning, and most powerful, being the Prince, yea, the God of this world : yet hath the victorious Lyon of the tribe of Judah, put to flight this roaring Lyon : whose rage and malice made him bold to set upon the Son of God himself, that so hee might work his own ruine and overthrow. How Christ avoided his sundry fierce assaults, and temptations in the wilderness ; broke his power and forces by his powerful dispossessing and casting him out of men and women ; trod upon his neck by the power of his death and resurrection. wee might at large out of the Evangelists shew, but that wee have spent some time already in this argument : so as now the gates of Hell can never prevail against the Faith of the godly : the seed of the Woman hath broken the Serpents head : the strong man is cast out by a stronger than hee : the spoiler is spoiled, and lead in triumph by him that appeared for this end, to *destroy the works of the Devil* : who hath this Tyrant also in chains reserved for the blacknesse of darkness for ever.

The fourth ; Satan.

The last enemy, but not the least in strength, is the *World*, Satans servant and armour-bearer ; which by all the power and policy it could use, could not keep Christ down in the grave, but hee rose again notwithstanding all the opposition of it : this is that our Saviour professeth of himself a little before his death, *But of good comfort, for I have overcome the world*, Joh. 16. 33. As if hee had said, trouble not your hearts, although you have all the strength and malice of the wicked world against you, all which shall bee no more able to prejudice your salvation, or hinder your glory, than mine own ;

The fifth, the world.

who

who have overcome it, so as you fight against a Conquered Enemy. By all this that hath been said, that of the Apostle appeareth to be true: that hee hath *subdued all things unto himself, and hath put all his enemies under his feet*, that none nor all of them can separate us from God or Christ, or our salvation purchased and preserved for us by him.

Now all these enemies are not only foyled, but after a sort made friendly unto us.

Now wee are to see in the next place, that Christ by his resurrection, hath not onely spoyled these enemies for us, but that hee hath made them all after a sort friendly unto us; that whereas they desire still indeed, and seem to wound us, they do nothing else but heal us.

1 For sin, that now serveth to humble Gods Children and keep them low in their own eyes, as also provoketh them to walk awfully in regard of God, and watchfully over their hearts and lives, still groaning to God under their daily infirmities. By this means *one of the eater commeth meat*, as was said in *Sampsons riddle*, *Judg. 14. 14.*

2 Death is not now to Gods Children as it was to Christ, joyned with a sense of Gods anger against it, or paying a debt to the Justice of God (for it were against the rule of Gods Justice to require the payment of the same debt twice) but wherein they have a sweet sense of Gods Fatherly love, wherein sin is perfectly to be abolished, whereby way and entrance is made unto life ever lasting, where wee shall be with God and Jesus Christ, which is best of all. The Saints of God in these regards have rather desired than feared it: for what man having been tossed a long time upon a dangerous Sea, would fear the Haven? or who being wearied with the Travels of the day, would fear to go to his rest at night?

3 Sense of Hell keepeth in us an hatred of sin, and a longing after Heaven: yea, how beneficial the terrors of Conscience are to Gods Children, were too long here to discourse. The speech is as true as common, the way to heaven lyeth by hell gates.

4 The Devil maketh us fly to God our help, and rely upon his strength: yea, when men by no other means will be drawn, God setteth the Devil in their necks to drag them to Heaven, as a grave Divine speaketh,

5 All the evils in the world work to the best to them that love God, and hasten them to the fruition of the victory obtained by Christ: they wean them from the World, and the love of it. And whereas they are as prone to pitch their Tabernacles here below as others, God useth these as means to keep his from being of the World, even while they are in it. They conform them to Jesus Christ their head, and train them in the imitation of him, both in patience and obedience. Now how could any of these parcels of Gods curse against the sin of man, or mans cursed sin itself, bring to any such sweet and profitable fruits, but by the over-ruling power of Jesus Christ, who bringeth life out of death, light out of darkness; and who onely can make his own wife, out of a rank poyson to suck most sweet and sovereign preservatives? which who doth not, hee never as yet knew the benefit of Christ his resurrection.

Christ by his resurrection not only removed evils, but procured all our good, as appeareth by three instances.

The second sort of blessings procured to the Church, by Christ his resurrection, is the fruition of good things which it putteth us in possession of even in this life, by giving us our first fruits, and a sweet taste: but up-heaveth our measure after this life when our Harvest commeth, and wee admitted to feed fully at the Supper of the Lamb. The benefits which I will mention are three.

First, We are confirmed hereby in the whole truth of all our Religion; the main foundation of which laid by all the Prophets and Apostles, is, that Jesus Christ the Son of Mary, was the Son of God, the true Messiah, perfect God and perfect man: and so indeed hee was such a one as hee was foretold to be: one that was to dye, and yet saw no corruption: one who must make his

his soul an offering for sin, and yet *must survive to see his seed*, and prolong *his daies*: one that had power to *lay down his Life*, and power to *take it up again*. In a word, one that was *put to death concerning the flesh*, but was *quickened in the spirit*: that is, by virtue of *his Deity*, raising that flesh up again. Let all the Jews and Atheists in the earth despise the indignity of his death, we with the Angels will admire the glory of his resurrection.

1 Pet. 3. 18

II. The *second* benefit is, that hence wee are assured that our 1 Justification, 2 Sanctification, 3 Perfect salvation, is not only obtained, but applied unto us.

1 For our *Justification* before God, by means of Christ his resurrection, hee brought in to us an everlasting righteousness; in that hee not only bare our burden upon himself, but bare it away from us: for what is his resurrection else but his actual absolution from our sins which were imputed unto him, and for which hee subjected himself unto the death? Whence wee grow up in full assurance, that the whole price is not onely paid to the uttermost on Christs part, but that the satisfaction is accepted also on his Fathers, whose justice would never have absolved him, if all the Bills and Writings which were to bee laid against us, had not been fastned to the Crosse, and to cancelled and fully discharged: so as now wee may with the Apostle, hold out a flagge of defiance, and challenge our righteousness; *for who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who shall condemn? it is Christ which is dead*, yea, or rather *which is risen again*, Rom. 8. 34. And the same Apostle thirsting after that *Righteousnesse* which is by Faith in him, counteth all things loss and dung, save onely to *know him*, and the *virtue of his resurrection*, Phil. 3. 10.

2 From this Resurrection of Christ issueth our sanctification, which is our first resurrection or raising of our souls from the death of sin: because in every reconciliation-making must bee two conditions. 1 A forgetting upon satisfaction, of all old wrongs and injuries. 2 A binding from future offences: the former Christ effected by his death, the latter by his resurrection, into the which whosoever are grafted, they cannot henceforth serve sin, Rom. 6. 5, 6. but being risen with Christ, they *seek the things which are above*, Colos. 3. 1. where Christ sitteth: they cease further by sin to offend, as such who are *begotten to a lively hope by the resurrection of Jesus Christ* from the dead, 1 Pet. 1. 3. and for this cause our Saviour was careful after his departure hence, to send out his Spirit in more plentiful and abundant manner than before, that hee might continually inspire his people with ardent desires after the beginnings of that life eternal unto which Christ himself is risen: who then manifest themselves members of such an advanced head, when this new life manifesteth it self in them.

Thirdly, our perfect salvation is also hence fully assured us; for if our Lord Jesus hath toyled all the powers of Hell, Death, and Darknes in himself, when hee was yet dead; how much more doth hee it for us his members, being now alive? if hee could drive back and disperse all spiritual enemies even when hee was in Hell it self after a sort, how much more now being ascended *far above all moveable and asseilible Heavens*? Eph. 4. 10. for wee must not behold the victory and triumph of Christ, as performed onely in and for himself; but as the ground and pledge of the victory and conquest of all the Believers in the World. Look upon this Son of David prostrating the great Goliath of Hell, for all the *Israel* of God; casting out the strong man, not only out of his, but of our possessions, that he might take us up for his own use; spoyling him of his kingdome and weapons, for us, yea and in us.

What or who shall separate us from the love of God, seeing it is Christ that is dead, or rather risen from the dead?

And hence, as out of a well of consolation, wee shall draw this comfort to our selves, that look as the gates of Hell could not prevail against him

our

our head, no more shall they ever be able to prevail against us his members, although they never so fiercely and forcibly assaill us. And if spiritual enmities shall not be able to cut us short of our Salvation, much less shall temporal dangers: for by vertue of this resurrection also, even in the most troublesome deeps, when the waves of sorrows overtake one another, and go over our souls; when with *Jonas* we are ready to say, *We are cast from the face of the Lord; Jonah 2. 4.* even then we have hope to rise out of such evils; and because our head is above, in short time comfortably to twine out.

Add hereunto, that death itself, nor the grave shall stand between us and home: for this rising of Christ is both the cause and confirmation that we shall rise again: If the head bee risen, so shall also the members: if Christ the first fruits of them that sleep be raised, so shall also the whole bulk and body of beleevers: if we beleeve that Christ is risen *from the dead, even so them which sleep in Jesus will God bring with him, 1 Thess. 4. 14.* and if *the same spirit which raised Jesus from the dead dwell in us, then he that raised Christ from the dead shall also quicken our mortal bodies, Rom. 8. 11.* for Christ hath not redeemed the soul alone from death, but the body also: else had this second *Adam* been interior to the first, if not able to save by his rising all that which was lost by the fall of the former. Oh how would this meditation well digested, sweeten the remembrance of death and the grave? when a Christian shall consider, that look how it was with Christ when his soul and body were separated, yet both of them were united to the Deity, which brought them together again: even so I am taught by the Scriptures, that when my soul and body shall be separated, yet shall neither of them be sundred from Christ my head, but he will reunite them like loving friends that they may participate in his own glory. How would this meditation bring the soul not only to be content, but to desire to be dissolved, and be with Christ, accounting that *the best of all, Phil. 1. 23.*

III. The third benefit befalling us by the resurrection of Christ is, that because Christ is risen, we know it shall not only goe well with us, but with all the Church of God; the prosperity of which, to many as would prosper must rejoyce in; for hence it is that Christ calleth a Church out of the world, which after a sort riseth even out of his own grave: hence is it that being ascended on high, he gave gifts to men, for the gathering and preserving of his Church: hence is it that the Church shall alwaies have the light of the Gospel, Pastors, Teachers, and the Ministry, till we all meet to a perfect man: hence is it that this Church shall bee defended from Wolves and Tyrants; seeing none is stronger than he, nor able to pluck any of his sheep out of his hands. Let the Church be pressed, it shall never be suppressed: Let the Kings of the earth band themselves and forces against it, the Lord hath set his Son upon his holy Mountain, and he shall crush them like a Potters vessel.

Let Hereticks and Antichrist send armies of Locusts, Jesuites, and seducing vagrants to waste the Church, and bereave it of the truth and light leading to life, they shall only seduce such as whose names are not written in the Book of life, and of the Lamb: for seeing Christ is risen, so long as hee (who can dye no more) liveth, he will preserve his darling, he will send out the Stars that are in his right hand for her relief; who like *David's* Worthies shall break through the Hosts of the enemy, and bring the pure waters of the Well of Life: as we are for ever thankfully to acknowledge in those worthy restorers of our religion. Lastly, let fouds of persecution rise and swell, so as this Dove of Christ cannot find rest for the sole of her foot, one means or other Christ will use for her help: for he will either send her into the Wilderness, or the earth shall help the Woman and drink in the waters, that they shall not hurt her: or he will provide for her one of the chambers of his providence (as he did for *Joash* against the rage of *Athaliah*) wherein she shall be safe till the Storm bee blown

blown over. These are the principal benefits procured us by Christs resurrection, which belong not unto all, but only to such as are risen with him.

Quest. *How shall we know that we are risen with Christ, that they may assuredly belong unto us?*

How to know that we are risen with Christ.

Ans. The Apostle setteth himself to resolve this question, *Col. 3. 1.* where he maketh the *seeking of things above where Christ is*, an infallible mark of our rising with him; for as when Christ was risen, he minded not things below any more, but all his course was a preparation to his ascension, to which all things tended: so now if thou be risen with him, Heaven will be in thine eye, and thine affections are ascended thither *where Christ is*: if Christ were on earth, thou mightest fix thy soul and senses here on earth, and yet be a Christian; but seeing he who is thy head is in Heaven, thou that art a member of him, must be there also. And as Christ while he continued upon earth after his resurrection, lived a kind of supernatural and heavenly life; so if thou be risen with him, thou livest not the life of nature, but hast begun the life of grace, and an heavenly conversation.

Quest. *But how shall I know whether I live by this heavenly life or no?*

Ans. There be two special notes to discern this truth by: the former is the *dissemblance and opposition which it hath with the life of sinful natural men upon earth*: the latter is the *similitude and agreement it hath with the life of Saints and glorified men in heaven*.

Heavenly life discerned by two notes.

Concerning the former: the Natural man will follow and pursue things which tend to a sensual and natural life; he will bear his brains for gold and silver, meat and cloth, goods and lands for himself and his: as for Heaven, he will have nothing to doe there till he be dead, and for the way thither, hee careth not to know it till he be dying at the soonest.

In the matters of this life.

But the Spiritual man, hee coveteth after Spiritual things; the power of Christs Spirit where it is present, will lift up his heart be it never so heaوية, to seek the Kingdom and the righteousness of it, and hee seeketh after the wisdom of God; as for gold and treasures, he accounteth of the graces of faith, love, hope, humility, and the fear of the Lord above all pearls and precious things; he provideth for himself and his, the food that perisheth not, and thinketh himself warmly and comely arrayed, when he hath put on the Lord Jesus Christ, as knowing, that only the garment of his righteousness, can fence him from all the injury of wind and weather.

The Natural man doth not more seriously listen after great purchases of Lands and Fields, as he doth cast with himself to purchase the pearl hid in the field; for which he will sell himself, as we say, into his shirt; nay and further, his own self, liberty, life, and if he had any thing dearer than that.

The Spiritual man, as for the things of this life, if he have them not, hee wanteth not his portion: If he have them, his care is that they have not him, or become his portion: If riches increase, he setteth not his heart upon them: If they decrease, his heart faileth not with them. In abundance, he carrieth himself warily and weanedly. In want, cheerfully and contentedly. The things hee hath, he useth as not using them: the things hee hath not, hee knoweth he hath no good use of them, or else he should have them. And thus as the Natural man bestireth himself, and all his motion tendeth to the bettering of his outward estate at home; so contrarily doth an heavenly-minded man (accounting himself from home while he is here in the body) bend his chief care to settle his estate at home in heaven; and all his trading and converse in this strange Country tendeth to the enriching of him in his own Country.

Further, if we look to the Natural mans course in the matter of his religion, we shall see as great difference between them. For it is clear, that whereas matters of religion are a burthen to the one, they are the joy of the other. **The**

In the matters of religion.

one as heaue to pray, to hear, to read and meditate on the Word, and of his own estate, as a Bear to the stake : if Law, or shame, or some such by-respect moved him not, it were all one to him to bee on his Horse-back as in the Church : the other, would account his life tedious, were it not for these meetings of God and his people in the assemblies, and those sweet refreshments they bring back from thence.

The one, if he pray sometimes in publick, hee maketh little conscience of private prayer in his family, and so of other private duties, to which God and a good conscience would bind him as straight as to the former.

The other, walketh wisely and religiously in the midst of his house, and preserveth the worship of God at home, and maketh his house a little Church and house of God.

The one, maketh little or no conscience of such sins, as either in comparison of other, or in his own corrupt conceits, are smaller sins : such as are inferior oaths, idleness, gaming, sins of omission, idle words or hurtful ; unclean or wandering thoughts : words he thinketh to be but wind, if he mean no hurt ; and if he mean hurt, but doe none, thoughts are free. As for the sins of the time, he will not be so indiscreet as to swim against the stream ; hee is here violently carried without resistance into a gulf of known evils, and all is well, he doth but as others doe, and it were worse for him if hee did not.

The other, maketh conscience of all sin, lesser sins, and secret sins : hee can hate all, even those which he cannot avoyd : hee hateth the evil that himself doth, and willingly will not displease God though all men bee therefore offended with him. To conclude this point, the one seeketh to approve himself unto man ; the other to approve his heart to God, because he knoweth he made it, and knoweth what is in it. And this shall serve for a tast of the opposite disposition between Natural, and Spiritual life.

II. The second note, to discern this heavenly life by, is the *similitude or agreement which it hath with the life of the Saints in heaven*. For the life of the Saints in Heaven, must be a counterpane of the beleivers upon earth, to which they must be daily framed in sundry regards. 1 In respect of the things they are called from. 2 In respect of the things they are called unto.

1 The Saints in Heaven are called from three things. 1 The world it self. 2 The corruptions that are in the world through lust. 3 The company of the wicked of the world. Even so must beleivers in the world in their degree and measure, carry themselves as those that are chosen out of the world, and such as are *bought from the earth*, Rev. 14. 3. meddling no more with earthly things than needs must, enjoying them so, as they joy no more in them, than in things which are not their own, but borrowed only for a time : using them so, as they abuse them not, because they are to be countable for them ; abiding in their earthly businesse and callings, so as they be never earthly minded : in one word, so desiring, pursuing, having, holding, and parting from the profits of this life, as those to whom God hath shewed better things, than any below ; yea, and esteeming of their present life it self so indifferently, as that they can account the day of their death better than the day wherein they were born.

2 As the Saints in Heaven, being delivered out of the prison of the body, have all the bolts and chains of their corruption struck off ; so the godly who have their parts in the first resurrection, have after a sort changed their lives, and put on a *Divine nature*, 2 Pet. 1. 4. they have bid farewell to the follies of their former times, yea renounce, and as farre as frailty will permit, loathe their sins ; saying unto them, as *Ephraim* to his rejected Idols, *get you hence : what have I to doe with you ?* they that were of the Synagogue of Satan, are now in the Temple with true beleivers. Thus is it said of the hundred forty four thousand

Agreement
which it hath
with the life of
the Saints in
Heaven, in two
things.

What the
Saints are cal-
led from, in
three things.

thousand, that were bought from the earth, that were not *defiled with women*, but were *virgins*, that is, sanctified in part, and washed from their filthiness, and will have no more fellowship in the unfruitful works of darkness, wherein sometimes they were chief actors.

3 The Saints in heaven never joyn with the wicked of the world any more; that being verified, which *Moses* spake to the Israelites, concerning the Egyptians, *The enemies whom your eyes have seen this day, you shall never see more*: even so the faithful hate the company of the wicked, with whom they can neither do good, nor take any: whereas before their calling, they were mixt with them, and ran with them to the same excess of riot. Now their fellowship is dissolved, they are no more Companions with them; the light of the one admitteth no communion with the others darkness: and that they are often forced to dwell in *Mesech* with them, it is the woe and grief of their hearts.

Another part of this agreement, standeth in the things to which the Saints are called, which are sundry. As, 1 Look as their chief happiness standeth in the beholding of the face of God, and seeing him as he is, together with their rejoycing in his blessed communion; and that most sweet fellowship they have one with another; even so the chief blessednesse of the Saints in earth, is their fellowship with God and Christ, though it bee not so immediate as the former. They see his back parts indeed rather than his face, and rejoyce after a sort in his face, but afar off; and as in a glasse of the Word and Sacraments, not face to face, nor in that brightness wherein they shall behold him, when they are at home with him at his right hand: but yet what they want in the thing, they want not in desire to be where hee is, that they may see his glory, so as they may be satisfied with the fulnesse of it; that they may so see him, as they may bee like him; that they may drink (not of the streams, but) of the well of life, and see light in his light. And because loving him that begat, they cannot but love him that is begotten: the next happiness to the former, do the godly justly esteeme the communion of Saints, placing under God their chief delight in such as excel in vertue.

What the Saints are called unto in five things,

Secondly, as the heavenly life of the Saints is spent in the perfect praise of God, wherein they imploy their eternity, keeping in the presence of the Throne of God a perpetual Sabbath, and serving him day and night: even so beleevers endeavour in their measure, that the same mind bee in them which was in Jesus Christ, who thought it as his meat and drink to do the will of his heavenly Father: they bring free-will-offerings: they esteeme one day better in his Courts, than a thousand besides: and account these persons blessed that may dwell in his house, because they ever *praise him*. Not that much rebellion and corruption of nature, doth not often dead and dul even the most sanctified; but yet something they get forward; and delight in the progress they make to the chearful praise and worship of God. And this they do, not by fits and starts, but imitate that heavenly life in the continual endeavour, to make the pleasing of God their principal delight, and the chief thing that most solliciteth them.

Rev. 11. 17. & 7. 15.

Thirdly, as the Saints in Heaven live according to the Law of perfect righteousness, which is the Law and charter of Heaven, and have obtained perfect sanctification: so Beleevers on earth set the same Law before them, to rule and direct every particular action by, and begin the self same obedience: they begin to weigh all they give out or take in by the weights of the sanctuary, which God hath sealed as just: they follow the Lamb whither-soever he goeth before them, whether by voice or example.

Fourthly, as the Saints in heaven enjoy God for the means of all their lives, *Rev. 22. 3. 5.* for hee is their Temple, their light, their Tree of Life, their Crystal river, &c. even so the Saints in the World, though they live

by means, and must not look to reap without sowing, as once it was, *2 Kin. 19. 29.* yet enjoy they God above all means; and acknowledge that hee is their life, and the length of their daies; that they live not by bread alone, but by every word proceeding out of the mouth of God: that it is hee that giveth them power to get substance, and blesteth their children with increase: that hee which cloatheth the Lillies, and feedeth the Sparrows, will cloathe and feed them: yea and more, that before they shall want that which is good for them, if all means should fail, hee would sustain them without means, by Miracle: that his Promise cannot fail them, when the Indian Mines shall come to nought: that his word is means enough, which commandeth the Rock, and it giveth water, and the Winds, and they blow Quails before his Host shall perish.

Fiftly, as the Saints in Heaven would not for all the world forgo their Happines for one day, and yet are they not now so fully happy, but that they still wait and long for further perfection of their glory; saying, *Lord, how long, Holy, and Just?* *Rev. 6. 10.* so the godly would not for all the world be separated from their estate in Christ. A cloud of Martyrs in all ages manifested, that all the World, the sweet of it, nor the sour; the flattery of it, nor the tyranny, could draw the godly from the fruition of their priviledges in Christ. And yet dwell they not in these first fruits, but wait still for the perfecting of this their redemption. Hence the Apostle describeth them by their inseparable property, *2 Cor. 5. 2. Rom. 8. 23.* which is, *to love the appearing of Jesus Christ, 2 Tim. 4. 8.*

Examination
of a mans self
by the former
notes.

These notes laid together, will give witness with or against a man, whether his conversation be heavenly, and consequently whether hee partake of all the former benefits of Christs resurrection. Examine thy self by them: Whether art thou called out of the World in thy affection? whether art thou actually separated from the corruptions that are in it through lust? whether dost thou contemn, and avoid vile and graceless persons? dost thou rejoyce in the fellowship with God and communion of his Saints? spendest thou thy daies in the constant praise and worship of God? framest thou thy life according to the Word of God, the rule of all Righteousness? enjoyest thou all things in God, and God in all things? prizest thou thy present estate above all the World, and yet longest thou for the perfecting of thy happiness, saying, *Come Lord Jesus, Come quickly?* this is to converse in Heaven, while thou art on earth; and to seek the things above, where Jesus Christ sitteth.

Which if it be, then how few have their conversation there, or are risen with Christ? How few are set free from the power of sin, witnesseth the general reign of it every where. How many mind onely earthly things; how many minde them principally? How do most men swim with the stream, drinking in the corruptions of the World most insatiably, as the fish doth water? How do sinners combine themselves against God, to run to all excess of riot? How unpleasant and unwelcome a voice is it, to call men to delight in God and his Children? How heavy are they to the parts of his Worship? coming unto them, as if they went to some punishment? How are mens Lusts become their Laws, instead of the perfect Rule and Law of God? every man almost living as *Israel* when there was no King among them. How do men rest in the means of their warfare, with-drawing their hearts from the author of it? How few prize the life of Christianity, how many scorn it in themselves and others? How many wish in their hearts there were no other life to come, and that they rather had good assurance of this which is present? and instead of wishing and waiting, tremble at the mention of Christ his coming again? Yet most of these men, professors of Christ: all of them baptized into his name; and all of them will bee reput-

red as good Christians as the best. But all this forenamed course, hath no favour or relish of Heaven; all that take it up, *mind nothing but earthly things; and the end of it, without timely repentance, will be damnation*; Phil. 2. 19.

IV. The fourth general point, is the *time* of Christs resurrection, set down in the Text to bee the *third day*.

To understand which, wee must know that Christ lay not in the grave three whole natural days, each of them standing of twenty four hours; for then hee should have lain seventy two hours, and have risen also on the fourth day; whereas hee lay not in the Grave above thirty nine hours, and rize on the third. But the Scripture useth a grace, or form of speech, whereby two parts of daies are called by the whole: and three daies put for the time which passed in three severall daies; every day having his night belonging unto him. Synecdoche.

The first day of the three, saith *Augustine*, is to bee reckoned by his latter part, in which Christ was dead and buried, not passing three hours of the four and twenty; yet so as both the night before when the Jews day begun, and the most of that day was spent in taking, examining, whipping, misusing, condemning, and executing him. The second day is to bee accounted wholly and perfectly; from the evening of the day before the Paskeover, to the evening of the Sabbath following; standing of full four and twenty hours. The third day is to bee accounted from the former part of it, beginning at the evening of the Jewish Sabbath: for Christ lay all night, neer twelve hours, in the grave, and rose in the morning betime about the mid of that natural day, standing of four and twenty hours. And thus is Christ truly said to have risen the third day.

Now that Christ should rise the third day, and no sooner, nor later, these reasons shew.

1 Hee must rise the third day, according to the Scriptures, 1 Cor. 15. 4. For they had foretold this to bee the particular time, Hos. 6. 2. *After two daies he will revive us; and in the third day hee will raise us up*; namely, in his own person: for wee also were raised with him, as wee have seen. The Scriptures had also further figured this distinct time in the type of *Jonas*, who having lain three daies and three nights in the belly of the Whale, was the third day cast on the dry land: as our Saviour himself while hee was yet alive, expounded of himself, Matth. 12. 40. *As Jonas was in the belly of the Whale three daies and three nights, so shall the Son of Man bee three daies and three nights in the heart of the earth.* Why Christ would rise no sooner than the third day.

2 It pleased him not to rise sooner: hee would not presently come down from the Crofs, nor revive himself before hee was buried, nor rise presently after hee was laid down, as hee easily could; because hee would manifest that hee was truly dead: as also because hee would lead his Church into some suspense, therefore hee rose not till the case seemed desperate: Luke 24. 21. *Wee trusted that it had been hee that should have delivered Israel: and as touching all these things, thus is the third day that they were done.*

Again, hee would no longer defer his rising. 1 Lest hee should utterly have endangered the faith of the Disciples, which in that short time was sore shaken; as not onely the former example, but the heaviness of the Disciples themselves to beleeve the news of it, and wilfulness of *Thomas*, plainly bewraveth. Why he would no longer defer his rising.

2 Because upon this event and keeping touch in this very circumstance of time, hee had laid all the credit of his Person, Ministry, Doctrin, Miracles, Life and Death. For when they come to ask him a sign to prove himself the Messiah, hee referreth them to this event after his death: that when they had destroyed the Temple of his body, if hee did raise it either after or before

the third day, or did not on that day raise it, they should never take him for the Messiah. And of this very circumstance *Angels* and *men* had taken notice from his own mouth, *Luke 24. 7.* when the women came to the Sepulchre to seek Christ after he was newly risen, the Angels told them, he was risen, he was not there: and further wiseth them to remember what he had said to them while he was with them, that the *third day he must rise again: say not only his friends.* but his very enemies had got this by the end, and therefore came to *Pilate*, saying, *Sir, we remember that this Deceiver said, that he would rise the third day:* let us take such order that the last error become not worse than the first.

3 The blessed body of Christ was not to enter into the least or lowest degree of corruption, and therefore he would lye no longer in the house of corruption.

Quest. But how could his body be preserved so long, seeing Lazarus his body, and our bodies in that time enter into many degrees of it?

Ans. Christ was indeed balmed and sweetned with *Odonis*: but all this could not have preserved him, if his soul and body had not now been freed from sin, the mother of corruption.

Obj. But he had sin imputed unto him.

Ans. Yea, but he had overcome all that, and slain it on the Cross: for had he not destroyed it, himself had been destroyed by it, and subdued for ever under the corruption of it. In all which regards, that is verified which himself being risen, affirmed, *Luke 24. 46.* *Thus it is written, and thus it behooveth Christ to suffer, and to rise again from the dead the third day.*

Other things the Evangelists observe in this circumstance: as that it was the first day of the week; that is, the first day wherein hee had created the Heavens and the Earth, and wherein he would create now a new Heaven, and a new Earth; and as before he had set up a marvellous frame of the world, but time exceedingly shaken and defaced by sin, he would now restore the world again, and repair the ruines of it, by abolishing sin: as formerly he had filled Heaven and earth with the glory of his power in Creation; so would he now fill them with the glory of his power in Redemption, which is a second creation. Hence is it, that that day is now converted into the Christian Sabbath, and called the *Lords Day*, *Revel. 1. 10.* or if you will, Sunday; but not as the Heathen, in honour of the Sun; but as Christians, in honour of the Sun of righteousness. Again, the Gospel noteth, that this our glorious Son, rose about Sun rising, early in the morning, or a little before it, *Matth. 28. 1.* To shew unto us,

Christ rose
early, and what
we learn there

1 The power of his God-head, who could while his body was dead, perform the promise which he had made alive, even in the instant of which hee had spoken.

2 The impotency of his enemies, who although they watched him, sealed him up, laid an heavey stone upon him, were every way cautious to keep him down till the third day was past, and he not stealing away secretly in the dead time of the night, but tole with noyse and warning, even in the morning, yet could they no more stay him, than they could the Sun from rising, and running his course.

3 The benefit which the world of beleevers obtain by his rising again: set down by the Evangelist, *Luke 1. 78.* *Through the tender mercy of our God, the day-spring from on high hath visited us, 79. To give light to them that sit in darkness, and to guide our feet into the way of peace.* The Chronologers further observe, that this was the day wherein *Moses* led the *Israelites* through the Sea, wherein all the troops of *Pharaoh* and his Host were drowned: Even to our Lord Jesus this third day, led all the *Israel* of God out of the spiritual Egypt of blindness and filthiness; but gloriously triumphed over all the bands

bands of Satan, Sin, and Death : all which were sunk like a stone into the bottomless pit of Hell. Other observations concerning this day might be inferred out of Authors, which because I see no sound ground for them out of the Scriptures, I will omit them, that I may now come to the lessons which out of this circumstance, we may draw for our further instruction.

First, we learn hence, *that all the promises of God shall be in due season accomplished, whatsoever may seem to come between them and us.* For seeing Christ being dead, both could and did perform his promise to his Church, will not hee much more being alive and in his glory doe it? The *Israelites* had a promise of a good Land: they must in the mean time suffer much oppression in *Egypt*, for the space of four hundred and thirty years together: but the self-same night, *Exod. 12. 41.* when the term was expired, they went out against the heart, and yet at the entreaty of *Pharaoh* and his people. In like sort *Joseph* had a Dream, that the Sun and Moon, and the twelve Stars should worship him: in the mean time he must be cast into the Pit and Dungeon, where hee can see neither Sun, Moon, nor Starre: many days and years passed wherein he saw nothing but the clean contrary, and yet in the due season of it, this dream was accomplished. And the reason is, because,

All the promises of God are accomplished in their due season

1 God is true of his word, *he cannot lye*, nor repent: and

2 He is able to fulfill whatsoever passeth from his mouth: for *shall any thing be hard* or impossible to God? or shall any power, or death, or the grave itself falsifie it? Lean thy self then upon this truth of God: hast thou a promise of outward or inward peace, health, wealth, or any other good thing, which thy heart can wish? hold this promise fast in the midst of thy heart; wait for the accomplishment of it; it shall not fail thee, so farre as thy Father seeth good for thee: if it be delayed and deferred, even this also shall turn to thy best. Hast thou a promise of life everlasting? hold it by the faith of thy soul, as the ayme and end of all thy faith and religion: for all the miseries of this present life shall not be able to defeat thee of it. Hast thou the promise of the resurrection of the body after death? stick to this Article of thy faith also: nothing could hinder the rising of thy head, no more can let, but the members shall be where the head is: not the grave, not fire, not water, not the bellies of beasts or fishes, but they shall give up their dead, and further the accomplishment of the word of their Creator.

The second observation is, *that as the Lord of life raised not his Son as soon as he was dead, but he must lye in the grave two days, yea and the third also, till his case seemed desperate to the Disciples themselves:* even so may the members of Christ lye long in the graves of their misery, yea, so long, as their case seemeth desperate; and all that while, the Lord not only deferreth, but seemeth to deny their help, and utterly to neglect them. *Abraham* had the promise of a Son by *Sarah*; he looked every year for him, ten, twenty years together, nay till the thirtieth year, till it was not with *Sarah* as with childing-women, in so much as she laught when she heard it, the case in nature was desperate: who would have thought but that God had forgotten his promise: which *Abraham* himself in all that time (if God had not shored up his faith) might have forgotten: but though long first, yet at length the Lord found out a time fit enough to bring his word to passe. *David* in like manner had the promise of the Kingdom, but in the mean time he was so traced and hunted by *Saul*, that he said in himself, *I shall surely one day fall by the hands of Saul*; but howsoever the Lord still deferred his promise, he knew not how to break it: the Kingdome was rent from *Saul*, and given to him that was better than he.

The Lord delayeth not to help his children although he delay them till his own due time be come.

Now the chief Reasons of this dealing of the Lords with his Children, are these,

Why God delayeth to answer his children.

1 In Gods delaies there is a seasonable time for all the graces which he giveth

Reasons.

veth to be set on work, such as are faith, patience, hope, prayer; all which cease in the accomplishment.

Secondly, hee will have his childrens case often desperate, that his own hand may bee acknowledged in giving them unexpected deliverance. How could *Israel* but acknowledge his out-stretched arm in their delivery, when they saw nothing but the mountains before them, the enemies behind them, and the sea as a wall on either side? and if the Lord had delivered them before they came into the bottom of the sea (as he easily could have done) the glory of his work had been obscured, which all ages since have admired and extolled till this day. How did *Jonah* and the *Ninevites* acknowledge the finger of God, in calling him to that Ministry, when as he seemed utterly cast away, being buried in the Whales belly three days and three nights? for when by the powerful Word of God, the Fish was commanded to cast him on the dry ground, what a worthy fruit of conversion it had in them generally, the History doth declare. What great glory the Lord won to himself by saving *Daniel*, (not from the Den,) but from the Lions teeth in the Den: and the three children, (not from the Furnace,) but the very fire in the Furnace; it appeareth, in that the very Heathen Kings themselves made publick Edicts, that no God, but *Daniels*, and no God but *Shadrachs*, &c. should bee worshipped through all their Dominions, because no God could deliver their worshippers as hee had done.

Thirdly, the Lord often longer absenteth himself from his own children, that when he is returned, they might make the more account of him; it pleased him to deal herein as a Mother with her child, who although she bee tender enough over it, will sometimes get her out of sight, and behind a door; in the mean time the child falleth and getteth some knocks, and all this to make the child perceive its own weaknesse, and depend upon her so much the more. Example hereof we have, *Gent. 3. 4.* when the Church had sought her beloved in her bed, in the streets, among the Watch-men, and found him not, at last, after much seeking and sorrowing after him, she findeth him whom her soul loved: then she *took hold on him, and would not let him goe, till she had brought him to the house of her mother.*

Vse 1. Tedious and heave afflictions may not bee an argument of Gods hatred. It is a simple opinion of simple people, that God loveth not that man, who is exercised with any strange crosse, especially if it be more lasting and lingring upon him. Why dost thou not consider, ignorant man, that the Lord suffered his own wel-beloved Son to lye in the Grave till the third day, before he raised him up? What sayest thou to the *Israelites* in *Aegypt*, did they cease to be the people of God, or to be dear to God, when the heaviest tasks were laid upon them? Whose blood was it that *Manasseh* made the streets of *Jerusalem* run with, but the Saints? In the Persecutions of the Primitive Church, we read of thirty thousand of the dear Saints of God put to death in seventeen days under the Tyrant *Maximinian*, and as many chained under metals and mines, Who was it that asked if the Lord would *absent himself for ever*, and whether *his mercy was cleane gone for evermore*? Was not this the voyce of *David*, a man after Gods own heart? Wouldest thou hear the stile of Gods children in the Scriptures? thou hearest them called *worms of Jacob*, *dead men of Israel*, *Isa. 41. 14.* Wouldest thou know their state? neither is that unanswerable to that stile: read *Heb. 11.* from verse thirty five to the thirty ninth, *They wandred in Sheep-skins, and Goat-skins*; and they (of whom the world was not worthy) were banished the world, as unworthy to live in it. Impossible therefore it is, as *Salomon* teacheth, *to know love or hatred by any thing before a man*, *Eccles. 9.* A man may be a *Driver*, and a Devil. or little better: another may be a *Lazarus*, and a Saint. Fat pastures, for most part, threaten slaughter, when lean ware need not fear the Butcher.

Lingring afflictions no sign of Gods hatred.

2 Intedious and heavy afflictions, and graves of misery, prescribe not unto God, neither the time, nor the manner of thy release; but leave all to him, in whose hand, times and seasons, and means of deliverance are. Wee would not by our good wills lye one day, no not one hour under affliction: our spirits are as short as *sehorams* was; what, shall I attend any longer upon the Lord? *is not this evil from him?* And hence are all those murmurings and complaints; Oh, never was any in such misery, or so long, as I am. But the Lord knoweth what hee doth, and whom hee hath in hand. Hee seeth perhaps,

Some crosses more smart and durable, why.

1 That thou hast strong hidden corruptions; thy hard knots must have hard wedges, as hard bodies strong potions. 2 It may bee, thou wast long in thy sin before thy conversion, and thy Cross is the longer, to be a means to bring thy old sins into fresh memory, that so thou maiest renew thy repentance. 3 It may bee, thou hast since given some great scandal to the Church, and so thy correction abideth, till thou hast testified thy repentance.

4 Thy heart perhaps can tell thee that some other crosses of some other kinde have been neglected; or would not have smarted half so much: therefore the Lord will have this to stick by increasing the smart, and with-drawing his comforts, till thy great heart bee made to stoop. 5 Look whether some lust, as yet not denyed, lendeth not a sting to this cross above all the former: whether thy heart bee over-mattered, or fretful and peevish; for even so wee deal with our Children, who when a little smart doth but set them on forwardness, wee meeken and overcome with more stripes. 6 Or else the Lord in mercy lingeringly doth correct as thou are able to bear, to bend thee and work thee to good: whereas, if hee should bring his chastisements roughly, and at once, it would break thy heart: great cause therefore hast thou to subscribe to his wisdom, whose waies are all justice and mercy.

3 Hence wee fetch our assured comfort, *That as God delivered his Son the third day, so will hee also seasonably deliver us.* What if wee seem to be dead in our graves, despised, neglected, and forgotten one day, yea, the second? yet the third day commeth: *Hos. 6.2. After two daies hee will revive us, and on the third day hee will raise us up, and wee shall live in his sight.* This made *Abraham* hope above hope: *In waiting, I waited,* saith *David*; that is, I continued waiting on God. *Job* after darkness hoped for light. It may bee the third day is not yet come. Thou art not yet come to the Mountain where God will provide: nor thou art not yet in that extremity which is Gods opportunity. *Isaac* must not sit at home, but take a journey of three daies to bee slain; hee must not bee sent back the first or second day, but the third day (yet not before hee bee bound on the altar, and the stroke of death a fetching) is hee taken from off the wood.

The Lord will seasonably remember his children, at least the third day.

Is the Lord a killing thee? yet trust in his mercy: God seemeth indeed not to know his own Children sometimes, but to bee deaf at their prayers: to have broken the bottle wherein hee was wont to preserve their tears: but hee knows us well enough, saith *Paul*, *2 Cor. 6.9.* though wee think our selves unknown: and therefore wee age sometimes, as dying, but yet wee live: chastened, but not killed; yea killed, but not overcome. Hee seemeth now to know none better than the wicked: but the third day commeth, and putteth as great a difference between them, as it did between *Pharaohs* Baker and *Burler*, *Gen. 40. 13, 19.* the third day shall lift up the head of the one, and restore him to his office; but the same third day shall take the head from the other, and shall hang the body on a tree for the birds to eat the flesh from it.

And

And caused that he was shewed openly.

Verf. 41 *Not to all the people, but unto the witnesses chosen before of God: even to us which did eat and drink with him, after hee rose from the dead.*

NOW wee come to the manifestation of Christ his resurrection. Which is described, *first*, by the persons to whom hee was so manifested: set down, 1 *Negatively, not to all the people:* 2 *Affirmatively, but to us who were chosen of God to bee witnesses.* Secondly, by the *facts* of Christ towards these witnesses: which are two, the former in this verse, in that hee admitted them to *eat and drink with him after hee rose from the dead:* the latter in the next verse, in that hee sent out his Disciples with *commandment to preach unto the people:* and especially to acquaint them with the Article of Faith concerning his coming again to *judge the quick and the dead.* In which two actions, namely, of sending out his Disciples, and judging of the world, his Kingly office doth notably put forth it self.

And caused that hee was shewed openly: }

1 It behoveth Christ to make open shew and manifest knowledge of his resurrection.

It was necessary that Christ should manifest his resurrection, for these reasons.

1 Because as hee had been openly put to death, and openly buried, that none could doubt of the truth of either, to this being as main a beam as lyeth in all the frame of our Religion; it was meet that it should bee as sufficiently cleared, and as little liable to exception, as any of the former: which it had not been, if it had not been as openly confirmed: and therefore he would for the *space of forty daies, Act. 1. 3.* by many bodily appearances to many credible persons at once; and by many other *infallible tokens*, make it evident, that the same body which was crucified, having the same hands, feet, and side which were peirced, and wherein the prints yet remained; even the same finite and circumscribed body, which was to bee seen and handled, and no other, was now raised from the grave, and loosed from all the bands of death.

2 Because some things remained to bee done by Jesus Christ, between his Resurrection and Ascension, which craved his manifest presence. As, 1 Hee was further to instruct his Disciples in the things which appertained to the Kingdom of God; namely, in all the Doctrine they were to teach, and all the Ordinances they were to observe, in the external government of the Christian Churches unto the end of the World: and therefore the Evangelist sheweth us, how Christ begun at *Moses, and all the Prophets; and opened unto them in all the Scriptures, the things that were written of him, Luk. 24. 27, 32.* and not onely the Scriptures, but *their eyes, and their hearts, to understand and bee warmed and affected with the same.* 2 Hee was to establish and send out into all the world in his own person, the Apostles to Preach the Gospel; which hee pleased to defer till this time, when by his glorious resurrection they might see, that all *power was given him in heaven and in earth, Mat. 18. 19.*

3 Hee was to confirm this their extraordinary Ministry, by an extraordinary Sacrament, namely, *breathing upon them, and giving them the Holy Ghost, Joh. 20. 22.* that is, some smaller measure of gifts, as a pledge for the time; but directing them also when and where to expect the plentiful pouring out of the Spirit upon them after his departure: as it was most miraculously performed in the day of Pentecost, after they had a while waited at *Jerusalem for the Promise of the Father, Act. 1. 4.*

4 Hee was by Miracle to confirm to his Disciples the truth of his Resurrection, that they might bee the better fitted to the testimony of it, as hee did by that miraculous draught of fish, whereby they *knew that hee was the Lord, Joh. 21. 7, 12.*

5 In that also hee was (according to that which the Scriptures had fore-prophecyed of him, and himself also often foretold) to ascend up bodily and visibly into Heaven, whence he descended, so to shew himself the Son of God, and our High Priest lifted up higher than the Heavens; to open Heaven for us, and carry our flesh before hand thither, where in the mean time hee maketh requests for us: it was meet in the presence of all the eleven, *Act. 1. 9.* and they all beholding, that hee should openly, and according to his body bee visibly and locally taken up, as the Angels witnessed, *Act. 1. 11.* Luk. 24. 33. cum 31.

Now though in these and other regards, it was meet hee should shew himself openly, yet would hee not so openly shew himself as to all the people, but only to such as his wisdom thought fit to behold him.

Quest. But why did not Christ after his Resurrection, ride in an open triumph before all the People? In all reason it would have made much to the confusion of his enemies, and the comfort of his friends. It could not have been but if he had risen in the sight of the Soldiers, and had gone into Jerusalem among the Scribes and Pharisees, into the Temple among the Doctors, into Pilates Palace; they would all have been stricken down, and confounded in the remembrance of their so cruel and wicked a faith, if they had been so plainly and sensibly convinced of it.

Ans. Wee may not suffer our folly to prescribe to the Wisdom of God, whose waies are not our waies. The foolishness of God, is wiser than men, and the weakness of God, is stronger than men. And there bee sundry just reasons why Christ neither would, nor did so openly shew himselfe. Christ must not shew himself so openly as to all the people after his resurrection, Why.

1 Hee declareth hereby that his Kingdome is not of this Worlds for then hee would have shewed himself unto the World, whereas after hee rose from death, hee would not shew himself but to those of his own Kingdome. Neither needeth hee for the furthering of his Kingdome the help or witness of the great ones in the world: for then would he not have passed by the Scribes and Pharisees, the Doctors and great Rabbies, whose words would easily have been taken, and shewed himself to a few poor and abject men and women. Neither cometh his Kingdome without pomp and observation, *Luk. 17. 21. as Humane Kingdomes do;* his triumph is correspondent to his conquest; both of them spiritual and inward, not discernable but to the eye of the soul.

2 The time was now come wherein Christ was not to bee known any longer according to the flesh, *2 Cor. 5. 16.* the World that had so known him before, must know him so no more; but onely by dispensation for the time, that such as were to witness of him, might take the better notice of him.

3 The wicked had made themselves unworthy to see him any more: and this was a part of the just judgement of God upon them, who had so despighted him: they saw him once, and were sufficiently convinced by the Scriptures, by his Miracles, his Life, and his Doctrine: all which because they despised, and wilfully thrust the Kingdome of God from them, they are justly left of God and Christ, and permitted to bee further blinded, that they may up-heape the measure of their sins.

4 As for the godly, the Lord would not have their Faith to depend upon the witness of the eyes and sight of the wicked and ungodly; but upon a Divine testimony, namely, upon such as were appointed of God for it: and this is a sure ground of Faith.

5 If Christ had openly appeared to all the people, hee had falsified his own word, who had threatned them, that because when hee would have gathered them as an Hen her Chickens under her wing, but they would not, *Matth. 23. 39.* they should not thenceforth see him till they could say, *Blessed is hee that commeth in the name of the Lord.* As if hee had said, from henceforth

forth, namely, after you have crucified me, yet shall not see me till the end of the world, when I shall come again; which coming some few of you, namely, that are elect, shall gratulate unto me, and say, *Blessed is he that cometh in the name of the Lord.* And perhaps (as some interpret it) all you who now reject me, as a vile person; will then, but too late, and to no profit of your own, either by force, or in imitation of the godly, acknowledge me the blessed that cometh in the name of the Lord: and to this also maketh that, *Matth. 26. 64.* where giving a reason of his confession to *Pilate*, that he was the Christ the Son of God; he telleth them, that they shall hereafter *see the Son of man*; but not before he be *sitting at the right hand of the power of God, and coming in the Clouds of heaven.*

6 It appeareth that many more of the *Jews* were more convinced in their Consciences, and pricked in their hearts for crucifying the Lord of glory, by the preaching and ministry of the Apostles; than they would have been by the sight of Christ himself. In the second, fourth, fifth, and seventh Chapters of the Acts it evidently appeareth, how by the Apostles direct dealing against their sins, many thousands were converted at some one Sermon: and how many were daily added unto the Church, whose faith was farre more sound in that they attained the blessing which Christ pronounced upon those that beleevd, and yet had not seen.

All which teacheth us, that in matter of Divinity, wee must always subscribe to Gods wisdom, shutting up our own eyes. If we have a word to beleeve any thing, or to doe any thing, although our reason bee utterly against it, though custom, though example, yet must we follow our direction, esteeming the word as our pillar of the cloud by day, and our pillar of fire by night, to guide all our motions, while we are wandring in the wilderness of this world; and even till we attain the rest which is prepared for the people of God.

But unto the Witnesses chosen before of God,]

Sundry sorts of
witnesses of
Christ his re-
surrection.

We read of many and sundry sorts of Witnesses of Christ his Resurrection, and therefore it is worth inquiry, which of them are here to bee understood.

1. There was a Divine witness of the Angels, *Luk. 24. 6. Why seek ye the living among the dead? he is not here, but is risen.*

Secondly, there was a real witness of the Saints that rose again with him and appeared to many, to the end, that they might testify of his resurrection, which we doubt not but they did, both by their appearing; and by word of mouth also.

Thirdly, there was a forced testimony of the Souldiers, *Matth. 28. 11. They came into the City, and told all things that were done*: whose first report was a main proof of the truth of the thing, howsoever alter they were hired to turn their tongues.

Fourthly, there was the witness of the Disciples and followers of Christ: and this was either *private* or *publick*. The private witness was of many private Christians, not only men, but women also who followed Christ, who also were by Christ vouchsafed to be the first preachers of it even unto the Apostles themselves; as wee read of *Mary Magdalen*, *Mary the Mother of Ioses*, *Salome*, *Joanna*, and divers others. Such was the testimony of the two Disciples who went between *Jerusalem* and *Emmaus*, *Luk. 24.* to whom Christ made himself known the very day of his resurrection, and yet were no Apostles. Thus were many other private Christians undoubted witnesses of the resurrection, who no doubt saw and heard him in many of his apparitions, as well as the Apostles themselves; in so much as *Paul* saith, that hee was seen of *more than five hundred brethren at once*, *1 Cor. 15. 6.* But the text is not meant of any of these sorts, but restraineth it self to the publick witnesses even

even the twelve Apostles; who were to carry the tidings of this with the other Articles of Christian faith, throughout the whole world. For;

1 These witnesses are said to be *chosen of God*, which word is borrowed from the elections of men, who were set apart to their several offices by laying on of mens hands upon them: even so God laid his hands on these, that is, Christ immediately by his own voyce called these to be witnesses unto him, which was one of the privileges of the Apostles.

2 The Apostle in the words exprelleth himself, by limiting them to themselves; *to us*, namely, Apostles, *who ate and drank with him*: not only who before his death lived as it were at bed and board with him, but after *hee rose from the dead*, that we might not be deceived in our witness of him.

3 *To us*, whom he commanded to preach and testify (namely, to the whole world) *these things*, together with his coming again to judgement.

Now for the further clearing of this publick witness of the Apostles, wee will consider three things. 1 That these twelve were appointed by Christ himself to this witness; which the Apostle Peter plainly concludeth, *Act. 1. 22.* where speaking of one to be elected into Judas his room, he saith, he must be chosen of *one of them which have companied with us all the time that the Lord Jesus was conversant among us, beginning at the Baptism of John unto the day that he was taken up*: implying, that whosoever was not thus qualified, he was not fit to be made such a publick witness with them of his resurrection: because to the making of an Apostle, was necessary either an ordinary converse with Christ upon earth, or else an extraordinary sight of him in Heaven: by which latter, *Paul*, who made an honourable access to that number, proved himself an Apostle.

The second thing is, how they were furnished to this witness: and this was sundry ways. 1 By their senses, they *ate and drank with him*, that is, were in a familiar sort conversant with him *after he rose again*. 2 By word of mouth, he gavethem charge and commandement to doe it: of both which wee are to speak in the text. 3 By a Sacrament or sign of breathing upon them, he confirmed them to their vocation, saying, *As my Father sent me, so I send you*. 4 By adding thereto the thing signified: for he opened their understandings, and made them able to conceive the Scriptures, and unfold all the Mysteries therein, so farre as was behoveful for the Church. 5 By bestowing sundry other great gifts upon them, sending the Holy Ghost upon them in the likeness of fiery Tongues: whereby they received the gift of Tongues, the gift of Miracles, of casting out Devils, of healing the Sick by imposition of hands, of preserving from poyson and deadly things, of the Apostolical rod, whereby death it self was at the command of their word, either to take place, as in *Ananias* and *Saphira*, both struck dead with the word of the Apostle; or to give place, as in *Dorcus*, who by a word of the Apostle was raised to life being dead. By these means the Lord put into the hands of the Apostles, *great power to give witness of the resurrection of Christ, Act. 4. 33.*

The third thing is, By what means they witnessed, or gave testimony to Christ.

Ans. Because they were to be authenticall and faithfull witnesses to all the world, and that both in the age wherein they lived, as also in all the succeeding ages to the end of the world: therefore was it necessary that they should give witness two wayes. 1 By zealous and painful preaching by voyce while they lived. 2 Even after their death, by the holy Doctrin left behind them in their Works and Writings: and thus doe they still remain publick witnesses to us, on whom the ends of the world are come.

Doct. Hence observe, that the office of the Apostles was to give testimony unto Christ after a peculiar manner; *Acts 1. 8.* When the Holy Ghost shall come upon you, ye shall be witnesses unto me, both in Jerusalem, Judea, Samaria and

ACCEPTUS TO
TONGUES.
What these
chosen wit-
nesses were.

By what means
the Apostles
were furnished
to their witness

The Apostles
were so bee pe-
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es to Christ,
and why.

to the uttermost parts of the earth. I say, they were to bee witnesses after a peculiar manner, for these reasons.

1 To distinguish their witness from ours, who are ordinary Ministers: for every Minister is called of God to give witness to Christ: but properly to speak, they are rather Preachers and Publishers of things witnessed, than witnesses: or if witnesses, yet herein they differ from the Apostles, that they are not ocular, or ear-witnesses, nor such sensible witnesses as they were: for this is an Apostolical speech, and manner of preaching, not derived to ordinary Pastors and Teachers, to say, *That which wee have heard, and seen, and our hands have handled, that we testify unto you*, 1 Joh. 1. 1.

2 They were all faithful witnesses and faithful men; endued with faith and full belief of the things they wrote and testified; as all ordinary Ministers are not. Whence the Evangelist John professeth of them all, that *they knew the testimony to bee true*, Joh. 21. 24. True for the matter: for they delivered the whole Counsel of God, and kept nothing back that was fit to be known, and true for the manner, they all speaking as *they were moved by the Spirit of God*, 1 Pet. 1. 21. and therefore exempted from all error in their witness, as we are not.

3 And hence followeth that their witness is to bee believed, as infallible, being the witness of such as *with their eyes saw his Majesty*. vers. 16. who did not at any time deliver any thing, which they either heard nor of Christ, or saw him not doing, or suffering: but all other ordinary Ministers are so far to bee believed, as they consent with these; and so far as they testify no other thing than what these ocular witnesses have left in writing.

Object. *but Christ needeth not the witness of any man: hee hath a greater witness than John, or than any Apostle: therefore there is no use of the Apostles witness.*

Answer. Christ hath indeed three greater witnesses than the witness of his Apostles, namely, 1 *His Father that sent him, beareth witness of him.* 2 *The Scriptures, if they be searched, testify of him.* 3 *His works that hee did, bear witness of him*, Joh. 8. 18. & 5. 39. & 5. 36. but yet howsoever in regard of himself, hee need no other testimony of man, that wee might believe and be saved; hee useth the witness of men, *as John*, and the Apostles: and of this Divine Testimony in the mouth of the Apostles may bee said, as Christ did of the voice from heaven, Joh. 12. 30. *This voice came not because of mee, but for your sakes.*

Use 1. From this Doctrine wee learn, how necessary a thing it is in causes of Faith, to lean upon true and certain things, and not upon tottering traditions, or unwritten verities, which are the main pillars of Popish Doctrine. Oh how good hath our God been to this Church and Land of ours, in giving us a *surer word* of the Prophets, and Apostles, to become a light unto us in a dark place; and a sure ground whereon wee may build the truth, and certainty of our Faith, and religion; that wee need not bee carried about with every winde of corrupt Doctrine. These witnesses being sensible, faithful, and so extraordinarily assisted, neither would nor could deceive us: yea, and writing in such a time, and the same age in which the things were done; if they had written any false or corrupted thing, all that lived at that time could easily have confuted them. And therefore as *Moses* when hee had written the Book of the Law, *Exod. 24. 7.* called all the people to bee a witness of the truth of it: even so the Apostles writing the books of the Gospel and finishing them, appealed to the men of that age for the truth of them: as *John* the last of them all in the last end of his book saith, *wee know, that is, all this age knoweth, that this witness is true.*

2 This Doctrine giveth us direction, how to carry our selves to the present Ministry; for some man may say, as the Devil once did, *Paul I know, and Ce-*
phas

In divine
things we must
lean upon a
sure word.

phas I know, but who are you? Surely even wee are sent by Christ as well as the Apostles, Eph. 4.11. Hee gave some to bee Apostles, some Prophets, some Pastors, some Teachers. Where it is evident, that he that giveth the Apostle, giveth the Pastor also.

Wee being then called by Christ to teach this doctrine in the Church, whatsoever our own unworthinets bee, yet to contemne us shall be the contempt of Christ himself: yet wee being men subject to error (as they were not) must hold us to our rule, which is Apostolical Doctrine: for as the Apostles have faithfully performed their parts, so our part and duty is faithfully to depend upon them: and then not to depend upon, or depart from us, is to depart from Christ and his Ordinance. Wee that are Teachers reserve to every Christian his priviledge, which is not to receive every thing from us hand over head, nor any thing at all on our bare words, but to try our spirits, to search the Scriptures, (as the Bereans.) They have or ought to have their Bibles, we with them to look and enquire there whether our Doctrine be true or no: and by this note shall they know it what it is, according as wee shall bee able to shew the Apostles the ear or eye-witnesses of it: for else are they not bound to believe it.

Ordinary Ministers must be received as Apostles, while they teach things heard seen by the Apostles.

Let any man come with a conjectural, or probable truth, or any traditional doctrine, and cannot shew which of the Apostles heard or saw it in Christ, no man is bound to believe it as necessary to his salvation. But if any come, and can back his Doctrine thus from the Apostles, it is all one as if the Apostles did utter it. Let every Minister, if hee would bee believed, tread in the steps of the holy Apostles, and see hee bee able to clear, that all he speaketh bee spoken in their Language, bee seen with their eyes, or heard with their eares; which hee is sure so to bee, if it bee contained in their writings. Hereof the Evangelist John giveth a notable president, *The Word*, saith hee, *was made flesh*, Joh. 1.14. here was a great mystery, and a main principle of Salvation: but how knoweth hee it, is hee sure of it? yea, that he is: and therefore addeth, *we saw the glory of it*.

Again, it were to bee wished, that hearers would take up their duty, which is, in reverent manner to come to their teachers in things doubtfully delivered, and ask the question; I beseech you tell me which of the Apostles heard, or saw this from Christ, which you have taught us, that I may believe it? for they delivered nothing else. To which rule would Ministers and people frame themselves: it would bring the Scriptures into request, which for most part, are least set by in many Sermons; it would make men more careful of their Doctrine, and thrust out an infinite deal of trash, and foolish conceits of frothy brains: which make it a chief part of their reputations, to see with any eyes save the Apostles and speak with any tongues save theirs, by which means it cometh to pass, that Gods own voice is least heard in Gods house, in Gods business, and among Gods people.

3 Hence note also, *What mean and weak men did the Lord choose to bee his witnesses to all the world*; not great Rabbies, not Rich, not Worldly-wise: (who are not so expedite and ready, neither to preach, nor receive the Gospel) but poor, simple, and mean men. For these reasons,

The Lord Jesus chose mean and weak men for his witnesses. Why.

1 That the conversion of men might not bee ascribed to eloquence, arts, power, or wisdom of the world: but this treasure is put in earthen vessels, that all the power and glory of the work, may redound to God, who commonly, in weak and foolish things, putteth forth his admirable strength and wisdom.

2 That there may bee held a difference between Civil, and Ecclesiastical power: the one is outwardly glorious, and stately; the other mean and lowly: the Ministry which ever brought most men to God, was least pompous, and which came the nearest to the simplicity of Christ and his Apostles: and on which the Sun of the World, for most part, as little shineth, as it did on Christ himself and his Apostles.

3 It made more for the glory of Christ, and his Apostles : of Christ, in that hee chooseth illiterate and unlearned persons, and presently maketh them wise, learned, and intelligent, able by the wisdom of God, to put to silence the most Learned and exercised Adversaries they can meet withall. Earthly Kings and Princes, not being able to give such gifts, are forced to advance such as are wise and experienced already; and set over their business, the wisest, most learned, and most noble that they can finde : Christ need choise none such, but honoureth himself in choosing foolish and ignoble things, to make them wise and noble, and every way fitted to his work. Again, herein hee honoureth also his instruments, who being in themselves mean and contemptible, yet upon their calling received such a portion of the Spirit, as that they drove the wisest and most learned into admiration; and daunted the greatest and most powerful, when they saw that no power or glory of this world, could draw or hinder them from the Execution of that Office, to which they were deputed. Hence was it that the wise and mighty, *Mat. 4.* seeing the freedome and wisdom of Peter and John in speaking (knowing them to bee unlearned men) *they wondered, and knew they had been with Jesus : and seeing the man standing with them which had been healed, they had nothing to say against them.* How great glory won Christ hereby to himself, and his servants?

4 By this choise of his, hee putteth a plain difference between his Kingdome, and the Kingdome of Antichrist. His Kingdome upholdeth the truth of God, which is strong of it self, and well fenced by the power and strength of God watching over it; and needeth not the arm of mans wisdom, or humane power to lean upon; but if it get simple and plain men to carry it through the world, it disperseth it self as the light: twelve naked and unlearned men shall be enough to overcome all the power and wisdom that the world can make against it.

But the Kingdome of Antichrist, maintaining nothing but fables and lies, needeth all the colours that wit and learning can devise, and all the power and tyranny in the World to maintain it: false Doctrine can never stand of it self, if it have not the two legs of humane policy, and power to stand upon. And what other is it that for these many years (especially since the light of the Gospel was by the mercy of God restored to these parts of Europe) hath undershored that tottering Kingdome, but a flourish of wise, learned, prudent, and holy Fathers: the profound policies, equivocating tricks, and acute Sophistry of their Jesuites: the cunning practices, powder plots, bel-lish attempts of their Priests and Disciples, against Kings, and Kingdomes, whose power they cannot command: the base insinuations and flattery on the one side, and false tears and treachery on the other, whereby they hold fast unto them sundry other great powers and Kings of the earth? to which adde the insatiable thirst of money: and their base tricks to lay false fingers, and pilloin goods and lands, which they heap and lay together as the sands of the Sea, you may take a view of the main props of that Kingdome. It must have the wit of men, the sword of Princes, the strength of arms, the support of wealth, and every way a glorious outward estate; else down must it needs fall like *Dagon* before the Ark. Christs Kingdome hath none of these, needeth none of these, and yet it propagateth it self, and prevailleth daily, and so shall do, whilst this Antichristian Kingdome being now in a consumption already, by the breath of his mouth, shall be utterly abolished by the brightness of his coming.

4 In that the Apostles were chosen witnesses of God, it is a notable proof of Christ his resurrection, which is the Apostles own use: for if Christ be not risen, wee are (saith hee) proved false witnesses: but that cannot bee for the former reasons, and therefore hee is surely risen. The like deducti-

on may bee used for the confirmation of any other Article of Faith delivered by them, wherein they are no less true witnesses than in this of Christs resurrection.

Who ate and drank with him after he rose from the dead.

In these words the Apostle Peter useth another argument of demonstrative force to prove Christ his resurrection, who both before his death and after did manifest himself to bee both God and man, by two sorts of actions.

Christ manifested himself to be both God and man after his resurrection, by two sorts of actions.

1. Such as were miraculous and extraordinary: an instance whereof after his Resurrection wee have formerly mentioned, *Job. 21. 12.* in the miraculous lading of the net with fishes.

2. Such as were more ordinary and familiar: such as in the next verse of that Chapter is recorded, namely, his dining with the Disciples. Which was so familiar, and so open a revealing of himself, as wherein they could not bee deceived in the truth of his person. And to confirm this truth of our Apostle, wee read, that not once or twice, but often he ate and drank with his Disciples after hee rose from the dead; for hee did not onely eat with six of his Disciples, as *Job. 21. 2. cum 13.* but with the two Disciples with whom hee joynded himself going to Emmaus, *Luke. 24. 30.* and with all the eleven gathered together, *Luke. 24. 33. cum 43.*

Quest. How could Christ eat and drink, seeing hee was not raised to a natural life which hee lived before; and was now live: but to a spiritual life, which cannot be nourished by corporal means, no more than our bodies shall bee after the general Resurrection?

Ans. Christ did not eat seemingly, or in appearance, as one deluding them; but as before, truly both ate and drank: for else this could bee no infallible proof of his Resurrection unto them, as our Saviour intended it should bee. For when the Disciples had seen his hands and feet, wondred at the matter, and yet believed not for joy, *Luke. 24. 41.* for their further confirmation hee called for some meat, and having a *piece of broyled fish, and an honey-comb given him, hee took it and did eat before them.*

Cibus hic ad humanæ naturæ indicium, non ad corporis gloriosi fulcrum pertinet, & comestio potestatis suæ nota non necessitatis. Tilenus.

2. Although Christ ate and drank truly, and indeed, yet was it not necessary, as before, for the nourishment of his body; which now living a spiritual life, took no nourishment from it. And as he needed not to eat, so that which hee did eat, went not through his body as it did before, or as ours now doth. It will bee asked first, what became of it; and secondly, whether that can bee true eating, where can bee no nourishment. To the former I answer, that himself, when, and as it pleased himself, dissolved the substance of it into his first principles, or into nothing after hee had truly eat it. To the latter, that every man hath experience that hee can truly eat many things which never nourish him: and so will avoid further curiosity, and inquisition into questions so needless.

Considerations at Christs eating and drinking after his resurrection.

But it will bee more materially objected, that this eating and drinking doth not necessarily and infallibly prove the point of Christ his Resurrection, seeing the Angels have eat and drank, and yet were no men.

Ans. As for the Angels which ate and drank with Abraham, Lot, and others, the truth is, that (whatsoever some speak to the contrary) they did truly eat as well as they truly walked, spake, and indeed had their feet washed: all which, though they proved them not to bee true men, yet proved them to have had true bodies, which were assumed for the time of their message, and again dissolved into their first nature, as also was the meat which they did eat: even so our Saviour Christ is proved hereby after hee was dead, to have a true, living organical body, which is a sufficient proof of his resurrection, and confirmation of our Faith in that Article; especially

seeing that it was the self same body that was laid in the grave, the testimony of the Angels, the emptiness of the grave, the prints of the nails and spear, with many other evidences sufficiently confirm,

To believe the
resurrection, is
an hard point.

1 Note hence, in that our Lord Jesus, would not only appear once, but very often, and not only that, but eat and drink sundry times, and this also in the presence of many authentical witnesses; *what an hard thing it is to believe the resurrection from the dead*: yea, if wee should hear it Preached from the blessed mouth of the Son of God himself. The Disciples of Christ had often heard him, teaching them particularly of his resurrection the third day; they had seen him accordingly risen: yea, they had handled him with their hands: yet unless hee condescend to admit them as familiarly to eat and drink with him as before, they scarcely beleeve: neither can wee think the Disciples slower of heart to beleeve than our selves are, who are ready to say in any thing that our eyes see not, with *Mary, how can this be?* But that neither they nor wee should sink down in this weakness, hee hath pleased to condescend to our infirmity, to remove all scruple from them and us, in this main article of our religion.

His wisdom saw how necessary it was, that they who were to be witnesses unto him, should be enabled with much perswasion, both by lively voice, and by writings, to assure all other believers of the certainty of his Resurrection. till his return to judgement: and therefore to all the other means of manifesting himself, hee added this, to sit down among them to eat and drink with them: not to feed himself by that meat, but their faith, and in them the faith of the whole Church. For what is it that more confirmeth and strengtheneth our Faith, than the boldnesse and liberty of the Apostles, both in their Sermons and Writings? and whence is this but from their own full perswasion of the truth, which maketh them bold, and whence is this perswasion, but from certaign sense and undoubted knowledge, arising from their familiar converse with him after his resurrection?

Ps 1. To strengthen this our weak Faith by this consideration, conceive with thy self that Christ ate and drank with his Disciples, that thy Faith might be nourished as well as others: and in that they saw him, heard him, handled him, ate and drank with him, and being faithful witnesses have Preached, and by writing avouched the same to all the world; thy Faith must be as fully assured, as if thine own eyes had seen him, thine own hands handled him, and thy self had sit with him at the Table while hee ate and drank among them: yea, so often as thou hearest, or readest, or thinkest of any of these things; so often must thou be renewing and adding something to thy Faith in this behalf; as every new apparition or manifestation of Christ, added something to the faith of his Apostles.

2 In that our Lord after hee was gloriously raised from the dead, would still for those forty daies depa from his glory, abasing himself to converse with sinful men; yea, to eat and drink corruptible creatures; of which his incorruptible body had no need: and would still humble himself to condescend to the weakness of his Church: wee are to learn the same lesson towards our Brethren, to be of a yeelding disposition, ready to depart with some of our right for their good and edification; and carry our selves as weak to the weak, and become all things to all men, to save some.

Verf. 42. *And he commanded us to preach unto the people, and to testify that he is ordained of God a Judge of quick and dead.*

A Third argument to prove that Christ is raised from the dead, and so is indeed the true Messiah, and Lord of his Church, is, that he gave Commission and Commandment to his Apostles to become Preachers and witnesses, as of other points, so especially of this; that howsoever hee was adjudged to death, according to that judgement executed, and laid as one foyled by death for the space of three days, yet he is now gloriously raised again, and appointed of God the Judge of all that ever have lived, doe, or shall live to the end of the world.

In the verse we have three things to be handled.

1 *That preaching is a reverent and necessary ordinance of Christ himself, And he commanded us to preach unto the people, and to testify.*

2 *The object of this ordinance, or what wee must preach, namely Christ, that he is &c.*

3 *What particular doctrine concerning Christ must more especially be preached, that he is ordained of God, a judge of quick and dead.*

In the first of these, are two branches to be cleared. 1 *That preaching is the ordinance of Christ.* 2 *The necessity, which will easily bee deduced from the former.* That Christ instituted this holy ordinance, is plain, *Matth. 28. 19. Goe preach to all nations, baptizing them, &c.* the which commission, that it was extended beyond their persons, to such as should in after ages succeed them, appeareth by his last words, *And behold, I am with you to the end of the world.* And that the ordinary teachers are no lesse the gift of Christ than the Apostles themselves, is as plain, *Ephes. 4. 11.* he therefore gave some to be Apostles, some Prophets, some Evangelists, some Pastors, and some Teachers. Neither must this trouble us, that both in this place alleadged, as also in some other it is attributed to the Father, to send and give Pastors according to his own heart, *Jer. 3. 15. & 35. 4.* and sometime to the Holy Ghost, *Acts 20. 28. Take heed to your selves, and the flock over which the Holy Ghost hath made you over-seers,* 1 *Cor. 12. 11. and all these things worketh even the self-same Spirit, distributing to every man severally, even as he will.* For,

Preaching the ordinance of Christ.

1 All these external works are common to all the three persons: and where any one of them are named in any action done without themselves, no one of them is excluded, but all the three must be included.

2 The Divinity of Christ is not obscurely proved, in that the same glorious actions of the Father, and the Holy Ghost, are ascribed also unto him, as from Heaven whither he ascended, to give several gifts for the work of the Ministry.

3 That we might better instruct our selves, in their several order and manner of working the self same action: for the Father is the Fountain, and the first Author of all these gifts; the Son properly is the distributor and giver: for the Father worketh all in us by the Son, and both of them by the communication of the blessed Spirit: even as the Sun by his beams sendeth light, and heat unto the inferior creatur.

Object. *But this ordinance of preaching, seemeth not to be Christ's, because it was long before his Incarnation; and now remaineth after his ascension, when hee cannot call men as he called the Apostles while he was on earth.*

Ans. The Ministry of the Gospel, in the proper acception of it, hath two things to be considered. First, the being of it: Secondly, the vertue and efficacy of it. The being of it (as it was the Ministry of the New Testament, wherein glad tidings were published to all Nations) was temporary, beginning in the time of Christ, and shall have end with the world: yet can it be

be called no new doctrine, because the summe and substance of it, was (though more obscurely) delivered to *Adam*, and the Fathers of the Old Testament. But if we consider the verue and efficacy of it, it is an *eternal Gospel*, Rev. 14. 6. during from the beginning of the world to all eternity.

Now therefore will it not follow, that because it was before his Incarnation, it was not his; but rather therefore it was his, who was before *Abraham* was, the chief Prophet of his Church, that raised, according to the severall ages of his Church, such men as were fit, either more obscurely, as before his coming (when rather some Evangelical promises of things to come were preached, than the Gospel it self,) or else more manifestly to preach and open the mysteries of the Kingdom of God. And this latter kind of preaching, was not before his incarnation; neither was it fully sealed before he ascended into Heaven, and from thence gave gifts to men; that thereby hee might shew himself a careful Head and Governour of his Church, even then when hee was set down at the right hand of his Father. It is true indeed that before Christs suffering, he called his Apostles, instructed and furnished them with many gifts of the Spirit; yea, and these gifts were increased very much after his resurrection, whereby they were more confirmed in their Apostleship; and although they did before Christs death, exercise the office of Apostleship in *Judea* amongst the lost sheep of the house of *Israel*, yet had they not received that fulnesse of the Spirit, and power from above, which was necessary to Apostles, before they had received in the visible form of fiery Tongues, the Spirit in abundant measure: whereby they were before all the people of the world, after a sort, solemnly inaugurated, and confirmed to be the Apostles of *Jesus Christ*: neither had they, till after Christs resurrection, received this Commandement (of which our Apostle speaketh) *To preach to all Nations, and to every creature under heaven*: the practice of which Commandement they took up after that (they having staid at *Jerusalem* for the promise) the Spirit came upon them, and they were endued with power from on high, Luke 24. 49.

As for the second branch of the objection, that because ordinary Pastors and Teachers are not immediately called by Christ, being now in Heaven, therefore they are not ordained by him, it is false: for of the Pastors and Elders of *Ephesus* it is said, that the Holy Ghost made them overseers: and *Paul* accounteth *Apollos* ordained by Christ as well as himself, 1 Cor. 3. 5. *What is Paul, and who is Apollos, but the Ministers by whom ye believe?* and, *as the Lord gave to every man?* only the difference must be observed in their calling: both are called of Christ, but the Apostle by himself immediately, not by men: the ordinary Pastor called of him by the Ministry of man, I call it a Ministry, because the whole power and authority of the Church in calling Ministers, is but a service unto Christ; approving, declaring, and testifying to the Church those whom Christ hath called. And therefore both before his incarnation a long time, and after his ascension also, the exhortation which was enforced upon believers run in this tenor, *to day if you hear his voice, harden not your hearts*, Psal. 95. 7. Heb. 3. 7. Whence we conclude, that his voice hath ever sounded in the Church, and so shall doe in the ministry of his servants, until his coming again to Judgement, Luke 10. 16. hee that heareth them, heareth him; he that receiveth them, receiveth him; hee that refuseth them, refuseth him: he by his servants entreateth men to be reconciled; by them hee bindeth and looseth, saveth and destroyeth.

Secondly, for the necessity of this ordinance, can any deny it who seeth the Son of God so careful before his death, after his resurrection and ascension also into Heaven, to furnish and fit with an extraordinary measure of the Spirit, Apostles and Apostolick men, for the founding of the Church of the New Testament; and not only so, but now sitting in his glory at the right hand of his

his

Necessity of
preaching, vin-
ced by four
reasons.

his Father, is mindful of his promise, and is with his Church to raise up successively faithful Pastors and Teachers, gracing them with variety of excellent gifts; and blessing those gifts for the building up, and repairing of his body, and the gathering of the Saints: of whom, as of living stones, is reared a spiritual house or temple fit for his own use. But because most men are willingly ignorant of this necessity of preaching, I will a little enlarge it by some reasons.

1 Consider the condition of those that are unconverted; and it will appear necessary for them. No man was ever saved, while hee was in his natural blindness, no unbeliever could ever get within the gates of the holy City: no hard-hearted or impenitent person, could ever, so remaining, see the life of God. Neither was ever any man ordinarily drawn out of this fearful estate of Damnation, but by the Word of God preached; which is the light to the blind eyes, the ground of faith: *for how can they believe, except they hear?* and the hammer of the Lord to break asunder the hardest stones in mens hearts, *Jer. 23. 29.* Who were ever begotten to God, without this *immortal seed*, and these spiritual Fathers? Who ever became *living stones* in the building, without the hewing and polishing of Gods builders? What harvest was ever brought in to God, without these labourers? What soul was ever pulled out of the kingdom of darkness, and brought to bee a member of Gods Kingdome, but by this means? The word in this ordinance is called the *Gospel of the Kingdome of God*, *Mark 1. 14.* that is, whereby men attain both the parts of Gods Kingdome: both that of grace here in this life, and that of glory in the life to come: from which effect it is called, 1 The word of grace, *Acts 20. 32.* 2 The Gospel of glory, *1 Tim. 1. 11.* also the word of reconciliation, because hereby sinners are reconciled to God, *Ephes. 1. 13.* the word of life, because it quickeneth the dead in sin: the *Gospel of peace*, chap. 6. 15. because it alone pacifieth the conscience, and ferleth it in the peace of God: to conclude, *The good word*, *Heb. 6. 5.* because it only revealeth Christ, who procureth all good unto believers. Who seeth not then the necessity of preaching? seeing none are added to the Church without it, *Act. 2. 41.* no spiritual life can bee preserved without this feeding, *Act. 20. No Saints are gathered, nor no body of Christ built up without Pastors and Teachers*, *Ephes. 4. 11. 12.* And it pleased not God by any other means, but by the foolishness of Preaching, to save such as believe.

In regard of the unconverted.

Secondly, If wee consider those that are called to knowledge and faith, it will appear also a most necessary ordinance in regard of them. For,

In regard of the converted.

1 Seeing a man cannot safely and comfortably pass through any part of the day, without the light, strength and comfort of the Scriptures, it pleased the Lord to set up this publike ministry in his Church, that even believers themselves by hearing the Scriptures daily explained, obscure places opened by those which are clearer, and figurative speeches cleared by the proper; might attain not onely to a clearer understanding of the Scriptures, but also to have them printed in their minds and memories, so as they might bee able to draw them unto continual use.

2 Even the best have nature in them, and their daily failings; and without daily repair, grow weak in faith, weary of well-doing, and unfruitful in the work of the Lord. And therefore though they should not need to come to increase their knowledge, yet have they need to hear their faults controlled, to bee provoked unto duty, to bee confirmed in their obedience, to bee strengthened in their faith, reformed in their lives, comforted in their troubles, and spurred to bring every thing to use and practice; and therefore the best may be still Disciples and Learners in the School of Christ.

3 The agreement and fellowship of the members of the Church, is excellently hereby maintained and preserved: not onely by communication of gifts

gifts and graces, while some teach and some learn, but also while it is a mean to hold them all of a mind; whereas without this publike Ministry, if every one were left to his private sense and reading, it could not but breed corrupt and private opinions, to the dissolving of minds and affections. And this special benefit of this publike ordinance, the Apostle aimed at, Eph. 4. 12. *Till wee all meet together in the unity of the Faith, and knowledge of the Son of God, unto a perfect man*; implying, that the scope of the Ministry, is to bring and preserve all the members of the Church in this unity of faith and knowledge; which in this world it cannot do, but so soon as it hath done this, it self shall cease, namely, in the life to come. Hee must needs bee wilfully blind, that esteemeth not very great necessity of the word preached, for the strengthening of those joys and bands, whereby believers are knit both unto the head, as also unto the members.

From the opposition of the Devil, and wicked ones.

Thirdly, The necessity of this Ordinance appeareth, in that the Devil and wicked of the World, have ever resisted it above all other, as being the greatest enemy unto his Kingdome, which maketh him fall down like lightning in the hearts of men. Hence is it that hee stirreth up *Jannes and Jambres*, and all the rable of *Egypt* Inchanters against *Moses*; and setteth all his power against him, to prove him a counterfeite. Hence is it that hee will not want a *Pashur* to smite *Jeremy*, nor an *Amaziah* to do as much to *Amos*. Hence raised hee up many Armies against *Paul*; *Elimas* and *Alexander*, *Hymeneus* and *Philetus*, *Diotrephes* and *Demas*, and from his mouth hee casts out floods of reprochful and virulent slanders against him; that hee is a pettulent and seditious fellow; that hee speaketh against the Law, and against the Temple, away with such a fellow, it is not fit that hee should live.

And hath the Devil grown any whit more calm, or can hee digest *Pauls* preaching better since *Pauls* time? no sure, hee is no changling, except because his time is shorter, his malice bee stronger and more raging; I with Gods faithful Ministers every where found it otherwise. But to omit other proofs, observe generally the voice of the multitude. Where there is no Preacher, but some poor creature to serve, as they say, or starve them rather; it is wonderful how well people think themselves with him: he shall be commended and defended, for a very honest peaceable man, or for a very good fellow, that will bear his Neighbors company, they could not have a better; and for all hee cannot preach, a worse (they fear) will come when hee is gone. But whose voice is this? and is not the hand of the Devil in all this? Well, on the contrary, where there is by Gods mercy a painful and faithful Minister, that Preacheth constantly and conscionably; how goeth the cry and common voice of people upon him? wee have one that Preacheth indeed often, and (perhaps) is a good Scholar; but hee is very unpeaceable; a reprover of every man, a spy-fault, hee hath made such contention in our Parish since hee came, that wee with hee had never come amongst us; we were quiet enough, and held peace and neighbourhood before he came. And thus he is contemned, as *Jeremy*, a man that *striveth with the whole earth*.

The same proved by experience.

Fourthly, The necessity appeareth by common experience, if we compare the people, who have had the Ministry planted amongst them, with those who have it not. In the one, what shall a man sooner meet with, than wofull ignorance, Popish opinions, superstitious practices, heathenish conversation? they live as men without God in the world: or, as if the old *Sodomites* were alive again. But in the other, by Gods mercy some seal of the Ministry you shall meet withall; some men of knowledge, of consciences and out of conscience performing duties in publike, and in private; in the house of God, and in their own houses; you shall hear godly and gracious speech in their mouths, see good example in their lives, holy desires and endeavours to grow in grace and in the knowledge of Jesus Christ. And whence is this difference

difference, but from the presence or absence of this ordinance, and Gods blessing attending or departing from it?

Vse 1. The Ministers of Christ must urge upon themselves this self same Commandement, to provoke themselves to diligence in preaching: for it layeth necessity upon them, and woe unto that Minister that preacheth not the Gospel. A lamentable thing is it to see how little either this commandment or the denunciation of this fearful woe prevailleth with many: but some are given up with *Demas*, to imbrace this present world; some give up themselves to idleness, and voluptuousness of life; some to ambition, and further preferments; some to policy, and state matters; and very few onely to faithful and painful Preaching. Thus this commandement of Christ is generally forgotten, the sheep and Lambs of Christ unseld and forsaken, the King some of Christ unbuilded and unrepaired, and the Kingdom and power of sin generally standeth in the state of it unshaken in the hearts of men.

Ministers must urge themselves to diligence by this necessity.

2 Wee see hence what little need wee have of a dumb, or blind Ministry; unless there bee need of breaking to express a Commandement of Jesus Christ, who sealeth no mans Commission, but to Preach to his people. What need is there of wells without water, of months that speak not, of candlesticks without light, of stars without shine, of salt without favour? Christ needed not to have ascended to send men without gifts; hee sendeth no Messenger without a message, no Steward without his provision, no Captain without weapons, no Watchmen without eyes: this were a folly which the wisdom and weakness of man cannot brook: but hee sendeth an *interpreter*, the Learned tongue, the prompt Scribe in the Law of the Lord; such as are mighty in the Scriptures, and are stored with things new and old. Let us not implead the wisdom of the Son of God, and say, where shall wee have such store of Preachers for our severall Parishes? It wee want them, the fault is our own, and not Gods; who hath given means, men, and maintenance enough; it all these were wisely and thankfully disposed to his glory, and the service of the Church.

No need of a dumb or blind Ministry.

3 This Doctrine must bee applied also to the more ignorant sort of men, who never as yet came to see the absolute necessity of this Ordinance of Preaching: as with us, 1 Their former coming herunto, as forced by Law, or constrained by custome: and thence departing again without any fruit of Faith, or increase either of knowledge, or obedience, or of comfort. 2 The inbred corruption, yea, and malice of their hearts against it; which bewrayeth it self in a number of frivolous Objections, which they shaine not to bolt out among their mates. As, that this preaching of the Gospel is *but foolishness*: they see other have lived honestly and well without it, before them, and so have themselves done for many years: and yet they live as well as those that are the forwardest to run after Sermons. Alas, poor souls, how hath Satan over-reached them in a matter of such moment, as is their whole estate and freehold of Heaven? who if ever they come to see their lost estate, and what a woful condition they stand in for the present, they will tell us another tale, with shame in their faces, for that they have said: they will profess the *Ministry of Reconciliation*, to bee as necessary as their attestation and friendship with God, which is better and sweeter than life it self.

Few men see this necessity of preaching.

Others conceive and complain, as the *Israelites*, that there is too much Preaching, and too much of this *Manna*: and some of better place, but no better hearts, avouch that it is so common, that it grows into contempt.

Many plead against it.

Now would I ask of these, was it the abundance of *Manna*, the Angels food, that was the fault, or their wicked leaching of it? even so is it the commonness of the word, that maketh the wicked contemn it, (for the hun-

gry soul of the godly would never dispise it, if it were ten times more common) or rather because they see not the worth, nor taste the sweetness of it? *define wee the Sun because it riseth daily, and shineth all the day long upon us, or the air which wee breath in every moment? or doth the cream and common use of the bread upon our Tables, bring bread out of request with us? No, wee see the necessity, that without the Sun, and without our daily bread, and without the air, wee cannot live.* And did wee see also as clearly that where vision faileth people perish, wee should change with our minds our note; and highly blest God for the commonness of it, as we do in the other: and ture I am, that either the Apostle *Paul* did not fear this inconvenience, or else hee overfaw it, when he enjoyned the Ministers to Preach *constantly, both in season and out of season.*

Others say the world was better when there was lesse Preaching, and thence conclude, that it is far worse now, because there is more: which though it bee a rude fallacy scarce worthy answer, as putting that to bee a cause of mens wickedness which is not, yet something must bee said unto it; and toole must bee answered in their folly, lest they bee wise in their own conceit. Let these men bethink themselves, and then tell us whether the Holy Gospel (being the power and arm of God to save every beleever, the glad tydings of salvation, and word of life) can make the World worse than it is. For if that bee the use of it, our blessed Saviour was far overleene to leave his glory of Heaven, to take our flesh, and in it to submit himself to the obedience of the whole Law; and to the suffering of the whole curse of it, for our disobedience; it by all this hee leave the World, or make the World worse than he found it. How shall it bee true that is written of him, that the *Son of Man came not to destroy, but to seek and save that which was lost*, if the Preaching of him make the World worse than it was? wee will easily grant that the Gospel, being a great light, it daily discovereth that corruption and darkness which before lay hid; as the Sun rising manifesteth all those things which were wrapped up in the darkness of the night.

But to say that sin is the more, because it is more seen by the light of the Gospel, is a fancy: or if sin it self in these daies of the Gospel by the multiplication of people bee multiplied; shall wee say the Gospel is the cause, or rather the malice of men, who pervert it to their own destruction, taking occasion by it to turn the grace of God into wantonness? Let not us therefore bee (as the old Idolaters in *Jeremias* time) who told him plainly, that they would not hear the Word that hee spake in the name of the Lords, for *while they served the Queen of Heaven, they had plenty of vittuals, and were well, and felt none evil: but since they left to burn incense unto her, it was never well with them, they had scarceness of all things, and were consumed by the Sword and by Famine*, Jer. 44. 17, 18. and theretore they were resolved to do as their Fathers did. But let us with thankfulness cast our eyes upon the Grace of God, *that hath appeared, and learn* (as it teacheth) to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world.

Many other allegations of simple people against this ordinance I might alleadge, but they are well met withall by some others; and my self have elsewhere answered many of them, and therefore referring the Reader thither, I content my self with these few for the present: and conclude this point with this exhortation to these poor seduced people: that considering the straight charge and Commandement that lyeth upon us to Preach in season, and out of season, they would bee willing to pick out their duty therein implied; which is to bee diligent, yea, *swift to hear*, to attend as earnest suiters at the gates of Wisdome, for their own good; to lay up instruction as they would treasure gold, and to call after the wisdom of God revealed

vealed in this ordinance, without which never was any made wise to salvation. And let them further know, that (seeing God doth not extraordinarily save men, where the ordinary means are afforded or offered) the neglect of this means is to despise *great salvation*; and to make themselves *unworthy of life eternal*. And from the evidence of truth I avouch against every soul, that turneth his ear from hearing the word preached; that hee despiseth the pardon of the King of Heaven, hee refuseth life and salvation offered; hee chooseth death, and forsaketh his own mercy, *Joh. 10. 27.* hee is no sheep of Christ, for then would hee hear his voice, *Joh. 8. 47.* and if hee were born of God, hee would hear the words of God.

Secondly, The *object* of this Ordinance, or what wee must Preach, and that is *Christ*. The scope of the whole Scripture is Christ, and it is wholly resolved into him. The Law, that is a School-matter to Christ; for by convincing of sin, and making the sinner exceeding sinful, it leadeth him forth of himself to seek salvation in Christ. The Gospel preacheth nothing but Christ, and him crucified for sin, *1 Cor. 2.* *Wee preach Christ the power of God, and the wisdom of God.* Hence is it called the *Gospel of Jesus Christ*, *Mark. 1. 1.* and the *word of Christ*, *Col. 3.* not onely because it is from him being God, as an efficient cause, and preached by him as the chief Teacher of his Church; but also for the material cause which is Christ. The Apostle *Paul* calleth it the word of *Truth*, not onely for the truth of it, but because it publisheth that eternal Truth Jesus Christ: as also the word of the *cross*, not onely because the cross ordinarily attendeth the faithful preaching and profession of it, but because the matter of it is Christ crucified, *1 Cor. 2.*

Christ the matter of our preaching.

Quest. *What is it to preach Christ?*

Ans. It standeth in two things. 1 In plain manner to preach the doctrine of Christ, concerning his Person, his Natures, his Offices, and the execution of them from his incarnation to his ascension.

To preach Christ wherein it standeth

2 In powerful manner to apply this Doctrine to every hearer, that every one may feel a change to follow, both in his heart and life. For to teach onely the History of Christ his Doctrine, his Miracles, his Life, his Death, is not the full teaching of Christ: for thus the unbelieving Jews know Christ; and the Infidel Turks can easily come to this knowledge of him. But to teach Christ as the *truth is in Christ*, is to apply every particular to the heart of a sinner, that hee may bee framed to conversion and repentance; which is the most difficult labour of the Ministry, and most to bee striven in. Many Teachers who can choose hard Texts, and make learned discourses, and shew much dexterity of wit, reading, and humane literature, have not thus learned Christ themselves, nor can after such a lively manner teach him to others.

And pitty it is to see that whereas to great an Apostle as *Paul*, who wanted not Arts, Tongues, and humane Learning, desired to know nothing but Christ, and him crucified, among the *Corinthians* themselves: it should bee the study of many men to shew the knowledge of any thing rather than of Christ; and how they may paint out themselves rather than Christ in their Preaching. Is not the end of preaching to *make Disciples of Christ*, *Mat. 28.* was it instituted to please the ear, or to prick and pence the heart? Let the Minister therefore strive to ransack the hearts of men with whom hee is to deal; that discovering their secret things they may fall down and say, God is in him indeed. Let him think hee hath spoken the word of Christ; when hee hath both taught him, and led his hearers unto him. And this will not bee done but by the *plainnesse of words, and evidence of the Spirit*. It is thought a reproach to preach a plain Sermon, whereas indeed, that is the best Sermon which teacheth Christ most plainly. 1 By true interpretation of Scripture. 2 By wholesome savory and proper Doctrine gathered thence. 3 By sound application of that Doctrine for the information

of the hearer

of mens judgements, and reformation of their lives: where Christ crucified is thus held out, there need no wooden Images nor Pictures; nor the real sacrifice of the abominable Mass, to put men in mind of him.

2 Hearers may hence learn to judge of themselves, whether they have heard aright or no. And then have you heard well, when you not onely know that which you did not before, but when you beleeve more, love more, hope more, and are more changed than before. When you find our Sermons as the glass wherein you see and discern the true estate of your souls; when you are cast into the form of this Doctrine when your Lusts stoop and yeeld to this Scepter of Christ: without this no knowledge is saving; but all our preaching and your hearing tendeth to damnation: *if yee know these things, blessed are yee if yee do them?* Job. 13. 17.

The Apostles
commanded
in special
to teach the
doctrine of the
last judgement.
Reasons.

The third point is, what is the particular Doctrine which the Apostles, and wee in them are to itraightly enjoined to preach: and that is, the Article of Christs comming again to judge the quick and the dead. And surely it is not without reason, that our Saviour should with them to insist in this doctrine, above others.

1 Because this being the last work of Christ remaining to be done after his ascension, it could not be so easily beleeved as those things which were already done and accomplished, being still in fresh memory; and so much the less deniable, by how much they were still fixed even in the senses of all those who were eye-witnesses of the same. And therefore hee would have his Apostles careful to help the weaknes of mens faith, in the expectation of his return to judgement, by much and often beating upon it, as a point that needeth more instance and perswasion, than such as (being past, and so sensibly confirmed by many hundreds and thousands as they were) are far more easily apprehended, and beleeved.

2 The Scriptures teach that the remembrance of this judgement to come, is a notable means to quicken the godly in their duty, to work in them a reverent fear, and shake out security, which breedeth hardnes of heart: therefore did the Apostle Paul, considering the terrors of the Lord, 2 Cor. 5. 11. provoke both himself and others unto their Duty: and no marvail, seeing the children of God, have even at the consideration of more particular judgements, been stricken with the fear of the Almighty. The Prophet Habakkuk when hee heard but of judgements to come, saith, *That his belly trembled, his lips shook, and rottenesse entered into his bones,* Habak. 3. 16. And David, being a noble King, hath these words, *my flesh trembleth for fear of thee, and I am afraid of thy judgements,* Psal. 119. 120. A special example whereof, wee have in that famous Preacher of righteousness, Noah, of whom it is recorded, *Heb. 11. 7.* that being warned by God of the flood to come an hundred and twenty years alter, hee was moved with a reverent fear of God to make the Ark. And as Noah, was by hearing of the waters, so the servants of God hearing of fire, wherewith the world shall once again be destroyed, ought to bee, and are moved with a reverent fear of God, which is as a steel spur to provoke them to their duty.

3 The Scriptures make the contempt of this day of judgement, the ground of all sins, and of the destruction of ungodly ones. For as it was in the daies of Noah, so shall it bee in the day of the Son of man: they never dreamed of the judgement, before it came, and so perished in it; so men eat and drink, marry, and give in marriage, till the day come upon them as a snare, and they taken as a bird in an evil net. What was the cause that the evil Servant sate him down with drunkards, and rose up to beat his fellow-Servants, but because hee said with himself, my Master will still defer his comming? In all which regards, neither the Apostles, nor wee the ordinary Ministers succeeding them, can want good reason to stir up our selves
and

and others, by the often and diligent propounding and applying of this holy Doctrin of Christ his comming again to judgement.

The verse containeth two things: 1 Christ his appointment to this office, *that hee is ordained of God,* 2 The execution of it, *a Judge of the quick and dead.*

Touching the former, it will bee asked, how God could ordain Christ a Judge, seeing that both the *Father* and the *Holy Ghost* judge as well as hee?

Din. 2 9
Joh. 16 8.
How Christ is
ordained a
Judge, seeing
the Father, and
holy Ghost
judge also.

Ans. In the last judgement must bee considered. 1 The decree of judging. 2 The authority, or judicaty power. 3 The external and visible act, or execution of judgement. Now in regard of the two former, all the three blessed persons, the Father, Son, and Holy Ghost concur, as having an equal decree of judging, an equal authority and judicaty power, an equal dominion over all creatures, and an equal consent in the judging of them: But in regard of the third, the visible judicial act, Christ is the Judge, and that according to both his natures, the God-head, and Man-hood: and yet both of them herein retaining their own properties. This is *Christ ordained of God a Judge*: and thus is it said, that the *Father judgeth no man, but hath committed all judgement to the Son*, Joh. 5. 22. Where by judgement, must bee meant the administration of judgement: for so the Evangelist expoundeth it in the 27. verse of the same Chapter, where hee saith, that the *Father hath given him power to execute judgement*. And by committing it unto the Son, not as opposing the second person in Trinity, to the first or third, or as excluding the other two; but onely appropriating it thus far, that by the Son, in a visible form, and according to his humanity, shall the last and general judgement bee exercised. For all that power of judging, which is in God by nature, shall bee in Christ as man by grace of personal union, for the execution of it.

Χριστινικῶς

Χριστινικῶς

Now the wisdom of God thought fit in this manner, to lay the administration of the judgement upon the Son, for sundry reasons.

Administration
of judgement
laid upon the
Son for sundry
reasons.

1 Because Christ having in his humanity accomplished the work of mans redemption, and in it had been judged in the world; it is meet that he should now manifest the glory of his manhood, exalted above all creatures, and shining in such brightness of glory, as is fit for such a body as is united to the Divine nature.

Hence is it, that often wee read this second comming opposed unto his former, wherein hee pleased to cover and veil his glory, which now he will reveal and display above the shining of a world of Suns: Mat. 25. 31. *When the Son of man cometh in his glory, and all the holy Angels with him, then hee shall sit upon the throne of his glory: Luk. 21. 27. Then shall they see the Son of man come in a cloud with power and great glory.*

Secondly, Hee shall shew his neer affinity unto man, in that hee shall in his humanity bee seen visibly descending in the clouds, as hee was seen visibly to ascend by a cloud: this was long since prophecied, that *every eye should see him*, Act. 1. 11. and how meet is it, that the Judge of all should bee seen of all?

Thirdly, In regard of his Church; which as it is justified by his first appearing in humility, so must it bee glorified by the second appearing of the head of the Church in glory.

Fourthly, That hee might in this last act of it, fully accomplish his Kingly Office: for when hee shall have faithfully finished this judgement, which is committed unto him, hee shall immediately deliver up the Kingdom unto his Father, 1 Corinthians 15. 24. not that hee shall then cease to bee an everlasting King of glory, but because hee shall no longer exercise any temporary government as now hee doth. Hee shall

shall not rule his Kingdome by Civil Magistrates, nor his Church by such Officers, and ministry, as are now appointed under him for the gathering of the Saints. It shall not stand in need of the means of edification by the Word, Sacraments, or Censures; the Lamb himself shall bee all these in the midst of the Throne of God. In both these regards, hee shall deliver up his Kingdome; but hee must first appear in a most glorious humanity to finish this great business. For these reasons is this great work committed to the Son immediately to execute.

The comfort of
Gods children
that their Sa-
viour shall bee
their Judge.

Vse 1. Is Christ appointed the Judge? then may every godly man and woman comfort themselves, seeing their Saviour shall bee their Judge. If a mans brother were to bee his Judge, hee would not fear but to get the day; and the cause to go with him: but hee is the elder brother of every beleever: he bade the women *tell my Brethren that I am risen again: I know* (saith holy Job) *that my Redeemer, or neer kinsman, liveth*: yea hee is nearer than a Brother, being the Husband of every faithful Spouse. If the Wife should have her loving Husband, who loveth her better than his own life, to judge her cause, what need shee fear but the matter will go well with her? what need the members fear the head? Let us comfort our selves with these words, and lift up our heads, because this day, wherein our Head shall *fix* forth both his own and our glory, who are his Members, draweth neer.

He shall judge
the wicked a-
gainst whom
all their villa-
nies have been
committed.

2 This doctrine serveth also to daunt the wicked and ungodly: *They shall see him whom they have perced*: hee is their Judge against whom all their villanies have been committed, whose servants they have villanously intreated, whose kindness and peaceable conditions they have despised and refused. What a fearful sentence awaiteth them when they shall come before him? no marvel if they call for the mountains to cover them, and the hills to hide them, rather than they should appear before the presence of his glory, whose wrath is as a consuming fire, and no stubble can stand before it. Oh consider this yee that put far from you this great day of the Lord, speaking peace to your selves, whilest every thing wageth war against you, in that you still by living in your sins proclaim open war against the Son of God. Why should you any longer abuse his patience? why will you treasure up wrath for your selves against this day of wrath? why will you fit your selves as fuel for the fire of that day, when the Lord Jesus shall come from Heaven, in flaming fire, to render vengeance against all them which know not God, nor obey the Gospel of our Lord Jesus? *2 Thess. 1. 8.* Well, if you will not bee warned, but you will go on in such impenitent courses; know it, that the party wronged by your sins, is hee who is appointed of God to bee your Judge: you will think it will go hard with Pilate, seeing hee is to bee his judge who was judged by him to death; and with Judas that betrayed him, and with the Souldiers that put him to death: but change the persons, the case is your own.

Secondly, In the execution of this Office, two things must bee considered: *1* The persons upon whom, here said to bee the *quick and the dead.* *2* The manner of it.

First, By the phrase of *quick and dead*, is meant all mankind without exception, of what age, condition, sex, or quality soever they bee, even all that ever have received life from God, from the first man that ever lived upon earth, to the last that shall bee found living at the coming of Christ; even all these shall bee judged. And the dead are mentioned as well as the living; because the carnal and unbelieving heart of man maketh more question how those who have been resolved into dust many thousand years ago, can bee quickened and raised to judgement, than those that shall bee found alive at that day: therefore is the Scripture very expresse in this particular, *Rev. 20. 12. I saw the dead both great and small stand before God, 2 Cor. 9. 10. Wee shall*

shall all appear before the Judgement Seat of Christ. In like manner those speeches admit no exception, which we every where meet withall: as, *Every eye shall see him: every man shall bear his own burden: every man shall give account of himself unto God,* Rom. 14. 12. And that wee should not doubt of the certainty heretofore, the Scripture condescendeth so farre to our weaknesse, as to shew us the means how this great work shall be brought about. As,

The means whereby both quick and dead shall be gathered to judgement.

1 By the mighty and powerfull voyce of Christ, which whilest he was in his abasement, could call dead *Lazarus* out of his grave, *Job. 5. 28. Those that are in the graves shall hear his voyce.*

2 By the ministry of the Angels, who shall all (not one excepted) come with him, and they shall gather the elect from all winds, and present and force the wicked to the barre, before the Judge of all the earth; even then when they shall fly to the hills to cover them, if it were possible, from his presence.

3 By the diligence of all the brute creatures, who in their kinds shall hear the voyce of the Son of God. The Sea shall give up her dead; so shall Death and the Grave give up their dead; the very fire shall give up again the bodies it hath waited. In a word, all the Creatures shall help forward this work of the great day: which although it transcend the shallow reach of man, yet is it not above the power of God.

Object. *But how can the quick and dead be then presented to Judgement, seeing the godly shall not enter into judgement; and for the wicked, they are judged already: for he that beleeveeth not, is condemned already?*

Ans. First, for the godly, they shall not enter into the judgement of condemnation. 1 They are by their particular judgement acquitted already, but they must also by the general Judgement receive in their bodies (which till that day are not absolved) according as they have done in the flesh.

3 They must be solemnly and publickly inaugurated and invested into the glory of their head; and their blessed estate manifested to all the world both men and Angels, and even in the eyes of the wicked themselves: therefore although they enjoy God already in part, and the beginnings of the life to come; and such as are dead in the grave rest with the Lord, and enjoy his glory in their soul, yet are they not fully happy, nor can be, till this day breath on them, and this their morning awake them to their perfect glory.

As for the wicked, although they are already condemned: 1 In Gods Counsel before all worlds. 2 By the word wherein their sentence is read, declared, and published. 3 In their own consciences, the judgement of which fore-runneeth the final Judgement. 4 By certain degrees of intensible plagues that are upon them: as hardnesse of heart, blindnesse of mind, wilfulnesse in their wickednesse, malice against God and good men; hatred of the light and means of salvation. 5 By the horrible torment of the souls of such as are in Hell with the Devil and damned ones: yet doth the full vial of Gods wrath remain to be poured upon them: and the final execution, and manifestation of their endlesse misery, is reserved till this Day of Judgement, when the body shall be re-united to the soul, and both delivered to the Devil as their head, by him to be tormented together, as they have been inseparable friends in sinning together.

Wicked already judged five waies.

Vse. Let every man make account of this judgement, high and low, rich and poor, learned and unlearned: the mightiest Monarch shall not bee able to with-draw or abate himself, unlesse his power bee above the power of Christ the judge: the poorest soul that ever saw the Sun shall not bee neglected: the most rebellious of all Creatures, men or Angels, must of force appear, and that not by a Proctor or Advocate, but in his own person: for every man must give accounts of himself unto God. None can be forgotten, no not

No man can avoid this judgement unless his power be above the power of the Judge.

through the passing of thousands of years : *Cain* dyed many thousand years since, *Judas* many hundredth; yet both must appear, the one for killing his innocent brother, the other for betraying his innocent Master. No excuse will serve the turn : the Friers plea, *we are exempted Lord*, will doe no good here : no nor that which all mens Courts must needs excuse abience by, that the party is dead : for this Judgement Seat is set up for the quick and the dead. God must, for his glory, truth and justice, bring every man to this tribunal; that if he have been good and faithful, hee may have his time of refreshing; and be put into the perfect state of happiness in soul and body.

And contrarily, if hee have been hard-hearted, and impenitent, hee may know the weight of Gods justice and power, and bee in full state of endlesse and easelesse misery both in soul and body. Oh then what great cause hath every man to fore-cast this day, and expecting it, to prepare for it; rather than to betake themselves to that Epicurean and profane practice of *mockers*, who put farre from them this evil day, saying, *Where is the promise of his coming? we see all things alike since the beginning* : he makes but small haste. And thus because judgement is not speedily executed, they resolve themselves on a most wicked courte, not knowing that as a snare it shall come upon them when they least look for it, and that though slowly, yet he will come surely, and make them know what it is to abuse his patience which should lead them to repentance.

Now followeth the manner of this Judgement, and that is comprehended in three things. 1 It shall bee glorious and powerful. 2 Just and righteous. 3 Strict, and accurate. For the first, it is said that the Son of man shall come with *power and great glory, yea in the glory of the Father* : that is, such as belongeth to his Father with himself, but to no creature else. The clouds and the air shall be as a fiery Chariot to carry him with admirable swiftnesse : his train and attendants shall be the Arch-angel making his way by the sound of a trumpet; which the very dust and ashes shall hear, and follow : and all the other Angels of Heaven, from whose multitude, power, and glory, this coming shall be wonderfully glorious; and yet the Judge himself shall surpasse them all in glory and brightnesse; and as the Sun doth darken all the lesser Starres, so shall his most admirable glory obscure them all. This appearance may be shadowed by the coming in of earthly Judges to hold Assizes through their Circuit, attended with the Honourable, Nobles, Justices, and Gentlemen of the Country : yea with the High Sheriffs power, besides all their own followers : by which great state and attendance, they are both honoured, and aided, as becometh such publick Ministers of Justice; as also are made formidable to daunt and quell malefactors.

Or rather, look as Princes going to their Parliament to make Laws, put on their roial robes, and shew themselves in their greatest glory; even so shall this great King of glory coming to require the obedience of his Laws, cloath himself with such a robe of glory as the brightest Sun shall not endure to behold : neither the Heavens nor the Earth shall be able to see this glory, but shall shrink at it, and melt away with a noyse: *Revel: 20. 11. John saw a great white Throne, and one that sat upon it, from whose face fled away both the earth and heaven, and their place was found no more.* Thus may we in some dark resemblance something conceive of this glory of the Judge of all the world; unto which the consideration of the persons that shall bee judged by him, addeth not a little moment : for not only small, but great must stand before him. It is indeed a great honour among men to bee deputed the Lord high Steward under a King, whose office is to sit in Judgement upon a noble man : what an height of glory then is it for the Son of God to sit in Judgement, and call personally before him, not nobles only, but all the Kings and Monarchs that ever the earth bare? If there be such preparation, and state amongst men for the

The glory of
the last judgement
described.

the trial but of some one noble man : what glory may wee conceive must attend the mighty God, whilst he bringeth to their trial, not only meaner persons, but all the most powerful Monarches and Potentates that ever were, or shall be, to the end of the world?

This consideration minisheth comfort to the godly, seeing hee cometh to Judgement, who is able perfectly to free them from all misery ; able to strike off their bolts of sin, to acquit them from tertours of conscience, fears of death, the Grave, the Devil, and Hell itself : he cometh from Heaven for their release, who hath trodden down all his enemies under his feet : and all this glory is for their safety and happinesse, who wish and wait for the appearing of this mighty God, Tit. 2. 13. And on the contrary, it serveth to strike the wicked and ungodly with terror and dread, seeing the Lord Jesus shall come from Heaven in such power and majesty, and all to judge and condemn them : whom when they shall see arrayed with vengeance against them, no marvel if they be driven to their wits ends : yea, as it is with guilty Malefactors, when they see the Judge coming in so honourably attended, so shall it bee here ; this very glory of Christ shall strike them with fear, horror, and amazement, and force them to all miserable, and unavaylable shifts ; and to wish, if it were possible, that the rocks would fall upon them, and crush them to peeces, so as they might never come before his presence : for the great day of the Lord, which is to all the wicked of the world a black day, a cloudy day, a dismal day : this day is come, and they cannot abide it.

Secondly, this Judgement shall bee *righteous*, and according to the truth, *Rom. 2. 3. We know that the judgement of God is according to truth, Heb. 1. 8. Thy throne, O God, is for ever, the scepter of thy Kingdom is a righteous scepter : Thou lovest righteousness, and hatest iniquity.* Hitherto is to bee referred that of Daniel, 7. 9. who saith, that this Judge shall sit upon a great white throne ; alluding to the white Ivory throne of Salomon, but infinitely more glorious : the whitenesse betokenning the purity and righteousness both of the Judge, and the judgement : for every man shall receive according to his works. Here shall be no concealment of things : for he will bring every secret into judgement, Eccles. 12. *He will lighten all things that are hid in darkness, and make the counsels of the hearts manifest, 1 Cor. 4. 5.* Here shall bee no daubing or salving up of bad matters in corners : no pleading of Lawyers, who craftily cloud the truth of Causes for gain : no respect of persons, no favouring for the sake of any friends, nor fear of foes, or any displeasure. Here shall be no inducement by gifts, which blind mens eyes, to pervert judgement : the purest gold of Ophir shall gild no matters here : for what shall gold or silver, pearls or jewels doe, when Heaven and earth shall bee on a light fire ? Here shall be no sanctuaries, nor privileged persons, or places, to hinder the course of justice : hence shall be no appeals ; but every person shall receive an eternal sentence of every cause according to the truth and equity of it : for else the Judge of all the world should not doe right.

Vse 1. To comfort Gods children, who in this world are herein conformed unto Christ ; for the most part, causes, and sentences passe against them, and their light is darkned, their innocency by the might and malice of the wicked trodden down : but then shall they be fore of the day, God will cause their uprightness to break out as the Sun in his strength : for when wickednesse shall swim the swiner into Hell, righteousness shall deliver their souls from death.

Gods children who here have all sentences pass against them, shall have justice at this day

2 To teach them to possesse their souls in patience. when they see the confusions that are in the world : to beware of revenge, but commit all (as Christ himself did) to him that judgeth righteously. Wee must be content for a while to see our righteous waies depraved, our good repaid with evil by evil men : and bee so far from thinking hence that there is no providence

gence, or care in God over his Children, as that wee must necessarily conclude hence this judgement day. Observe the rule, Eccl. 3. 16. *When thou seest in the place of judgement wickednesse, and iniquity in the place of justice, think in thy heart; surely God will judge the just and the wicked: for there is a time for every purpose and work,* and Chap. 3. 7. *If in a Countrey thou seest oppression of the poor, and the defrauding of judgement and justice, bee not astonished at the matter: for hee that is higher than the highest regardeth it.* The same ground do the Apostles often lay, to raise this same exhortation unto patience in enduring wrongs: as, Phil. 4. 5. *Let your patient mind bee known unto all men: the Lord is at hand,* Jam. 5. 7. *Be ye also patient, and settle your hearts: for the coming of the Lord draweth neere.* As if these holy men had said with one mouth, look not to have your right here in this World: as neither the wicked have their hyre: but wait the appointed time, as the Husband-man doth for the weeks of Harvest: and this time is the coming of the Lord, before which time neither is the full recompense of righteousness given to the Saints, nor punishment rendred unto the wicked in the full measure of it. Grow not weary of well doing, though yee meet with nothing but discouragements; nor out of love with the practice of piety, although the world hate you for it, as it did your head before you; for in due season ye shall reap if yee faint not.

The works and words of men which shall abide the trial of that day, must now be tryed before hand.

3 This teacheth men carefully to look to all their works and waies, that they bee just and justifiable, such as will hold water (as wee say:) For there is a day of tryal, when all those causes which they have by Mony, Friends, or wicked policy contrived and over-wayed in, shall be brought about again into a clear light, and put into the ballance of equity it self, where they shall bee found too light. And think seriously with your selves, how those causes, words, and actions, will abide the trial of that day, which even for the present, can bring no sound comfort to the heart; but rather heaviness to the heart, accusation and guiltinesse to the conscience, fear in the thoughts, and shame in the face, if any man should know how impiously, and injuriously they have been contrived: how many Oppressions, Wrongs, Cruelties, Usuries, Revengful sutes, onely commended to make men spend their goods, and lose their peace; how much of many mens estates would give a loud witness against their owners, but that men will not so long before hand trouble themselves with such thoughts? Well, look to thy self: whosoever thou art. If thy conscience now accuse thee, or can accuse thee, but thou wilt either stifle it, or stop thine ears against the cry of it; know, that it hath a voice, and will do good service to this Judge one day; a thousand witnesses cannot do more than it will do: it will bring back old reckonings, which Christ hath not reckoned for, and set them in order before thee; when thou that canst find none now, shalt have leisure enough to look into them, but all to the breaking of thy heart, and increase of thy torment, that thou didst not, till too late, look into thy reckonings.

The touchstone of this trial is the word of God.

Now to all such as mind hereafter to look into so main a business as this is, I will for the present commend onely one rule, whereby they may discern whether their actions will abide the trial that abideth them, and that is this: If the Word of God do now approve them, they will then bee justifiable; but whatsoever word or action hath passed from thee, for which thou canst not bring thy ground thence, the same will cast thee in judgement. This is that our Saviour telleth the Jews, *The word that I speak shall judge you at the last day,* Joh. 12. 48.

The touchstone of the last judgement, is in regard of persons judged.

Thirdly, This judgement of Christ shall bee most strict and accurate, 1 In regard of the persons that shall bee judged, who shall bee inquired into and brought to give accounts of themselves, not onely generally, as men or Christians; but in special, according to the particular places, and courses of life

life wherein they were set in this world.

For example; publike persons must give account for themselves, and others that have been committed unto them: Magistrates for their People; Ministers for their Flocks; both of them how they entered, how they ruled, how they walked in and out before their people: what faithfulness they used in discovering, and discountenancing sin and ungodliness: how diligent they have been to draw and force men to the keeping of the two tables; how they have acquitted themselves from communicating in other mens sins: and whether they have faithfully in their places denounced, and executed the judgements of God, whilst both of them have stood in the room of God.

In like manner, private men must be countable, not only for themselves, but for all those that are under their charge: as Fathers for the education of their Children; Masters for the instructing and governing of their Servants, and Family; Tutors for their care or negligence towards such as are committed unto them: for the rule of the Law is general, and will take fast hold upon many a soul, that think it enough to look to themselves, that whosoever *hindreth not that sin which hee can hinder by good means, committeth it.*

Bee now thine own Judge whether thou hast well looked to one: when thou hast neglected to reform the disorders of such as God hath put under thy power. Thou hast not a person in thine house, but if it any way perish under thy hands, thou must give account of the life of it to the Parents of it, or to the Magistrate, the Parent of the Country: in like manner, there is not the meanest soul in thy Family, but if it perish by thy default, for want of instruction, correction, or wise government of it, thou shalt be called before the God of the Spirits of all flesh, and shalt be arraigned and condemned for the blood of that soul. And this is not to bear the burden of that soul, which beareth the weight of it own sin, but to bear thine own sin in not preventing that evil from him, which by thy negligence came upon him.

Secondly, it shall be strict in regard of the things, either *received of us, or done by us.* Account must be made what goods of our Masters wee have received, both for the kinds and measure. What number of *Takens* were committed to our trust; If one, or more, how wee have laid them out; what wee have gained, whether wee have faithfully returned this gain to our Master, as having sought his advantage, and not our own: how wee have Husbanded our opportunities, and redeemed our times: how wee have imployed the gifts of our Minds. Understanding, Judgement, Wisdom, Learning, Memory: how wee have used or abused to sin, the strength, health and beauty of our bodies: how wee have justly and charitably received in, and retailed out, the matter of our maintenance and renew.

And in all these lesser things, if our unfaithfulness be found out, let us never look to have greater matters committed unto us: for the things that are done by us, they shall all be straightly judged, whether they are conformable to the Law, the rule of Righteousness; or acceptable by the Gospel, the restorer of our Righteousness: *Eccles. 12. 14. God will bring every work into judgement,* good or evil, open or secret: for all things are naked before him, with whom wee are to deal: hee planted the ear, and must needs hear; and formed the eye, and therefore must needs see things secret, and covered with darkness. Hence is hee said to have books, and to open them, because all things are as certainly recorded and registred by him, as if hee had registers in Heaven to keep roles and records of all that ever were or shall be to the end. Yea, hee hath not onely his own books of judgement in Heaven, but for more surenesse that nothing escape him, hee hath millions of books of record in earth, that shall all help forward his judgement, and give testimony to the righteousness of it, so as every mouth shall be stopped at that day:

and

and these are the books of every mans particular conscience, which howsoever they bee now shut, or as roles folded up; yet shall they also then bee opened and unfolded, to give witnes of whatsoever any man hath spoken or done in the fleshy, be it good or evil.

3 In regard of words.

3 This judgement shall bee strict in regard of every mans words, *Jude 15.* In this judgement hee shall rebuke all the ungodly of *all the cruel speakinges which wicked sinners have spoken against him.* For if of every idle word wee must give account to God, *Matth. 12. 36.* much more of every wicked word. Every man thinketh words are but wind, and hee may speak his minde, and hee hath done: but in this judgement by thy words thou shalt bee justified, or by thy words thou shalt bee condemned: and though thou when thou hast spoken thy mind against thy brother hast done, the Judge hath not done with thee.

4 In regard of thoughts to be judged.

4 It shall bee strict in regard of every mans thoughts: for even these are not so free as men say they are, nor shall go scot-free: for even they are bound to the conformity of the Law, as well as our words and actions. The commandment is very expresse, *Thou shalt worship the Lord with all thy heart, and all thy thoughts, and all thy strength:* and when the Apostle Paul would note the damnable estate of the *Ephesians* before they were called to the Faith, *Eph. 2. 3.* hee setteth it forth in this, that they then followed the will and counsel of their own thoughts. Adde hereunto, that the Lord Jesus is the seer, the searcher, and judge of the heart, and therefore hereby shall the Throne of his judgement bee advanced above all the tribunals in the World, in that the most secret thoughts and reasonings of mens hearts cannot escape him, which the highest seats of justice amongst men, can take no notice of at all.

5 In regard of

Sin carried never to secretly shall come into a clear light.

Vjs 1. Let this Doctrine abate somewhat the pleasure of sin, which most men swallow up so delightfully, yea and glory in their iniquity, when they can carry it so close and clear away, that men see it not, and can stopp the cry of their seared conscience for the present: but remember, that God hath written it up, and the time hasteneth when that conscience of thine, now in a dead sleep, and seared up, shall bee awakened, and become as a thousand witnesses against thee, that if all other accusers should fail, thy self should not fail to do that office against thy self; but shalt bee both a servant to Gods justice, as also the subject of it. Be admonished then in time, whosoever thou art, to beware of all secret sins, as close countenance, lying, uncleanness, whisperings, and all other cunningly-contrived wickedness: seeing there is a clear light into which they shall bee brought, and by which they shall be re-proved. True it is, that open shame of the World restraineth many one from committing open and gross sins; but where conscience is wanting, the same sins, if they can cleanly convey them, are made no bones of.

Hence is it that the Adulterer watcheth for the twilight, before hee go into his Neighbours house; hee careth not for his chastity, so bee hee may charily, and cautiously compass his uncleanness. If a child of four or five years old stood by, hee would forbear his sin; but the presence of the mighty God that standeth at his elbow, who seeth and recordeth his foul sin to bring it into judgement, moveth him never a whit. Would a felon commit burglary, if he thought the Judge himself looked upon him? would *Gebezi* have run after *Naaman*, if hee had thought his Masters eye and spirit had run after him? would *Ananias* have lyed to the Apostles, if hee had thought they had known hee did so? Even so is it a shame to speak what is done of many Christians in secret; because their eye is not upon the judge, whose eye is upon them, and who is framing a bill of indictment against this day of general assize.

2 This consideration must move us to carefulness, both of our receipts, and expences,

expences, whether they bee gifts of minds or of body, or of our outward estate. Hee that spendeth, and wasteth his own, need care the less, because none can call him to reckoning why hee doth so? but hee that sitteth in another mans, or hath a matter of trust in his hands, and cannot mispend but out of another mans stock, had need look about him; because hee is to bee countable, and must make good whatsoever his reckoning commeth short in. Ask thyself, What have I which I have not received of my Master? How came I to bee so rich? Is all the Wealth I have of my Masters gift, or have I gotten goods into my hands by wrongings, or injuring some other men?

Be careful of thy receipts and expences because thou sittest in another mans, to whom thou must be countable.

Again, I remember I received at such and such a time a great summe of my Masters money, hee be trusted mee with a great portion; how have I laid it out, that I may give him up a just and comfortable reckoning, to which I am sure to bee called. Thus much I have spent upon lutes in Law: Thus much upon my pleasures and sports; my dogs have ravend up a part of my revenue; my Hawks have flown away with another end: Cards and Dice have cost mee no little: and a great deal is wasted by compassing my singular cleanliness, pride, revenge, gluttony, and the like.

But O thou unfaithfull Servant, that hast thus wasted thy Masters goods: how much hast thou given to the poor? how much to good uses, to works of mercy, to a settled Ministry, to help *Joseph* out of his affliction? oh no, here hee can set down little or nothing; the Dogs are preferred before *Lazarus* by many a *Dives*, who if they timely look not better to their reckonings, must make the foot of their account to bee this; no sooner to bee dead than to be buried in Hell, according to the sentence, *Take that unprofitable servant, bind him hand and foot, and cast him into utter darkness, there shall bee weeping and gnashing of teeth.*

3 This strict account sheweth, that a man cannot bee too strict, too precise, or too careful of his waies. Men generally cast the reproach of purity upon men, that desire to approve their hearts and lives unto God: and count them more nice than wise, and say, it were hard, if every one that were not so precise and curious, should bee damned. But what, doth not the Scripture say plainly, that the *Master is an hard man*; that is, a most just God that will straightly stand for justice? shall not every idle word, every ungodly thought and motion, though not attended, nor assented unto, come unto judgement? and if it must, is it more than needeth for men to look to the doot of their lips; yea, to keep out, if it were possible, every vain, and wandering thought out of their mindes? shall not hee that breaketh the least commandment, bee the least in the Kingdome of Heaven, that is, have no place at all there? shall not all omissions and failings in duty bee set upon the heads of sinners, seeing the sentence shall run. In that yee did not these things, depart from mee yee cursed? or shall wee thinke that the least carelesnesse of men shall be justified in this judgement, or the ungodly be taken by the hand? far bee it from the Judge of all the world, not to judge with righteous judgement: howsoever loose persons wrap themselves in the woe of those that call *good evil, and evil good.*

No man can bee too precise because the judgement shall be thus precise.

Now for the general use of this Doctrine of the last judgement. To what other end hath the word so expressely discovered this holy Doctrine, and enjoined us to teach it in the Church, *1 Cor. 15.* but that every man should lay it to heart, and benefit himself by it? and therefore,

First, The godly are to comfort themselves with these words, seeing they hear of this day wherein they shall bee gainers, receiving their sentence of absolution: and therefore, *1* Perfect redemption from all the danger of all spiritual enemies: the first fruits whereof they have already attained: hence is it called *the day of their redemption.* *2* Perfect security and safe-

The godly may lift up their heads in expectation of this day of redemption.

ty against all the molestations of sin, death, the grave, the gates of Hell, temptation, and tribulation: for all these shall be cast into the Lake. 3 Perfect glory with the Saints, for they shall be from henceforth ever with the Lord, and enjoy the sweet fruit of that prayer which the Son of God in the daies of his flesh requested, and was heard in: *Father, I will that where I am they may be also, that they may behold my glory*, Joh. 17. 24. Why should not wee then lift up our heads in the expectation and ardent desire of this day, which the very dumb creatures long for? *Rom 8. 19.*

Godly must
address them-
selves to this
judgement: two
waies.

Secondly Let every man labour to fit and addresse himself unto this judgement, that hee may *bee able to stand before the Son of Man*: And that by two things: 1 By making full account and reckoning of it: 2 By using the best means afore-hand to pass through it happily.

Two thing: hin-
der this care.

The former is charged upon us by that precept, which commandeth us to bee like the *Servant that waiteth for his Masters coming*, and hath every thing in a readines, and that at all watches: and by that of *Peter, 2 Pet 3. 11. Seeing all these terrors of the Lord; what manner of men ought wee to bee in all holy conversation?* And for the furthering of this care, two things must carefully be shunned, which shut it quite out of the hearts of the most.

The first is, *security and deadnesse of heart*: which is a slumber of spirit, and sleepe of the soul, which hath bound up all faculties and powers of the soul, so as it can as little move or stir in the actions and affairs of heavenly and spiritual life, as a man when he is in a dead sleep can move or bestir himself to bodily and natural actions. The minde, till God awaken it, never seriously thinketh of God, or of his own estate. The conscience never, or seldom accuteth for sins committed. The will inclineth not to any thing truly good. The affections remain unmoved at Gods word, or works. The whole man is senselesse and careless of Gods judgements, either present, or to come: and whence is all this, but from a profane delusion of the heart, that the Master will not yet come; they shall not yet bee called to their reckoning; there is time enough behind to repent in: they crave but an hour on their Death-beds, and that they hope they shall have? In the meane time they are eaten up with dissolutenesse and profanenesse, casting away sobriety and watchfulness, so as their Master cometh unexpected, and in an hour they know not.

How doth it therefore stand every man in hand, to awake from his sleep, and stand up from the dead? with wise Virgins to prepare and trim their Lamps with oyl before hand, and so wait for the coming of the Bridegroom: to take heed of every sin, thought, word, and deed? to watch narrowly their own lives, to provoke themselves to the best duties?

What, is not sin a fearful thing, which made the Son of God cry, *My God, my God, why hast thou forsaken me?* Is not the greatness of them like the mountains, and the number of them like the sand of the Sea-shoar, which is numberlesse? Is it not a fearful thing, to fall into the hands of the living God, whose wrath and justice against the least sin, all Creatures in Heaven and earth cannot stand under, but be oppressed and shaken in peeces? Is not the night past, and the day comes, the Sun of righteousness risen, so as if ever wee mean to wake out of this deadly sleep, and walk as the children of light, it is more than time? Wouldst thou be taken lying, or swearing, or gaming, or drinking, or rayling, or breaking the Sabbath, or stealing, or whoring; wouldst thou have thy Master finde thee in any of these practices and distempers? oh no, I mean to repent: But he cometh suddenly as a Thief in the night; and this suddain coming, at least to thee in particular, may cut off all thy purposes: for it is just with God, that they who take not his time of repentance, shall never attain to their own. What will now be the issue of thy delays? surely thou hadst better been a Dogge, or a Toad, or the vilest Creature

Creature of all the Creation, than a secure sinner overtaken in thy wickedness.

The second thing that hindereth this expectation of the last Judgement, as carefully to be avoided as the former, are the cares of this present life, and the greedy desire and thirst after the world, which by this consideration also may be abated. For if this day of Judgement, whether general, or particular to thy self, were to morrow, what were thy Gold, Silver, Plate, Jewels, worth to thee? they were all one with the stones in the street. Tell me now whether thou wouldst not then esteem Christ and his merit thy chiefest commodity: or if thou couldst but conceive with thy self the truth, and say to thy soul, I shall certainly shortly come to answer the Judge of all the world; couldst thou go on to lade thy Conscience with iniquity for so short a possession of vanishing profits? No, thou wouldst begin to husband thy time, which worldliness hath hitherto ingrossed: thou wouldst not suffer thy soul to bee so turcharged with earthliness, as to forget treasuring in Heaven, making ready thy account, and the finishing of thy reckoning: thou wouldst not suffer the thorny cares of this life to choak all the seed of thy salvation: neither could it be that the Oxe, or Farrow should so still fill up thine eyes, as that the supper of the King should be despised.

But, in truth men live generally as though there were no Judgement to come, or as though they had stricken a covenant with it to passe over them: for when we preach, and men hear or read of the Judgement to come, who trembleth at it, as *Felix* an Heathen did, to hear *Paul* dispute of it? When we teach that the Judge is at the door, who seeth all the facts of men, and draweth them into bills of remembrance, and of them all is drawing a bill of inditement; who feareth more, who sinneth lesse? who is it that smiteth his thigh, or saith, what have I done? Who forsaketh his wilful ignorance, his contempt of the Word, his abuse of Gods Servants, his Blasphemies, his pride, uncleanness, unlawful games, or lawful unlawfully used, his Sabbath-breaking, his swearing, his oppression, his usury, or the like? Wee like *Lot* fore-warn men of the evil to come; but men, like *Lots* cousins and kinsmen, entertain our words as a jest: we are as though we moked; and so they sit out the summons to their further danger: yea more than this, when the Lord thrusteth his fearful judgements into the eyes and senses of men, as fore-runners of this general; men shut their eyes, and will not see the brightness of them; nor the danger of sin by them; nor the special anger of God bewraying it felt and broken out in them; but still live as they did in the days of *Noah*, and will lay none of these things to hearts, till it bee too late.

The second thing whereby every man must adresse himself to this judgement, is to use the best means, that he may happily passe through it. And the only means is set down by the Apostle, *1 Cor. 11. 31. If wee would judge our selves, we should not be judged of the Lord.* Now this judging of our selves before hand, standeth in four things.

Judging of our selves afore-hand standeth in four things.

First, in *arraigning* our selves before Gods Judgement Seat; that is, when by serious consideration we summon our selves before this Judge to whom we are to be countable. This is the *meminto* that *Salomon* giveth the young man who is set upon his pleasure, *Remember that for all thou thou must come to judgement.* And if the young man must sawce his pleasures with this remembrance, much more the older had need, as being in the ordinary course of nature nearer it than they: some of the ancients have so acquainted and accustomed their hearts to this meditation, that one of them professeth of himself that where-soever he was, or what-soever he was doing, he thought he heard always this voyce in his ears, *Arise yee dead, and come unto judgement.*

Secondly, in *examining* of our selves; and this is, when we search and fanne

our selves, when wee hit the secret corners of our hearts, and enquire narrowly, and without partiality, *What have I done?* that look as the Kings Attorney sitteth out, and exaggerateth every circumstance of the Crime against a Traytor at the Bar, to make his offence as foul as can be; so should wee become the King of Heaven his Attorney against our selves; not lessening or mincing, and much lesse excusing, hiding, or defending any sin: but labour to see our sin in every circumstance, and make it as vile as wee can, that our hearts may be convinced, and beaten down in the sense of our misery. For this purpose, lay thy life, and every particular action of it to the Law of God; that as a straight line will shew thee all thy crookednesse, and find thee in by such circumstances as whereby thou shalt not content thy self with a confession in grosse, that thou art a sinner; but shalt confesse thy sin to be out of measure sinful. But many a Christian is like a desperate Bankrupt, who being afraid to look into his reckonings, goeth on till he be clapt up in prison; and at length they see there was no heavenly husbandry in all this.

Thirdly, *In confessing our sin, and pleading guilty*, Prov. 20. 13. this is the covenant, that whereas *he that hideth his sin shall not prosper*; he that confesseth shall finde mercy; Psal. 32. 4. *I said I will confesse mine iniquity, and thou forgavest me the punishment of my sin*, Job 31. 33. It is too neer joyned to our natures, *to hide our sin with Adams*; and conceal it in our bosome; or else to sum up all in a word without special grief for any special sin, and herein they think they have peace, which is but unfeelingnesse. But those that belong to God, he bringeth them to found humiliation, he maketh them sick in smiting them, and setteth their sins in order before them like a bill of parcels; to the breaking of their hearts, and the utter acknowledgement of themselves to be miserable bankrupts. For this purpose he maketh their own Consciences also to be judges of their actions, pronouncing sentence of guiltinesse and death against themselves: As David, *Against thee, against thee have I sinned*; and again, *I am the man*; and again, *I have done very foolishly, but these sheep what have they done?* The penitent Thief thus judgeth himself, *we are righteously here*: To conclude this point, he was never truly humbled, nor ever aright judged himself, that is more ashamed to confesse, than to commit sin.

Fourthly, After pleading guilty, in *pleading for pardon*, as for life and death: and as the poor Malefactor condemned to dye, cries for mercy, and all his hope and longing is for a pardon; even so this is noted to bee the practise of the Church, *Hef. 14. 2, 3. Oh Israel return unto the Lord thy God, for thou hast fallen by thine iniquity: Take unto you words, and turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously*. And which of the Saints have not placed all their happinesse in the pardon of sin; or have not preferred the shining of Gods countenance upon them, above all the outward happinesse that the earth affordeth? Now in the seeking and suing for pardon, because God will not hear him that regardeth wickednesse in his heart, for wicked *Esau* shall finde no repentance nor favour with tears: therefore thou must forth-with cease to doe evil, as being ashamed of it; and learn to doe well; lay Laws upon thy self; be more severe against thy self in the things wherein thou hast displeased thy God; watch diligently over those corruptions which have most toyled thee: this is the way both to make and preserve thy peace. Bring thy self then with fear and trembling before Gods righteous Judgement; accule thy self, and bewayl thy sins: bee not ashamed to confesse, but to commit them again: be so farr from purposing any wickednesse in thy heart, as rather thou bee strongly armed with full purpose against it: And thus remembering thy sins, God will forget them: thus writing them deep in thine own books, God will blot them out of his. Thus if thou hide them not, but cast them out of thy heart and life, he will

hide them for ever, and cast them utterly out of his sight: so that if thou canst thus judge thy self afore-hand, thou shalt never be judged of the Lord.

Verf. 43. *To him give all the Prophets witnesse, that through his name, all that beleve in him, shall receive remission of sins.*

THe Apostle *Peter* although he hath sufficiently proved whatsoever he hath formerly delivered concerning the Doctrine, and Miracles, Life and Death, Resurrection and Ascension, and the coming of Christ again unto Judgement: yet as though no proof could be too much; or as if he could not satisfie himself in enforcing this holy doctrine, and binding it upon the consciences of his Hearers; he shatteth up his Sermon in this verse with another assured testimony above all exception, drawn from all the Prophets; who all consent and conspire with the Apostles in all their doctrine concerning him: the sum and main end of all which is, that through believing in his name, the elect should receive remission of sins: which is the sum and effect of this verse.

Where first may be asked, why doth the Apostle induce so many testimonies one in the neck of another? In the answer whereof we shall see, that none of them are needlesse or superfluous. For,

Why the Apostle intereth so many testimonies concerning Christ. Reasons.

1 All the points of Christian religion are above and against corrupt nature; as appeareth in the Heathen, who still esteemed the preaching of Christ foolishnesse, 2 Corin. 2. 23. and in the *Athenians*, who when they heard *Paul* preaching of the Judgement Day, and Christs Resurrection from the dead, they mocked him, Acts 17. 32. The hardened Jews at this day, on whom the Wrath of God is come to the uttermost, doe the like: and well it were for many, if protested Christians in the midst of such a light, made more reckoning of our painful preaching of Christ, who teach the same points, than some of the former: which were they so slight matters as most account them, what need they be so enforced? We are therefore hence fitly enforced, both to make more high account of such great Mysteries, which the Spirit of God is so careful to commend unto us. as also to bewayl the infidelity of our hearts, that need so much working upon them to entertain such necessary truths as these be.

2 Because (although he was an Apostle) yet would he shew his care, that in all his Sermons he taught nothing of his own which the Prophets had not formerly taught. Which teacheth all Ministers much more to beware, lest in any of their Sermons they broach such doctrine, or bring in such stuff, of which they cannot prove the Prophets and Apostles to bee Patrons and Publishers: For this was the commandment of the Apostles, that wee teach no other doctrine, 1 Tim. 1. 3. neither contrary, nor diverse from it; no private opinions, which are the causes of Schisms and Heresies; nor vain conceits or jangling, which breed questions, but godly edifying.

3 It was not only their precept, but practise also: as, *Act. 26. 22.* *Paul* spake no other things than those which the Prophets and Moses did say should come: to wit, that Christ should suffer, and that he should bee the first that should rise from the dead: Nay, the Lord of the holy Apostles, Jesus Christ himself, preached no other Doctrine; of whom it is said, *Luk. 24. 27.* that he began at Moses, and all the Prophets, and interpreted unto them in all the Scriptures, the things which were written of him: shall the Son of God, who might have made every word hee spake Scripture, tye himself to the Scriptures, and make them the ground of all his Sermons; and shall not weak men who cannot without error depart an hair breadth from them, be careful to contain all their doctrine within the limits of them? especially seeing nothing else bindeth the conscience of the hearer.

3 The Apostle knew that this was a convincing argument, if he could perswade his hearers that hee did deliver nothing but propheticall Doctrine: for all men, Jews and Gentiles, were easily perswaded, that *Moses*, and the Prophets spake directly from God: yea, and the most blinded and willful Jews at this day profess, that if wee can prove Christ the Messiah, from *Moses* and the Prophets, they will beleeve in him: so as in great wisdom did the Apostle adde this testimony to all the former, knowing, that that is the onely sound ground of teaching, when men can be perswaded that what they hear is uttered from the mouth of God, as by this testimony his hearers were.

Now in the verse we have three thing to consider of.

1 The generality of this testimony; *That all the Prophets bear witness unto him.*

2 The scope and end of their witness; that men might beleeve in his Name.

3 The fruit of this beleeve; that beleevers might receive remission of sin.

A proof that
all the Prophets
witness unto
Christ.

For the first, wee will by a brief induction make it appear, that all the Prophets bare witness unto Christ: and then gather some observations from it. To begin with *Moses*, who by Christ his own confession writ of him, *Joh. 5. 46.* In *Genesis* the first thing after the creation and fall is the main promise that the seed of the woman should break the Serpents head: *Exodus* setteth out Christ our Passover: *Leviticus* in all those sacrifices pointeth out Christ our Sacrifice: *Numbers* setteth before our eyes, Christ our brazen Serpent, lifted up upon the Crofs: *Deuteronomy* describeth Christ our chief Prophet, whom who soever will not hear, he must dye the death, *Deut. 8. 18, 19. Alt. 3. 21.* *Joshuah*, beareth his name, and most lively resembleth him in slaying the enemies of Gods people, and bringing them into the promised land. The *Judges* were all Saviours and types of him. The book of *Ruth* sheweth he family whence hee sprung. *Samuel*, *Kings*, and *Chronicles*, his Genealogy, and the very persons of whom hee descended: especially, *David* and *Solomon*, both eminent types of him. *Ezrah* and *Nehemiah* built the second Temple into which hee was to enter, and so to become the glory of it, as both *Haggai* and *Malachy* foretold.

Job knew that his Redeemer lived, and that he should see him at last on the earth; *David* in the *Psalms* acknowledged, that the stone which the builders refused was become the chief stone of the corner; and expresseth the piercing of his hands and feet. *Solomon* in the *Proverbs* describeth his wisdom and eternity. In the *Canticles* his contract and spousals with the Church.

Isay is called the Evangelical Prophet, than whom no Evangelist could more lively expresse his Person, his Doctrine, his Life, Death, Burial, Resurrection, and Ascension: that hee rather seemed to write an History of something past, than a Prophecy of things to come. *Jeremy* plainly stileth him the Lord of Righteousnesse, *Jer. 23.* *Ezekiel* in all his dark shadows figureth out the government of Christ from point to point.

Daniel reckoneth the very year and time when the Messiah shall be slain; at the end of whose seventy weeks Christ was put to death.

The small Prophets testify of him also with as joint consent. 1 *Malachy* mentioneth with him his forerunner *John Baptist*. 2 *Micha* describeth the place of his birth, *Micha 5. 2.* And thou Bethlem of Ephratah art little among the thousands of Judah, yet out of thee shall bee come forth that shall be ruler in Israel: whose goings forth have been from the beginning, and from everlasting. 3 *Zachary* nameth the place of his education, which was Nazaret, *Zach. 6. 12.* There must bee grow that must build the Temple of the Lord. 4 *Haggai* prophceyeth of his comming into his Temple and purging it. 5 *Nahum* witheth *Judah* to behold on the mountains the feet of him that declareth and publisheth peace,

peace, Nahum. 1. 15. which tydings none can bring but through Jesus Christ the prince of peace. 6 *Obadiab* promifeth to *Judah* and *Jerusalem* fuch Saviours as fhould advance and fet up the Kingdome of the *Meffiah*, *Obad. v. 21. and fo the Kingdome fhall bee the Lords*: that is, Chrifts, who fhall reign in his Church for ever; and of whofe Kingdome there fhall bee no end. 7 *Jonas*, in his own perfon preached his Death, Burial, and Refurrection, in that hee was fwallowed of the Whale, and lay three daies in the belly of it; and in the third day was caft alive on dry Land. 8 *Hofea* recordeth his triumph and victory over death, *Hof. 13. 14. O death, I will bee thy death; O Grave, I will bee thy deftruction.* 9 *Habakkuk* the fending out of his bleffed Gofpel into all the World by his Apoftles; fo as *all the earth fhould bee filled with the knowledge of God, as the Waters cover the Sea.* 10 *Joel* foretelleth of his afcenfion, and the pouring out of his Spirit upon all flefh, *Joel 2. 28.* 11 *Amos* of the calling of the Gentiles, a fruit of that afcenfion, which hee calleth the *raifing of the Tabernacle of David*, *Amos 9. 11.* as *James* notably applyeth it, *Act. 15. 16.* 12 *Zephany* fhadoweth his fecond coming to judgement, and fheweth what a fearful and terrible day it fhall bee to all the wicked of the earth. Thus have wee fhortly feen all the Prophets witneffing unto the doctrine taught in this Sermon by our holy Apoftle. And that the chief aim and drift of all thefe Mafter builders was to lay this, the main foundation of all our Religion; that Jesus Christ the Son of *Mary*, was the Son of God, the true *Meffias*, the Lord of all, and the onely Saviour and Redeemer of the World.

First note hence, what is the true confent which all Teachers muft aim at in the delivery of any Doctrin unto the people of God; namely, the confent of the Prophets and Apoftles: it forceth not a Doctrin to bee Orthodox, or Ancient, for a man to fay, all the Fathers are of this mind; which is the Popifh cry for all their Hereties: but to this Doctrin give all the Prophets, and all the Apoftles witneffe, and therefore it is found and perfwafive. Yet wee refufe not, but challenge to the Doctrin which wee teach, the confent of the ancient Church; but with thefe cautions.

Consent of the Church to any doctrin to be received with thefe cautions.

1 With the Primitive and Apoftolical Churches, which as they were moft ancient, fo were they the pureft.

2 With the Churches which were after them five or fix hundred years; fo far forth as they confented in doctrin and difcipline with the former: for many Popifh errors are ancient, and the Apoftle telleth us, that Antichrift begun to work in a myftery even in their daies. And fome of the Fathers were carried into fome fuperftitions and errors, and fo, not efpying the myftery, helped up Antichrift, whom they intended to hold down.

3 The Holy Ghoft hath revealed every Doctrin neceffary to falvation, more holily, more clearly, and more eloquently than all the Fathers put together, who if they had any true wifdome, had it from the Scriptures; to which wee muft ftill hold our felves, both as the ground, as alfo the judge of confent.

4 If any Father or Fathers, fhall by a common error, by word or writing, condemn any point of our doctrin without the authority of the Scriptures, we will willingly diflent; neither do wee give credence to any Doctrin, becaufe the Fathers have taught it, but becaufe that which they teach is founded in the writings of the Prophets and Apoftles.

5 Wee cannot hold confent to bee a note of the true Church, unlefs it be in the true doctrin: and therefore wee juftly blame fundry of the learned Papifts, who make unity a note of the Church, but make no mention of *verity* at all: for the ftrong man may hold all at peace and unity, whileft *Paul* and *Barnabas* having the truth may bee at oddes between themfelves. On which conditions, as wee are able to juftify our whole Religion by antiqui-

ty, and consent of the most ancient Churches and Fathers, so also hath it been, and may bee made as clear as the light, that the Doctrin of the Church of *Rome*, wherein they dissent from us, is a stranger, and novelty, never known to the Prophets and Apostles, nor the purest Churches after them: neither had it ever that which they brag of, the consent of the ancient Fathers neither do they consent in it among themselves.

The force of
consent where-
in it standeth

Secondly, Note hence what is the force and work of consent of the Church in Doctrin, it is not to work Faith, for that is in the next words tyed to the word and witness of the Prophets and Apostles, which is called the word of Faith, because it is by Gods Ordinance a means to work that Faith by which it self is beleaved: but to move the heart, and prepare the way to Faith. For it cannot bee that any spiritual grace, such as faith is, can be wrought by any but super-natural means: of which kind no outward testimony, if it come backed with the voice of all the Churches in the world, can bee, for all this is but an humane witness, simply, and in it self considered. If they say the Churches testimony is a Divine testimony: I answer, so far as it carrieth with it the agreement of the Scriptures, and Holy Ghost speaking therein, it may bee said to witness a Divine truth. And thus in no other respect can the voice of the Church bee called a divine testimony, than the preaching and writing of some other teacher in the Church, who delivereth nothing but what is agreeable to the Scriptures. From this ground it followeth that the doctrin of the Church of *Rome* is wicked and derogatory to the Glory and Majesty of the Scriptures, in that they risly after conviction avouch and maintain, that the authority of the Scriptures, depend upon the testimony of the Church, some of them blasphemously saying, that they have no more credit than *Esops* Fables, further than the Church giveth it unto them: which is to say, that God must not bee beleaved for himself: and as if the Kings word should have no credit or command, but from his guard.

In reading the
prophets thou
must be led
still nearer un-
to Christ.

3 Hence note, *That in our reading of the Prophets, wee must still bee led further unto Christ*: for as all the Scriptures, so the writings of the Prophets, were reserved for this purpose, and set apart by God to bee the ordinary outward stay and foundation of the faith of the Church. And it our Lord Jesus himself, whilst hee was yet in the flesh present with his Disciples, did for the confirmation of their Faith in his Doctrin, Life, Death, and Resurrection, interpret unto them the writings of the Prophets; how much more need have we now in his bodily absence, to read with diligence these same writings, to help us forward being so wavering and staggering in our faith, and the attendant graces of it? And hereunto answereth that commandment, *Joh. 8. 39. Search the Scriptures*, namely, *Moses*, and the Prophets: that is, do not onely procure these writings to your selves, nor onely read perfunctorily; but diligently and studiously search to finde out the chief scope and matter contained therein; which lyeth not in the crust or shell, but within, in the very bowels of them: and this kernel himself in the next words sheweth to bee himself, and *life eternal* through him. And why must wee thus search the Scriptures of the Prophets? himself rendereth the reason, the very ground of our exhortation; *because they testify of mee*. This is the natural scope of them, to bring men to the acknowledgement of the persons, offices, and benefits of Christ.

Thou lovest all thy labour in searching the Scriptures, if thou searchest any thing but Christ; if thou hast not and holdest him not in thine eye; if thou givest over searching before thou hast met with him: and then thou hast met with him in the Scriptures, not when thou Historically knowest something of him, which thou didst not know before; nor when thou art able to discourse, or dispute of deep points of Divinity: but when thou com-
me

must unto him, as the context sheweth, when by the quickening of thy faith and repentances, thou layest fast & hold upon him for life everlasting. Alas, how few searchers of the Scriptures thus search them? to say nothing of them who search them not at all, but cast them aside as refuse waters; of whom wee may renew the woful complaint of Christ against the Jews, who when hee had exhorted them to search the Scriptures, presently addeth, *But ye will not come to me that ye might have life, Joh. 5. 40.*

The second point, is, *The scope of all the Prophets witness*: and this is, to bring men to believe in the name of the Son of God; which is by faith to receive Christ, as hee hath described and propounded himself in the Word and Promises of the Gospel. For although the Apostle might sooner have said, that *whosoever believe in him*, yet hee useth this phrase rather of believing in his Name, thereby secretly to refer us unto the word of the Prophets and Apostles which testify of no other name to be saved by but onely the name of the Lord Jesus. For our better clearing of this point, wee will consider, 1. What this faith is. 2. The benefit of it. 3. The marks and signs of it. 4. The use.

First, What this Faith is, it is a supernatural gift whereby every beleever apprehendeth and applyeth unto himself Christ and all his merits unto salvation. I say, it is a gift: may the Scripture faith, that it is the gift of God, Phil. 1. 29. and it is given you to believe, as also to suffer: And that it is supernatural, all the commandements wee have to believe plainly evince; for were it natural we should need no commandment to do it.

Faith, what it is.

Further, it is such a gift, as whereby wee apprehend and apply unto ourselves Christ and all his merits: for the very nature of justifying and saving Faith standeth in these two degrees. 1. In apprehension and receiving of Christ: for to believe and receive Christ are all one, Joh. 1. 13. 2. In applying to ones self Christ and his merits particularly, which is not only to know that Christ is God in himself, and all other parts of truth necessary to be believed; but a full persuasion of the mercy of God through Christ to belong unto himself in particular: for as hee bee able with Thomas to say, *My Lord, and my God*: not onely confessing that Christ dyed for sinners (which the very Devils beleeve) but as Paul describeth the true Faith in the Son of God by the proper speech and voice of it, Gal. 2. 20. *Who dyed for mee, and gave himself for mee.* Further, the description restraining this grace to beleevers, giveth us to understand, that faith is not of all, 1 Thess. 3. not so common as men take it to be: not every one that can say, *I believe in God*, hath faith; nor every one that will boldly say, Christ is his Saviour, hath presently saving Faith. For.

Opera naturalia non indigent p. accepto.

Faith is not of all.

1. The Prophet Esay, speaketh of a number that believed not the Prophets reports, and to whom the arm of God was not revealed, Isa. 53. 1. The Evangelists and the Apostles also complain in their times how this prophecy was accomplished, notwithstanding they heard the blessed word of truth from the mouth of truth it self, and saw the wonderful Miracles in the hands of Christ himself, and his Apostles, for the confirmation of that truth.

2. The end of Faith, which is salvation, belongeth not to the most, and therefore not faith it self the means: for there are few which shall be saved.

3. The Word, the parent of faith, is wanting to many people; and where it is, so neglected by the most as grace and Gods blessing is withdrawn from it: besides, that the unfaithfulness of Teachers, and abundance of iniquity in all sorts of men provoketh the Lord to revenge with his fearful stroak of slownesse of heart to beleeve: that in the midst of means men should wilfully perish: now if there be no seed-time, what fruit or harvest of faith can be expected?

4 The

4 The Scriptures not only deny true and saving faith to the reprobate, whose eyes the Lord blindeth, and whose hearts be hardness, lest they should see and believe, *Iia. 6. 9.* but impropriate it to the elect, whence it is called the faith of the elect, *Tit. 1. 1.* To them whom God hath predestinated to life: for so many as were ordained to life everlasting, believed, *Acts 13. 48.* to the sheep of Christ, *Joh. 10. 16.* But ye believe not, for ye are not of my sheep: to them that are regenerate by the Holy Ghost, as *1 Joh. 5. 1.* Whosoever believeth that Jesus is the Christ, is born of God.

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Faith never
quite lost.

Lastly, the description addeth the final cause of faith to be *Salvation*, namely, in regard of believers: for the main end of all graces is the glory of God: and so *Abraham* by believing is said to give glory to God, *Rom. 4. 20.* but the subordinate end of faith, is the salvation of the elect, and therefore is it called saving faith, *Heb. 10. 39.* we are not they which with-draw our selves unto perdition, but we follow faith to the conservation of the soul, *1 Pet. 1. 9.* Receiving the end of your faith, even the salvation of your souls. And from hence followeth it, that saving faith can never be quite shaken out of the heart of him that once hath it; being, 1 but once given to the Saints, *Jude 3.* and a gift of which God never repenteth him. 2 A gift flowing from Gods eternal election, as we have shewed out of *Acts 13. 48.* 3 A seed of God perpetually preserved in the regenerate, who sin not because this seed of God remaineth in them, *1 Joh. 4. 4.* 4 It hath the promise of the Father, to be the victory that overcometh the world: the intercession of the Son of God, that it fail not, *Luke 22. 32.* and the confirmation of the holy Spirit, who by it sealeth up, and giveth his earnest into the hearts of believers, *2 Cor. 1. 22.* so as unless the mighty power of the Father, Son, and holy Spirit upholding it, can be shaken, it can never be by all the gates of Hell so shaken out of the heart, but that the end of it shall be salvation, which could not be, if the elect did not ever abide in communion and fellowship with Christ.

Popish doctrine
teacheth not
true faith to
this day.

From which description of true justifying faith, it is evident that Popish Doctrine knoweth not, teacheth not, nor suffereth men to be taught the true Doctrine of saving faith, because it utterly disclaimeth the very essential form of it, which is special application of Christ and his merits, with assistance and resting only on them unto salvation; yea and more, they condemn this glorious work of faith as a mortal sin, and stile it by the name of presumption: and so, by Gods just judgement, they take up such a faith in stead of it, as is common, not only to Hereticks and Reprobates, but to the very Devils themselves, who believe as much as Popish doctrine requireth to salvation, yea and more, they tremble also. For doe not they know and assent that there is one God; that all that is in the Word of God is true and certain; that all the Articles of the Creed are the true grounds of Christian religion? and if you goe any further (excepting the thrusting in of general Councils and Traditions which every good Catholick must take in with the former) Popish faith leaveth you, and biddeth you farewell: and even those things which are absolutely necessary to salvation to be believed by saving faith (as that the Scriptures are Gods Word, that the Articles of faith comprised in the Creed of the Apostles are of undoubted truth) they embrace only by Historical faith; by which yet was never man saved: for if ever man were, then might the Devils also by the same faith. But justifying faith is another manner of thing; it seateth not it self in the understanding only, as the former, but taketh up the whole soul, even the heart, will, and affections also, all which lay hold and cleave unto Christ for salvation. Neither is it a common and general work of the Spirit upon good and bad, as the former illumination and assent is; but a special favour and extraordinary grace proper to the elect, as wee have heard, and the stranger entrencheth not into this their joy.

The second point to be considered, is the benefit or excellent fruit of this grace.

Five excellent
fruits of saving
faith.

1 It is the first stone to be laid in the building of a Christian, and therefore called a *substance and foundation*, Heb. 11. 1. and the *Colossians* are said to be *rooted, and built, and stablished in the faith*, Colos. 2. 7. this is that rocky foundation which shall bear up the house against all winds and weathers. It is the first work of change in the heart, and the first difference between man and man, when God *by faith purifieth the heart*, Acts 15. It is the foundation of all obedience; for whatsoever is *not of faith, is sin*. It is the root of all Gods worship; for till we beleeve in God, we can neither trust, nor hope, nor love, nor pray, nor perform any other part of his service truly or acceptably. It is the mother of all good works: the word is the seed of them, which faith conceiveth and digesteth, and so bringeth forth commanded and commended actions. General faith knoweth the work to be good in the kind of it, and special justifying faith beginneth it, and maketh it good in the person, and endeavour of the doer; and layeth hold upon Christ to cover the defects of it. Hence is it, that often in the Scriptures we read it to be the first Commandment given by Christ and his Apostles, to such as were desirous to know the way of life, and how they might please God. The Jews come to our Saviour, and ask him, what they might doe to *work the works of God*? and Christ beginning here, telleth them, that *this is the work of God, that they beleeve in him whom he hath sent*, Joh. 6. 28, 29. And, 1 Joh. 3. 23. *This is his Commandment, that we beleeve in the name of his Son Jesus Christ, and love one another*: for we cannot perform any work of love before we beleeve. In one word, faith is the very soul of all obedience, without which, the most sightly and glorious actions, be it of alms, prayer, preaching, hearing, worship, or miracles themselves, all are but very Corpses and Carcases of good works, dead and lifeless.

Secondly, faith exalteth it self above all other graces, not only in the excellent object of it, which is Christ and Salvation; but also in the excellent work of it above them all, notwithstanding they all have their special excellencies: it espouseth us unto Jesus Christ, and in these espousals and contract for the present, it assureth us of our marriage with him hereafter. And being the *condition of the New Covenant of life*, Joh. 3. 16. it tyeth God himself unto us; who is not further bound to any man, than he is a beleever. True it is, that *Love* placeth it self upon Christ, but it is after faith: for hee must be apprehended before he be loved. *Hope* waiteth for salvation: but faith first beleeveeth it. *Trust* leaneth upon the promises: but faith first layeth hold on Christ the Author and accomplisher of them. And though the Apostle say, that of *Faith, Hope, and Love, Love is the chiefest*, 1 Cor. 13. himself interpreteth it to be in respect of durance and continuance, but not in respect of our justification, or acceptation with God. Love indeed surviveth and lasteth longest; for our sight of God as he is shall vanish faith; but yet faith is before it, and the mother of it.

Thirdly, saving faith is a living thing, and maketh a man to live by it: It purgeth his own dwelling by purifying the heart and conscience, it reneweth the spirit and mind, it quickneth to all good duties: for it being an instrument to unite unto Christ, by it, as by a bond of union, wee receive from him our Head, life, and power to move and stirre in Christian duties: yea, it so governeth the whole life, that we henceforth live not, but Christ liveth in us. In our business and labour, it maketh men diligent in the work, but leave the successe to God. In temporal wants, it faith with *Abraham, God will provide*, at least *in the mountain*: it careth not so much for bread, as the staff of it: if it have means, it bleisseth God, and useth them; but trusteth not in them: if it have them not, it resteth on God, but useth no unlawful courses for them. In afflictions it stablisheth the heart with assurance of a good issue, and still waiteth the Lords leisure without making halte. In temptations it goeth against fence and feeling, and resteth upon the naked promise: yea, when it can scarce apprehend

prehend any thing but wrath, it will uphold the heart, and rear it, even when God seemeth to kill him, to trust in his mercy. In the use of things Spiritual, as the Word, Sacraments, Prayer, and other holy means, only faith draweth vertue from Christ; and all of them are unprofitable, further than they are mingled with faith. In the use of Temporal, it is faith that weaneth the heart, and keepeth it that earthly cares choak it not, earthly pleasures possess it not, and earthly comforts oppress it not: but it holdeth the mind heavenly in the midst of earthly busines, and suffereth it not to love pleasures more than God, nor to enjoy any comfort of the Creature above, or against the comforts of God and his Word, whom they acknowledge the very life of their lives, and the soul of their souls and bodies here and for ever. Thus is faith every where diffused: if we walk, *we walk by faith*: if we live, *we live by faith in the Son of God*: if we stand, *we stand by faith*: if we dye, *we must dye in faith*, as the Patriarchs did, *Heb. 11. 13.*

4 This excellent grace only fenceth against temptation, quieteth the distressed soul, and keepeth it from sinking, as once it did *Peter*, *Matth. 14. 29.* This is the only shield which quencheth all the *fiery darts of the Devils* *Ephes. 6. 16.* and *1 Pet. 5. 9.* Your adversary the Devil goeth about like a roaring Lion, whom resist stedfast in the faith. This is the victory also that *overcometh the world, even our faith*, *1 Joh. 5. 4.* This is the conquest over the lusts of our own flesh, *1 Thess. 5. 8. Be sober, and put on the breast-plate of faith.* Again, as it mounseth and fenceth, so it stilleth the heart disquieted and distressed, when it seeth it self beset with spiritual wickednesses, and lusts, and even almost drowned in the gulls of sinful and earthly courses. Therefore the poor Jaylor that could not tell what to doe with himself, that of an unhappy man now ready to kill himself, he might become happy, and an heir of Salvation, was sent no where else by the Apostle, but to the doctrine and practise of this grace of faith. This only resolveth fully the question, *Oh, what shall I doe to be saved? Believe in the Lord Jesus, and thou shalt be saved*: he getteth no other answer of *Paul*, because he well knew, that no other would have answered his question, nor settled his conscience now touched with sense of his sin. If he had sent him to the Word, that could have done him no good, if he did not mingle it with faith. If to his prayers, only the *prayer of faith* is available, *Jam. 5. 15.* If to the Sacraments, *they must be seals of faith*, *Rom. 4. 11.* or else doe no more good than seals set to blanks. If to a good life, it must bee the life of faith, which the *just must live by*. If to the Church to joyn himself to that, he must himself be first of *the household of faith*, *Gal. 6. 10.* Nay more, if to Christ himself, if he carry not faith with him, he is after a sort disabled from doing him any good. As he could doe no great works in *Capernaum*, *because of their unbelief*, *Mar. 6.* only thy faith in the Son of God, is the beginning, and accomplishment of thy happiness. Adde hereunto, that it not only remogeth discomfort, but bringeth with it all the found joy and comfort of our lives: whence it is that Christian joy is called, *joy of faith*, *Philip. 1. 25.* and all the Sons of faithful *Abraham* tread in their Fathers steps, who saw the day of Christ and rejoyced, *Job. 8. 56.* because God hath not only reserved mercy for us, but by the faith which his Spirit worketh in our hearts, hee letteth us know, yea and taste what he hath done for us: so as hence have we peace with God, and with our own hearts boldnesse in prayer, and not patience only, but joy in sorrow: thus give a man once faith, and sin flieth before him, bands of temptations are discomfited, afflictions dismay him not, death and deadly things are disarmed unto him: faith hath gotten, and holdeth Christ his victory, his strength, his life: yea, whilst he walketh in a thousand deaths, the faith of his heart hath filled his soule with that heavenly and spiritual joy which all the world cannot give, neither can it take away.

Lastly, By this worthy grace of Faith, wee are not onely brought into thee
grace

grace by which wee stand, receive increase of it through the communion of Christ his Death and Resurrection, as also the inhabitation of the Spirit in our hearts; but also wee are fitted unto our glory: for Faith *affordeth* every beleever of his salvation, *2 Thess. 2. 13.* and every beleever is kept *by the power of God through Faith unto salvation, which is prepared to be believed in the last time, 1 Pet. 1. 5.*

Thirdly, Seeing that this is so special a grace of God bestowed but on a few, it is worth inquiry, by what touch-stone a man may know the soundness of his Faith, and that it is much more precious than Gold: And therefore that a man may not be deceived in a matter of such moment as this is, the Scriptures have furnished us with such marks and notes, as such, who will use diligence in laying their Faith thereunto, shall certainly know the truth or unsoundness of it: for else why should wee be commanded to *prove ourselves whether wee be in the faith or no, 2 Cor. 13. 5.* unless the beleever know that hee doth beleeve? Again, who be they that know not that Christ is in them, but Reprobates? and can Christ live in any man: and hee not know it at one time or other, and be able to say with *Paul, I love not henceforth, but Christ liveth in mee?* and, *I know whom I have beleeved? 2 Tim. 1. 12.* Which if any say *Paul* might know, being an Apostle, and having a Revelation, which ordinary men have not, the same Apostle answereth it, *1 Cor. 2. 12.* when hee joyneth with himself all beleevers, *wee have not received the spirit of the world, but the spirit which is of God, that wee might know the things that are given us of God.* Now whosoever have received this spirit, want not this revelation: who if hee reveal unto us any thing that is given us of God, then would hee not neglect the greatest gift that ever was given us, even Christ himself, and life eternal through his name.

A beleever may know hee hath faith by four marks or notes.

The first mark of sound Faith, is the seat and dwelling of it: and that is an humbled soul that longeth and almost fainteth for Gods mercy in such sort that not feeling Faith, can bitterly complain for want of it: that strive against doubting because God hath commanded to beleeve: that endeavour to assent to the promise touching forgiveness of sin, with purpose to sin no more; this holy seed is sown in no other ground but this.

The second Mark, are the essential properties of sound Faith: and they are three in number.

II The essential properties of it.

1 It is most pliable to the Word, of which it is begotten: the Jayler as soon as hee was converted, would but know of the Apostles what hee might do: it will except against nothing that the word enjoyneth; it will pick no quarrels; but with *Abraham* riseth early to obey God, when if hee had reasoned with flesh and blood, hee could have excepted many things, which all the wisdom of flesh could never have answered. This is that the Apostle ascribeth unto it, that it *establisheth the whole Law, Rom. 4. 19.* yea, the whole Word of God, the Law and Gospel, by provoking to cheerful endeavour in the obedience of them both.

2 Sound Faith being a *substance*, it enableth a man to stand under a great burden, and not be crushed, *Psal. 46. 1. Therefore we will not fear, though the earth be moved,* *Job* will not let his hold go, if the Lord should smite off his hand; yea, if hee kill him, hee will trust still: it resteth upon Gods arm, and trust in all estates; in Life and Death: whereas every cross puff of wind of temptation or affliction, unsettleth, yea, and sinketh the unbelleever.

3 It being a *substance* of things not seen, it careth not how little it seeth; the less it seeth, the more it beleeveeth, and the less it seeth of men and means, the more it seeth of God. It seeth an Almighty promiser, who can do what hee will. It seeth him that is true of his word, who *cannot lye, 2 Cor. 6. 18.* and who cannot but do what hee hath said. It seeth a merciful and loving

Saviour,

Saviour, *whose eyes are upon them that trust in his mercy*, Psal. 33. 18. and seeing these, it seethenough. Besides, it estrangeth the heart from the World which it seeth, and seeketh an unseen Country. *Heb. 11. 13, 15. Abraham, Isaac, and Jacob*, acknowledged themselves rather strangers in this World than Inhabitants. and that they came into it rather to see it, and go through it, than dwell or set up their rest in it. It weaneth the heart from the things below, as the woman at the well once meeting with Christ, shee forgetteth her water-pot. What careth *Zachary* for half his goods, yea, or all, when Christ once becommeth his ghest, and bringeth salvation to his house? And on the contrary, it sendeth up the heart to those treasures which the eye of flesh cannot see, but are reserved to the seekers of the Country where they are. And these are the three worthy properties, whereby the naturalnesse and soundness of it may bee discerned of such as are willing to try the same.

III. The honourable attendants and companions of it, four.

The third mark or note of true justifying Faith, is by the attendants and companions of it: for this being as Queen among the virtues, goeth not alone, but with all the train of virtues, as hand-maids attending upon her. The chief of them, are these four.

1 A true knowledge of the Word of God, acknowledging it in part, and in whole to bee the truth of God, and that himself is straightly bound to believe and embrace the same, and that hee hath a special part in the promise of grace and life by Christ, in which grace he resteth himself, daily growing up in the certainty and assurance of his salvation.

2 A sound joy of the heart, which the Apostle *Peter* calleth *unspeakable, and glorious*, breaking out into thankful praises, in that the Lord hath begun his happiness, by making Christ *his Wisdom, Righteousness, Sanctification, and Redemption*. The Poor, Blind, and Lame persons of whom wee read in the *Gospel*, never leaped more joyfully when they had met with Christ, and had their senses opened, and their limbs restored by him, than hee that hath met with him, and received him into his heart, to enlighten him, to quicken him, and to heal him of all his infirmities. How gladly did *Zachary* receive Christ? with what joy of heart *findeth* any man the hidden pearl? *Mat. 13. 44.* how did the Eunuch converted go away *rejoicing*? *Act. 8.* And all this is, because they can value such a commodity as this is, which they see God hath made their own: for if they either knew it not, or not to bee theirs, they could not thus joy in it.

3 Christian Hope is another hand-maid of Faith: for so the Apostle teacheth, *Rom. 5. 2. Being justified by Faith, wee have peace --- &c. wee rejoyce under the hope of the glory of God.* For this is the special work of hope, to wait for, and rejoyce in the expectation of the glorious appearing of the Lord Jesus. And hence is it, that whereas unbelievers are glowed to the earth, and cannot think of Heaven, but either with sorrow, or a formal and false joy (and what marvail is it, that those who have no better should set their hearts upon the worse) beleevers have preserved in them a willingness to leave this World, and to bee with Christ, which is best of all: yea, so sweet is their present tast of Christ, through Faith and Hope, that they are unquiet till they bee filled with the fruition of his fulness; being often in his absence sick of love, and pine away till they bee with him whom their soul loveth.

4 An assured trust relying upon God, beleeving his word of promise to raise and feed the heart, of threatening to shake it, and cast it down, and submitting it self to the counsel and good pleasure of God: because his faith hath let him see the truth, the wisdom, the equity and righteousness of all these. Such a mans heart setteth nothing above God in prosperity: it distrusteth not, but hath God for his God in adversity: it indeavoureth in all things to walk

walk with God: it is a sweet usher and disposer of the whole life, so as it is most obedient to the word, and most full of comfort and sweetness to it self.

The fourth mark or note of true Faith, is taken from the infallible fruits, and effects of it, which are many, I will onely note four of the principal. First, it frameth and fitteth the own habitation, it *purifieth the heart*, *Act. 15.* it suffereth not unclean thoughts, unlawful lusts, or wandring motions to harbour there: it guideth the affections of Love, Hatred, Joy, Sorrow, and the rest; that a man love nothing more, or so much, as God and his Image: hee hateth not mens persons but their sins, and no mans sin so much as his own: hee rejoyceth in nothing so much as in doing the will of God; this is as his meat and drink: hee sorroweth for nothing in the world so much as for offending so good and patient a God. This pure heart also guideth the words with wisdom, and maketh it his chief study how to preserve with faith, *good conscience* in every thing, *Act. 24. 16.*

IV. The infallible fruits of it, four.

Secondly, *Faith worketh by love*, *Gal. 5. 6.* both towards God, and towards man: towards him that begat, and him that is begotten, yea, and him that is yet not begotten. This love of God expresleth it self,

1 In much thankfulness unto him, who hath loved us first; who hath given so much, even his Son, and all things with him pertaining to life and godliness: who hath forgiven us so much, and to whom many sins are forgiven, they must love much: who hath done so great things for us, by becoming our portion, our treasure, and our chief good.

Our love of God expressed in three things.

2 In shame for our unkindness unto him, both before, and even since we knew this his love in Christ, and have been acquainted with his waies; taking up with shame in our faces, sorrow into our hearts, for the sins of our youth, and of our age: against the law the rule of righteousness; but especially against the glorious Gospel, which of all other are least of served.

3 In desire of that blessed fellowship of his, when and where wee may never sin against him any more: accounting one day within his holy of holies, better than a thousand besides: and much more to bee *ever with the Lord*, and to enjoy the pleasures at his right hand for evermore, to bee at *home with him*, and sit down with *Abraham, Isaac, and Jacob*, yea, with *Jesus Christ himself*, should make us groan in our souls, and say with *David*, *Oh, when shall I appear in thine thy presence?* The Spirit saith, *Come*, and the Spouse saith, *Come*, *Even so, come Lord Jesus, come quickly.*

The love of men by which Faith worketh, discovereth it self not onely in just dealing with them as wee would bee dealt by, which many civil men, indued onely with civil righteousness, have excelled in; nor onely in merciful distribution of outward comforts for the relieving of the bodies of our brethren, yea, and of our enemies, which hardlier goeth down with the unconverted than the former: but also in shewing most love unto their souls, in helping forward their conversion and salvation. For so soon as any man is converted, hee will strengthen the brethren. Faith, wheresoever it liveth, it loveth, and love being an hand giving out, moveth men converted to counsel, exhort, rebuke, admonish, comfort, pray, and wait when God will give unto others the grace of Repentance.

As soon as *Andrew* was called, hee bringeth his brother *Simon* to Christ. No sooner had Christ found *Philip*, but *Philip* finding *Nathaniel*, hee bringeth him to Christ. The woman at the well no sooner heareth that Christ was the Messiah, but shee bringeth all the City. In finding this treasure, the Christian cannot hide his joy; neither can any mans joy bee so full, unless hee with others *rejoyce together*. For it is not here as in earthly things, which the more they are communicated, the more are they diminished, and every mans share is the less; but heavenly things are by communication

the more increased; for we read not of any man that laid out his Tallow, but to increase? and as the light of the Sun is never a whit impaired by communicating it self to the whole world; or as hee that lighteth one candle of another, diminisheth not in either, but increaseth the light; so is it in the light of the Sun of Righteousnesse much more, and in the kindling of these heavenly sparkles, whose property is to diffuse themselves as fire, and the further they spread, the greater and brighter is the flame.

3 The third fruit or effect of Faith, is an undaunted confession of it: Rom. 10. 10. *With the heart we beleeve to justification, and with the mouth we confess to salvation.* For where faith is in the heart, it will bee also in the mouth. The spirit of Faith, and the speech of Faith are undivided: as 2 Cor. 4. 13. *And because we have the same spirit of Faith, according to that which was written: I beleeved, and therefore I spake, even so we beleeve, and therefore also we speak.* Now there bee three fashions of Faith which help forward this free confession. 1 It maketh a man bold in a good cause, *Act. 5. 29.* Peter being full of faith, with a bold spirit told the Council that had the power of Life and Death in their hands, and himself in their power, *wee ought rather to obey God than you.* 2 Faith keepeth a man in a preparedness to suffer by leading him along in the denial of himself; and hereof wee have a notable example in *Paul, Act. 21. 13.* who professed how ready hee was, *not only to be bound, but to dye also at Jerusalem,* if God called him therunto. 3 It worketh joy, yea, much rejoycing in the heart, in the suffering for Christ and a good cause: *Rom. 5. 3.* after the Apostle had laid down the justification of faith as a ground, hee saith, *that wee then rejoyce in tribulation:* and that they did so indeed is plain, *Act. 5. 41. They departed from the Council, rejoycing that they were counted worthy to suffer rebuke for his name:* hence could they sing *Psalm* at mid-night in the dungeon, and fetters: and hence could the Martyrs imbrace the fire, kiss the stake, and testify such joy in the flames, as all men might acknowledge the truth of the speech of our Saviour, *Your joy shall no man take away from you;* no Tyrant, no tormentor, nor any kind of torment.

The fourth and last fruit or work of faith is, that wheresoever found faith is, it is most diligent in preserving, yea, and increasing of it self. The most covetous man is not more complaining nor gathering than the beleever, who is ever complaining of want of Faith, or of the weaknesse of it; *Mar. 9. 24.* and knowing the want of it to bee so dangerous and hurtful, as without which hee wanteth Christ himself: as also that the weaknesse of it depriveth him of much comfort and many good things; for a man of weak estate must needs want many rich commodities and sweet comforts which the wealthy enjoy in abundance. Therefore hee useth all good means to increase his stock: as,

Means to increase the stock of faith.

1 Hee is much in hearing, reading, and meditating in the word, because he knoweth, *faith cometh by hearing:* and every thing is preserved and nourished by that whereof it is begotten.

2 Hee is much in godly talk and Christian conference, by which as the fire by the bellows, so is the grace of God blown, and stirred up in him.

3 Because hee seeth how without prayer, both his own, but especially Christ's, his faith is as ready to fall as *Peter's* was, *Luk. 22. 32.* hee is much in prayer, and with the Father of the Childe, cryeth with tears often, *Lord, I beleeve, help my unbelief,* *Mark. 9. 24.* and with the Disciples, *Lord increase our Faith,* *Luke 17. 5.* And these are the marks by which the soundness and currence of Faith; as by a touchstone may bee tryed, and distinguished from all that false and counterfeit Faith which is so stirring in the World, and whereby most men are lamentably deceived.

The use of this Doctrin is. 1 To stir up men to examine, and by these wayes to prove themselves, whether they are in the Faith or no, to try their faith

faith of what kinde it is, least in the end they find that they have leaned upon a staffe of reed. By which examination, I fear it will bee too evidently seen, that these are the last daies wherein the Sonne of man shall come, and scarcely find faith upon the face of the earth. Sure it is, that the common faith of men is neither thus, 1 Founded, 2 Nor qualified, 3 Nor attended. 4 Nor thus fruitful: as will briefly appear in the particulars.

The most common faith of men is not thus qualified.

First, Every man faith he hath Faith; but whence had hee it: it was never begotten by the Word; he never cared for that, that was ever as a sixth finger and superfluity unto him. It was never founded in repentance, nor dwelleth with Humility; for most men never saw change in themselves, they have loved God and beleaved in Christ ever since they can remember. It was never cherished with the duties of prayer and invocation, they could never pray in all their lives except after the Minister, or by set forms, but the spirit of prayer never dwelt there. It was never conflicted with unbelief: they wonder what that should bee, or that any man should not ever beleave: so as indeed here is no character of the faith of the Elect; and nothing all this while but a voice, and very carkase of Faith.

2 Others say they beleave, and brag of a saving faith in Christ, but they feed a bare fancy: for they could never beleave God for lesser things: they want the faith of Gods providence even for meat and drink, which is apparent in that they can use wicked and unwarrantable means for them: their strong faith they brag of, waiteth not for Gods provisions, but will thirst for it felt by hook and by crook: it holdeth not the heart to patient bearing of the Crosse, but flingeth out in distempers: it putteth not forth in interior businesses, to give directions to the particular actions of life: and therefore seeing this faith faileth in lesser and smaller things, how can it bee found in the greatest of all?

3 Others boast of a sound faith, which were it so, it would lay hold upon the promise, and beleve for themselves and their seed; but this it doth not: for many who for themselves would rest in the providence of God, upon the good and warrantable means, will yet endanger themselves for their children. And hence is it that many who have lived conscientiously in single estate, have remitted much of their care and fear in their married condition, and come short of their former uprightnesse; and why is this else, but that they conceive not the Lord to bee *all-sufficient* for them and theirs, *Gen. 17. 1.*

4 Others there bee that challenge as sound a faith as any, but never prize such a pearl as it is: can a man have such a commodity, but hee shall value it according to the worth? but these think themselves never the richer for it: they have more sense and joy in the smallest, and most trifling earthly profit, then that Christ is become their gain, which although they profess, yet this undervaluing of him in their hearts, giveth their tongues the lye. Besides, if they did esteem of faith indeed, they would profess it boldly, and confess it to all the World, whereas they are ashamed of Christ before men, and cast themselves into the night with *Nicodemus*, as fearing, lest if they should come to Christ by day, men would see them, whose praise they love above the praise of God: and whose reproach they fear above the rebuke of the Almighty. But how unlike is this to the faith of the Saints, whereby they could esteem the *rebukes of Christ*, above the *treasures of Egypt*. And further, were it so they made reckoning of their faith, they would much more care for the end of it; for sound faith carrieth the heart even in the constant waiting and wishing for Christs appearance: but these rather fear it than hope it. Now what a faith is that which never careth to come to the end of it, that faine would still bee pitching upon earth, saying with *Peter* when hee wist not what hee said, *It is good being here.* Is this Faith an evidence of things

not seen? or doth it look as things within the veil?

5 Another sort would be loath to be otherwise accounted, but true believers, and yet their faith worketh no change in them; how their hearts are purified, witness the uncleanness, envie, drunkenness, oaths, injustice, covetousness, contempt of the Ministry, profanations of the Sabbaths &c. ed in themselves and theirs: these and the like proceed from within; and by the Wages in the shop any man may know how the Warehouse is stored. And as this faith purgeth not the nasty corners of the heart, no more doth it the mouth, but that venteth according to the abundant foulness of the heart, and is filled with unclean, unfavoury, or untruthful speeches. Further, as they were at first enemies to God, and goodwille; so they abide still, and are no changelings. Here is no faith working by love; neither to God; for they will doe nothing for him, will be at no costs or pains for him: and as little will they suffer for his sake, nor a reproachful word; much lesse will they rejoyce in suffering: neither to Gods children, these can they pinch and disgrace, whereas loved they him that begat, they would love those that are begotten of him. As for helping others to Heaven, they are so farre from it, as that if any will cast an eye that way, they can tell what he is presently, and they would be loath to be such an hypocrite, or precise fool as he is.

To conclude, although true faith is most industrious in the means of preserving and increasing it self, these men hold their wont: enemies to the Word were they, and so are they still, they neglect the means, and absent themselves from the Ministry; and can no more believe than *Thomas*, who was absent when Christ came and shewed himself to the rest of the Disciples, *Joh. 20. 24.* and that which they doe hear, they mingle not with faith, and to it becometh unprofitable. The Lion roareth: they fear not in their hearts, because they apply not the threats of the Law against their own sins. The Gospel propoundeth promises of life and salvation, but they trust God no further than they see him; they rejoyce no more in them than they can in another mans money or evidences; they pray not to be taught of God, nor hear to be increased in faith; nor meditate nor converse in things they hear, further to edifie themselves and others in their most holy faith. Now will these fruits stand with faith? or if they will not, is faith so common as men pretend? but I hope I have a little helped many a man to see by this application, how that his Gold is turned into Copper; and his faith but into a dream and fancy.

Labour for the truth of faith earnestly as for salvation.

Vse 2. This doctrine teacheth every man to labour for the truth of this grace as earnestly as for salvation it self: for this is the scope of all the Prophets, to bring men, not so much to faith, as to the end of faith through the Messiah, which is salvation. And hence is it that faith is said to *save*; *believe and thou shalt be saved*: and in many places and phrases besides, the Lord ascribeth that to the instrument which belongeth to himself the principal efficient.

Necessary of this grace to him that expecteth salvation.

1 Both to shew the excellency of the grace in it self, in that it comprehendeth such an excellent object as Christ, Heaven, and happiness, which are infinite; and holdeth such great things being absent as present in the hand of it.

2 As also the necessity of it to the party that looketh for salvation: for hee that believeth not, must needs be damned, yea, is damned already, *Rom. 9. 11.* For, 1. He hath not set his seal that God is true, but so far as he can hath made him a lyer, *1 Joh. 5. 10.* 2 He hath defiled all his actions, and lost all his labour, 3 He hath disabled God from doing him good, who cannot save him that lieth in the state of infidelity. 4 Hee hath shut Heaven against himself, for without shall be unbelievers: and if infirmity of faith in *Moses*, the Servant of God, shut him out of *Canaan*; what shall the want of it in the wicked doe but shut

shut them out of the heavenly *Canaan*, which is a rest prepared only for the people of God.

3 To teach in what an high reckoning it is with God; who is the Author of it, the finisher of it, the acceptor and approver of it, yea of a grain of it; and not of it only, but of our persons and impart it works, because of it: and consequently that every beleever should make as high account of it as of salvation it self, it leading to the very gate of Heaven: nay, being the threshold over which every one must step that meaneth to enter into the holy City.

Ufe 3. This teacheth us, that seeing the Ministry of the Prophets, Apostles, Pastors, and Teachers, was instituted to this purpose, to beget and confirm men in the faith: all such as frequent the Ministry must be careful to grow up in the strength of faith. For otherwise they frustrate to themselves this holy ordinance: for the sum of our commission is this, *Go teach all Nations, hee that beleeveth shall be saved*, Mar. 16. 16. And what is *Paul*, *Apollus*, or any other ordinary Minister, *but the Ministers of your faith*: both for the begetting and confirming of the same? So as whoe ever under the Ministry wanteth either the work of faith, or the working of it to further strength and degrees; that Ministry is by him perverted to his own danger, and damnation, without repentance. And if we search further into the Scriptures, wee shall not want store of reasons to the same purpose. As,

Grow up in the strength of faith.

1 According to the increase of faith is the increase of all graces: as a man beleeveth, so he loveth, prayeth, and obeyeth, and so is loved, heard, and recompenced: and no in avail, seeing not only the measure of graces here, but of glory hereafter is according to the measure of faith, as appeareth in the Parable of the talents.

Reason.

2 As a child once born groweth daily unto the tallnesse of it, so those that have been born unto God, have ever encreased (except in temptation, and desertion) in faith and godlinesse, and so drew daily nearer their salvation than when they first beleaved: so must wee walk from faith to faith; from strength to strength; of weak becoming strong; not standing in the infancy, or childhood, but growing up to our full age and old age in Jesus Christ.

3 It is true that a grain of true faith is very powerful and prevailing; but the strength of faith can doe much more: and therefore the *ill* sayls wherewith *Abraham* was carried to the promise, are set before us, *Rom.* 4. 5.

Again, every measure of faith, if true, is acceptable to God, and maketh us so; because Christ is laid hold on unto life; but the greater measure is much more: a smoking flax shall not be quenched, that is, the least sparkle of true faith shall not be despised; but a flame of faith is of great beauty and brightness. If a poor man wrastle haltingly with *Jacob*, he shall prevail, and get a blessing to carry away; but if a man stand stoutly with the Centurion, and Syrophœnicæan, Christ himself will be toyled after a sort, he will admire it, and protest hee found not so great faith in *Israel*; and according to this great faith shall it be to this party. Seeing therefore the Lord hath still ordered the Ministry and word of faith, let this be thy chief aim to find the work of it upon thy faith; and content not thy self that Christ may say to thee, *O thou of little faith*: but rise up in the degrees of it, that he may say as of that *Woman*, *O man, great is thy faith*: this will bear thee up in the waves of temptation and affliction: no blast or billow shall sink thee, nor all the gates of Hell shall prevail against thee.

But alas, how is this principal end of the Ministry neglected of the most and many come to hear a Sermon, and that is all: some rather to see a Sermon, or be seen at it, than hear it: some to know more than they did, some to reform something, as *Herod*, who heard *John* gladly, and did many things,

but few to learn to become beleevers: which till they have done, all moral precepts urged upon them are but lost, because the inside is not yet clean: and fewest of all do live by their faith in the Son of God: for of all sins that the Spirit shall rebuke the World of, this is the chief, that they beleeve not in him. Thus much of this worthy doctrine concerning faith, which is the scope of all the Prophets and Apostles.

The third point in the verse, is the fruit of faith, namely, *That all that beleeve in his name should receive remission of sins.* Where for the meaning must be known, 1 What is Remission of sins, 2 What it is to receive it, 3 The persons receiving it, namely, those that beleeve in the name of Christ: even all they, and none but they.

First, Remission of sins is a grace of God, whereby for the merit of Christ, hee accounteth the sins of beleevers as no sins, and acquitteth them from the guilt and punishment of them all. Where I say, it is a grace or favour of God, this remission of sin is distinguished from all other: for man hath also from God power and commandment to remit sins; and that either publicly or privately.

The former, when the Minister by authority from God, remitteth the sins of Beleevers, and repentant sinners, by publishing the grace of the Gospel, and applying it unto such. And such as are thus ministerially looked in earth, are looked also in heaven.

The latter, is of every private man, who hath also received a commandment of God to forgive the sins and offences which his brother hath committed against him: not that any man can properly forgive the sin of his Brother, so far as it is a breach of Gods Commandment, but as it is wrong and injury against himself: and even this private remission of a mans Brother, if repenting, confessing, and asking pardon, is ratified and confirmed in heaven also: but if they seek not forgiveness at us, wee must still not only our selves forgive, but seek it for them of God saying, *Father forgive them: yea, and forgive us as wee forgive them,* But this remission of sins is proper unto God, to whom it belongeth to say, *I will forgive.*

1 Because it is hee against whom all sin is committed. *Psal. 51. Against thee, against thee, have I sinned:* and who can forgive the debt but the creditor? If any man shall offer to forgive another mans debt; what doth hee but deceive the debtor, who thinketh himself free from that which lyeth as heavy upon him as before; as also abuse and wrong the Creditor, whose right without his knowledge hee hath encroached upon. 2 The Lord challengeth it as his prerogative, proclaiming himself, *Exod. 34. 6, 7. The Lord, the Lord, strong, merciful, gracious, slow to anger, abundant in goodness and truth, reserving mercy for thousands, forgiving iniquity, and transgression, and sin: and Esay 43. 25. I, even I am hee that putteth away thine iniquity, for mine own sake, and will not remember thy sins.* 3 Our Saviour in his Prayer taught us to beg the forgiveness of our debts, onely from our Father which is in heaven. 4 The Church of God hath ever ascribed unto the Lord alone this honour of mercy, which is a part of his glory which hee will not impart to any other, *Micah 7. 18. Who is a God like unto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? hee retaineth not his wrath for ever, because mercy pleaseth him: Psal. 130. vnt. Hee will redeem Israel from all his iniquities.* 5 The very Jews themselves accounted it an high blasphemy for any man to take upon him to remit sins, *Luke 9. 21. Who is he that speaketh blasphemies, who can forgive sins but God onely?* Whence it plainly appeareth, that the Pope or any other of his shavelings, whilest they challenge (though a subordinate) power properly to forgive sins, and do not content themselves with the ministerial publishing in the name and authority of God alone, and pronouncing forgiveness to all repentant sinners, become

Offence is either, 1 against God, which he alone can forgive. 2 Against publicke Princes, which belongeth to the Law. Or 3 personal against our selves which must be forgiven of us.

The Lord onely properly forgiveth sins.

open blasphemers against God, and notwithstanding an high wickednesse set themselves in the room of God.

2 I lay in the description, that the Lord doth *account the sins of his Elect as no sins, and that for the merits of Christ*: both which appear in the former resemblance, which compareth sins to debts: wherein God is compared to a Creditor, man to a debtor, the Law to the bill or bond which bindeth man to God, 1 to obedience, 2 in default of that to punishment: so as here is nothing but either satisfaction, or to go to prison. Now wee being bankrupts by our fall, and of such broken estate, as wee are not able to pay one farthing, neither of the principal, nor the forfeiture: the mercy of our creditor steppeth in, who himself procureth us a surety, both able and willing to discharge our whole debt, and the forfeit as well as the principal: that is, Jesus Christ, who by his obedience active, and passive, hath made a full discharge, and sufficient satisfaction for the sins of all the beleevers in the world; the which being accepted of his Father in full payment, hee further imputeth not to us our sins, but covereth them, casteth them all *behind his back*. Isa. 38. 17. and into the bottome of the sea, Mic. 7. 9. as things which he will never remember more.

Thus they see me as though they had never been: and wee accounted as innocent, as if wee had never fallen from our first state of innocency. From this wee learn how to conceive that place and the like, where it is said, that the blood of Jesus Christ *cleaveth us from all sin*, 1 Joh. 1. wherein not the action of remission, which is proper to the Deity is ascribed to the blood of Christ; but onely the cause of remission is signified, for which God the Father remitteth sins; and that is the blood of Christ, including his whole obedience, and the merit of it, which is a just price, and pacification of his Father; Eph. 1. 7. *In whom wee have redemption through his blood, even the remission of sins.*

3 I lay, that the Lord doth acquit Beleevers from the *guilt and punishment of all their sins*: for as where the debt is once paid, the whole obligation is void, and there remaineth no more satisfaction to be made; so where the Lord forgiveth a debt once, hee then setteth forth acquitteth the debtor, and is far from requiring any new satisfaction. This will not stand with the justice of God, to exact the satisfaction of one debt twice, once in our sincerity, another time in our selves. It will not stand with the glory of God, with whom is *plentiful redemption*: It will not stand with the honour of Christ, to work out with all his obedience, but an half redemption, which would argue but a half satisfaction. It will not stand with the price of his blood, nor with the things of his death not fully to satisfy the whole justice of his Father. I will not stand with the faith of our prayer for remission of sins; for if our whole debt be not forgiven but some satisfaction remaineth for us to perform, to beleeve remission of sins were no faith, but a vain opinion and fancy: nor with our peace with God, if his wrath be not yet fully satisfied.

As the Lord
doth give pro-
pely to o-
perly both
the guilt and
punishment.

Christ com-
municateth no-
bis sine culpa
peccati & cul-
pe involvitur &
peccati in se-
gust. Serm. de
temp. 141

Nay it will not stand with right reason: for is it reason, that hee that oweth nought to a man, should be forced to make a satisfaction where nothing is due? but where the debt is remitted, nothing is due, nothing is owing, the debtor is freed, and the whole obligation cancelled. Who teach not therefore by all this, what a wicked and detestable devise it is of the School-men, and defended by all the Papists at this day? to affirm, that onely the fault of mortal sins is remitted by Christ: but not the punishment or satisfaction the which being as they say by the grace of God, changed from eternal to temporary, remaineth to be borne either here in this life, or in purgatory, till Gods justice be fully satisfied, and the uttermost farthing be paid.

Vpon this string hang their indulgences, pardons, masses, pilgrimages, and the whole body of their trumpery, devised to make a prey of the

World

Council. Tri-
dent. Sess. 4.
Can. 4.

David's sin and
punishment
both forgiven,
notwithstanding
the child
must dye.

World, a great part of which, being the cunningest theeves in all the world) they have by such craftie and fraudulent conveyances gotten into their hands. And lest they should want all colour, they alledge the example of *David*, 2 Sam. 12. 13. *Whose sin the Lord put away, and yet the child borne to him must surely dye*: and again, though the sins of the godly bee pardoned, yet death which is the punishment of original sin remaineth.

I answer. 1 That *David's* sin and punishment were both remitted, for so said the Prophet, *Thou shalt not dye*.

2 Wee must distinguish between punishment of sin, whereby Gods justice is satisfied, and chastering of sin with a fatherly rod. The former are alwaies remitted with the sin, not alwaies the latter: by the former, the Lord revengeth the sins of men, by the latter, hee correcteth. The former can onely bee born away by Christ: the latter cannot bee born off by any masses or indulgences; but are wholesomely dispensed and disposed by God to his dearest children for their good. Of this latter kind was the death of *David's* child, not properly for his sin, but that in the deed doing hee had caused the enemies of God to blaspheme. Of this kinde was the sentence against *Moses* and *Aaron*, whose sin of not glorifying God at the waters of *Sistré*, Numb. 20. 12. was pardoned, and yet they must not enter into the land of promise: they were corrected with rods of men (not punished in proper speech) both that others with themselves might bee more careful not to offend in the like kind, as also, that being deprived of the earthly *Canaan*, they might more studiously seek for the heavenly;

Be Harm. lib.
4. de penit.
cap. 2.

The like is to bee said of the Corinthians, of whom *Bellarmine* saith, that they were reconciled to God, and yet diverse of them were stricken with death for unworthy receiving of the Sacrament. As for the example of the Israelites, Numb. 14. 20. whose sin of murmuring God is said to forgive as *Moses* prayeth, yet they must all for this sin dye in the wilderness,

Note well this
answer.

The answer is, that *Moses* did not pray that God would absolutely and for ever pardon their sin; nor that the Lord would abstain from all judgement and punishment of that sin: but that now at this present time hee would bee pleased to appease his great anger so justly conceived, and desist from that great judgement of the utter destroying of them, threatened v. 12. as may appear, both by the arguments used by him, as by that hee expressly noteth the manner of this forgiveness. vers. 19. *as thou hast forgiven the people, even from Egypt till now: and forgive them, even according as thou hast spoken*, v. 17. but how the Lord had after they came out of Egypt forgiven them, appeareth Exod. 32. 35. when they had made a calf, and the Lord withed *Moses* to let him alone that hee might consume them, yet by *Moses* intercession, the Lord did not consume them, but plagued them with a great plague and destruction: and yet the holy man prayeth, hee would forgive them as hee had done from Egypt till now. And what was it the Lord had said which *Moses* taketh hold on? namely, in verse 34. of that 32. of Exod. *Go now, bring the people unto the place which I commanded thee, behold mine Angel shall go before thee: but yet in the day of my visitations I will visit their sin upon them*. So as this place rightly interpreted, yeeldeth no patronage to any such Popish and wicked collection.

Further, for the second objection, *That death remaineth, though the sin be pardoned*:

Though death
remain after sin
is pardoned,
both the fault
and punishment
is removed

I Answer, it remaineth not as any satisfaction to the justice of God to believers; nor as a punishment of sin to such as have their sins remitted; but it hath lost his sting, which is the guilt of sin; and is become a remedy rather than a punishment, physick rather than poyson, an end of their misery, and an entrance into a better life. So as it still abideth firm against all such detestable devices of Popery, that remission of sins carrieth with it the removal of all

all the guilt and punishment of sinne to such as have their parts in the same.

And it is lastly to bee observed in this description, that I say the guilt and punishment of *all sin* is taken away: for if any bee not remitted, they bee either greater sins or lesser: to remit the lesser and not the greater, what were wee the better? how could our salvation bee effected or perfected? how could grace bee every way grace? or do wee pray for remission of lesser, and not of greater also, seeing our selves must forgive our Brethren, not only lesser offences, but even the greatest?

Again, to remit the greater, and retain the lesser, were to say that the Lord is either not so able, or so willing to forgive lesser sins as greater. Shall a man frankly forgive a debt of thousands of pounds, and will he not forgive also to the same party a few pence? The Popish Church confidently avouch, that many sins need no remission; as concupiscence, which they say is not properly a sin, albeit indeed, it is the mother sin of all. And all the heap of their venial sins, which they say are not *against*, but *beside* the commandment, because they are not attended unto, or deliberately done with full consent of reason: because they cannot hinder the *habit* of vertue, but the *act* of it, and that a very little; nor turn us from our end, but hinder so much as it is our progress unto it: and because they (though themselves displease God) yet they make not God displeased with the party committing them, for they can stand with grace, and have not properly and simply the reason and respect of sin or offence: therefore are they not to bee punished with eternal, but only temporary punishment.

A bundle of
Popish blas-
phemies.

These need not the blood of Christ, nor Grace, nor confession in particular, nor absolution, nor any new habit of charity; but these are easily wiped away with a little holy water, or any meritorious work, or by the Sacraments received, or by general Confession, or by a small humiliation; as knocking the breast, fasting, almes, the Lords Prayer, an *ave Maria*, or by entering into a consecrated Church, or by a Bishops blessing: or if all these help but a little, presently after death they are all consumed in the fire of purgatory. Oh horrible blasphemies, derogatory to the blood of Christ which purgeth us from *all sin*, and to the truth of the Scriptures which teach us that when *wee had nothing to pay*, our Master *forgave us our whole debt*, Matth. 18, 32. But I have followed them too far, were it not that the discovery of their impieties may bring some profit to such as are not so well acquainted or exercised in their writings. Thus much of the description of this Grace.

The second thing propounded, is what it is to receive remission of sinnes? which because it implyeth a gift or oblation, therefore we must know that pardon of sin is offered generally to all, in the word of grace publicly preached, and conferred unto beleevers, not onely in the beginning of their conversion, but through their whole life. Now to receive this remission, is when a capable, that is, a contrite heart by Faith (which is an hand taking in) receiveth Christ and all his benefits (among which remission of sins is the chief) Preached and published in the Gospel. And this it doth on this manner.

How remission
of sin is re-
ceived.

1 Upon a touch of sin, and sence, that without this gracious pardon there is nothing but certain perdition: the heart beaten down beginneth seriously to meditate of the promise of mercy in Christ, and of the means of deliverance from this wouldestate.

2 It desireth to beleeve, and wisheth that mercy to belong to it self, it sendeth groans to God, it hopeth for pardon, and weakly applyeth the general promises of grace.

3 After such desires and groans of the heart, the Lord most graciously answereth by his Spirit, and by little and little setteth, and quieteth the heart,

heart, perswading it that Christ himself, and consequently reconciliation with God doth indeed belong unto him, so as he resteth in that assurance. Thus the Lord will not only give us mercy, but letteth us know that he doth so, that our joy, and peace, and boldness in him might be more full.

Believe in
the name of
Christ, why.

Thirdly, the persons receiving this remission, are *all believers*. *Whoever believe in his name*: whose faith intitles them to the main promise of life, and all other depending thereupon: they must believe *in his name*. For, 1 There is no other name to be saved by: In him alone is the matter of our salvation, seeing remission is obtained by his blood, Ephes. 1. 7. 2 Hee alone is God and man, both which natures are necessary to our Surety: by the former, he hath power; by the latter, a right to us, not only more general of propriety, as the Father and Holy Ghost also have; but more special of proximity, being our brother, and first-born of our Family; the next of our Kindred, and therefore of right belonging to him to recover our weak estate, as was figured in that Law, *Levit. 25. 25. If by brother be impoverished, and sell his possession; then his redeemer shall come, even his near kinsman, and buy out that which his brother sold.* 3 He only was deputed of God to derive life and grace into us, as the head into the members: and therefore most meet it is, that whosoever would suck and draw of his fulnesse, should believe in his name.

Now from these words we learn two instructions.

1 *What is the chief thing which every Christian must strive to obtain while he liveth in this world*; namely, remission of sins.

2 *What a base state and condition that hath attained it.*

The chief duty
of every Chris-
tian while he
is in this world.

For the first, it is grounded in the text, because howsoever remission of sins is here only named, yet in it are included all the other gracious mercies of God: not only all deliverances, and freedom from the evils and punishments that attend upon sin, but even all our redemption and salvation with the means of it, and blessings accompanying the same. And indeed, this is the sum or epitome of all Gods mercy, in which the Lord crowneth his Saints with compassion; a mercy which reacheth up to heaven, and draweth them out of the most miserable thing in all the world; which is to lye under the curse and danger of sin, and consequently, under the endless displeasure of the Almighty. Which point being even as the one thing necessary to be known and attained, I will stand a little longer upon it, hoping to spend my time well in setting down these five points. 1 The necessity of remission of sins. 2 The benefits of it. 3 The Letters of it. 4 The helps to it. 5 The companions of it, by which as by to many notes we may know we have it: and so we will adde the use of the whole doctrine.

1 Necessity of
remission of
sins in three
points.

First, the necessity of it will appear, if wee consider, 1 The multitude and abundance of our sins, which are to bee remitted, being for number as our hairs, and as the sand of the Sea which is numberlesse; which cannot bee other, seeing we drink in sin as the Fish doth water, *Job 15. 16.* that is, incessantly. for the Fish ceasing to drink in water, ceaseth to live; neither can we cease to sin, till we cease to live. Nay, seeing our very best actions hold no correspondence with the Law of God; and in strict justice are no better than so many sins: this consideration exceedingly multiplieth our sins; in that not only in sayling in, but in doing of our duties wee sin incessantly against our God.

2 If we look upon the danger of sin, we shall better see the necessity of remission. It is a filthy Leprosie which infecteth the body and soul, the thoughts, speeches, and actions: it maketh a man a loathsome creature in the eyes of God; it maketh God our enemy, who is the fountain of life, and whose lightsome countenance is better than life: yea, it maketh God depart from his Creature, and destroy the works of his own fingers: it layeth the sinner open and naked to all the wrath of God, to all the Curses of the Law in this life, and

in

in the life to come. It letteth him as a butt against whom the Lord in anger shooteth out of his quiver all the arrows of his displeasure. It is the only thing which unremitted, maketh the sinner absolutely unhappy, and every way most accursed. Neither doth the whole heap of sin only make the sinner so miserable, but any one sin even the least unpardoned, would for ever hold the sinner under perdition. And more, all the men that ever were or shall be in the world, were never able to rise from under the burthen of one sin, if it were imputed unto them: and yet the most of the world see no part of this danger of sin, and therefore no such necessity of the remission of it.

3 Consider thy own insufficiency, if thou hadst the strength and power of all men and Angels, to satisfie for the least sin: and if wee cannot satisfie for any, what remaineth but a fearful perdition from the Lord, and from the glory of his power, if all be not remitted. In one word, the sinner who hath not got his discharge sealed, is without all safety in his life, all sound comfort in his death, and at the Judgement Day, shall have the sentence of everlasting torment with the Devil and his Angels awarded him, before men and Angels.

The second point, is the *benefits* issuing from it, and these are: 1 *Peace of conscience*, an immediat fruit of our justification by faith, and reconciliation with God, *Rom. 5. 1. Being justified by faith, we have peace with God*: and it was ordinary with our Saviour to joyn them together, as *Luk 7. 47. Thy sins are forgiven thee, goe in peace*. This benefit the most know not what it meaneth, but he that hath the feeling of the wrath of God against his sin; and seeth nothing but an angry face of God burning like a consuming fire; hee that is so straitned as hee can think no other thing but that the Lord in his just judgement hath cast him quite away: this man, as of all other torments that can be suffered in the world he lyeth under the greatest, so nothing in the earth can content or comfort him, but only the sence, and perswasion of Gods favour. Now the conditions of peace with his God, are the most joyfull tidings in all the world, as is the unexpected news of a Pardon to a Malefactor ready to execution for high Treason against his Prince.

2 The *right and possession also of life everlasting*: For it wee bee estated unto life eternal by our justification and righteousness before God; then are we so also by remission of sins; because these two are confounded in the Scriptures, and are the same. Whence it is that the Apostle, *Rom. 4. 7. being to prove the point of justification of a sinner before God, without the works of the Law, citeth the text, Psal. 32. 1. Blessed are they whose iniquities are forgiven, and whose sins are covered*.

And further, If our whole redemption put us in possession of everlasting happinesse; so doth also remission of sin, seeing the Apostle in sundry places confoundeth these two, and expoundeth one by the other, *Ephes. 1. 7. By whom we have redemption through his blood, even the forgiveness of our sins, Col. 1. 14. In whom we have redemption through his blood, that is, the forgiveness of sins*. And it must needs follow, that if they who are justified, and sanctified, are also glorified, then they have attained the beginnings of their glory, who have attained remission of sins.

3 The benefit of Christs intercession, which meriteth all our good; for hee prayeth not for the world, but those that are given him out of the world, *Joh. 17. 19.* and this is no small benefit, seeing no part in the prayer of Christ, no part in his death: he will not endure death for him for whom he will not vouchsafe to pray.

4 Consolation in affliction, strength in temptations, and assured comfort in life and death, are the sweet fruits arising from remission of sin.

For,

1 Although afflictions cured with death into the world by sin, and in their nature

nature are tellimonies of Gods wrath; yet sin being remitted, they proceed no further from God, as a just Judge revenging sin, but from a merciful Father: either for trial of us and our graces, or for chastisement, to keep us from perishing with the world; to make us hate sin the more, to draw us nearer him in invocation and prayer, to force our affections out of this present world, to tray others from sin by our example, to conform us to the image of his Son; and to shew his mighty power in our weaknesse, by turning them to our best. And thus from the former consideration ariseth to the beleever even in darknesse a great light.

Satans temptations
foyled by
this assurance.

2 From hence obtaineth the beleever notable strength and fence against the fiery darts of Satans temptations. For Satan urgeth the poor sinner sundry ways, as 1 By the multitude and vilenesse of his sins, with which his conscience telleth him he is covered: and thence inferreth that because the wages of every sin is death, and because he hath deserved eternal death, he must needs perish, he can expect no other. But now can the beleever stop his mouth, and say, I grant Satan all thy premises; no sinner is worthy of, or can expect salvation in or by himself: or so long as he continueth in sin: but my sins are remitted by means of Christs satisfaction; and though in my self I am worthy to perish, yet in Christ I have a worthinesse to bring me to salvation. I continue not in my sinful estate, but am drawn out of the guiltinesse, the filthinesse, the service, the love and liking of my sins, through the grace wherein I stand: and therefore thy consequent is false, I fear it not being so foretelle.

2 From the Justice of God, who cannot but reject whatsoever and who-soever is not fully conformable to his righteousness: but here the beleaving heart is quieted, in that through remission of sins, the Justice of God is fully satisfied, though not by the person offending, yet in his pledge and surety Jesus Christ, who being just, dyed for the unjust, that we might be the righteousness of God in him. And hence the justice of God is a matter of most comfort to the poor sinner, in that this righteousness cannot suffer him to demand satisfaction twice for one and the same sin; for this directly fighteth with justice and equity.

And if Satan be still instant, and say, But what shall anothers righteousness avail thee, if thy self bee not a keeper of the Law? *for the soul that sinneth, that soul shall dye*: the beleaving heart will readily answer:

That although the Law require proper and personal obedience, yet the Gospel translateth it to the person of our Surety, who being God and man, not only paid the whole debt, but performed all righteousness, absolutely fulfilling the whole Law: whence it is that his obedience is called the *fulfilling of the Law for righteousness to every one that beleveth*, Rom. 10. 4. and himself was made under the Law, that hee might redeem from it those that were under it, Gal. 4. 4.

And whereas the Tempter will alleadge, But for all thy righteousness thou hast innumerable sins, original and actual, which the Lord hateth, and every day addest to the huge heap of them; The heart which holdeth this article of remission of sins, abideth undaunted: for though it feel a body of sin dwelling within it, yet is it not reigning sin, it is not sin at quiet, but daily battail is maintained against it; it is sin weakned, and in daily consumption; and therefore shall never be laid to the charge of him that is in Jesus Christ, Rom. 8. 1. *There is no condemnation to them that are in Jesu Christ: for the law of the spirit of life which was in Jesu Christ hath freed me* (though not from all molestation and presence, yet) *from the Law*, that is the service and slavery of sin and of death, vers. 7. But numbers (will he say) who make account to partake in the death and righteousness of Christ, are damned, and have no benefit by it: and numbers have revolted and fallen away, and why maist not thou? to which the beleever will readily answer, that those that were thus plucked up, were

were never of the Fathers planting; only infidels and unbelievers have taken away, and withered for want of rooting and moisture; but I beleeve the remission of sins, not by any ungrounded persuasion, but with a found, lasting, and untayling faith, resting it self wholly upon Christ; so as *I am perswaded neither death nor life can separate me from his love*, the work of whose spirit maketh me bold to call upon God as my tender Father; and produceth the fruits of true faith and conversion into my whole life, whereby I know as intallibly the truth of my faith, as I know the presence of the Sun by his light, or of Fire by his heat. Finally, he that hath begun to make mee good, will make mee also persevere in goodnes.

3 This assurance of remission of sins, yeeldeth most assured comfort in life, and in death: the goodnesse of *Pauls* conscience, was his comfort when hee stood at the barres, *Acts 23. 1.* and *2 Cor. 1. 12.* *This is our joycing, even the testimony of our conscience*; and in the agony of death, this is the Christians comfort, that his sin being remitted, the sting of death is gone; the locks of this strong *Sampson* wherein his great strength lay, are clipped off, and hee is disarmed of his weapons which are our own sins. So as a Christian may challenge him into the field, and say, *O death where is thy sting?* which becaute he is bereaved of, when he intendeth to kill, he cureth; when hee doth his worst, which is to separate soul and body, he can sever neither from Christ; nay rather he sendeth the member of Christ, and setteth him nearer to his head, which is best of all.

The third point propounded, is to consider of the *Letts* which hinder men from seeking the assurance of the remission of their sins, which is indeed their true happinesse, if they could so esteeme of it: some of which I will set down.

1 An erroneous judgement, that no man can attain certainly to beleeve the pardon of his sins: for the common Protestant is a very Papist in this opinion, who hold that to doubt of this point is a vertue, and to beleeve it, is presumption, because no man can certainly know it without a special revelation: so ask ordinary Christians, doe yee beleeve the pardon of your sins, they will say yea, for God is merciful, and they be not so many or great but they may be pardoned. Hereby we have brought the party to confesse that his sins bee pardonable; but urge him, are you sure they are pardoned; and here hee is set up, he stammers out a carelesse answer; he cannot surely tell, but hee hopeth well, and this is all you can wring out of him: hee knows not whether Christ be in him or no, whether hee bee in the faith or no, hee beleeves hee knoweth not what.

Three lets which hinder men from seeking so precious a grace.

But to let men see their error herein. 1 Doth not our text say, that men must receive the remission of sins: and can any man receive so precious a gift from God, and not know when, and how he came by it? 2 What is the meaning of that Article in our Creed which we professe, *I beleeve the remission of sins*: what beleeve we more than the Devils, if we beleeve no more than that God forgiveth the sins of the elect, and not our own; and then, how is this one of the priviledges of the Church? 3 To beleeve in the name of Jesus Christ in particular for remission of sins, is his commandment, *1 Joh. 3. 23.* and therefore no presumption, but a necessary obedience so to doe. 4 Doubting is forbidden, and therefore no vertue, but a vice, *Matth. 14. O thou of little faith, why doubtest thou?*

Object. But experience teacheth that every man is full of doubting, and therefore no faithful man can beleeve it.

Objections answered.

Answer. The consequent is false, seeing this doubting exerciseth, but destroyeth not faith; and that they goe together, not only the speech of our saviour formerly alledged, but the prayer of the Father of the Child proveth, *Lord, I beleeve, help my unbelief*: as also the two natures of which every

Christian consisteth, flesh and spirit, which are in continual combate.

Object. *But no man can know Gods minde, and so cannot bee assured,* Rom. 11. 34.

Ans. By his minde is there meant his secret will: but his minde revealed we may, and must; a part of which is, that whosoever beleeueth in his Name shall receive remission of sins: which general promise while we specially apply to our selves, the Spirit begetteth this assurance.

Object. *but wee are commanded still to feare, Blessed is hee that feareth alwaies.*

Ans. Wee must not feare the mercy of God concerning salvation, but carry a reverent feare in regard of Gods judgements. 2 Wee are to feare in regard of our selves, and sins, by which wee deserve the judgements of God as well as others; but this is not contrary to assurance of forgiveness of sins; for mercy is with *those that thou maist bee feared*: which the holy Prophet would never have said, if feare could not stand with assurance of mercy. 3 Such a feare is commanded as may shake our security, but not to drive away the boldnesse of Faith: a feare of falling into sin, not a falling away from grace: a feare lest wee offend a merciful God, but not lest he take away his mercy from us.

A second *Let*, is the want of judgement to discern aright of the best things, and of resolution to purchase or practice that which a truly informed judgement concludeth to bee the best. This was the sin taxed in *Martha*, who saw not the greatest good neer her, as *Mary* did. And the world is full of *Marthas*, who willingly hurried with many earthly distractions, utterly neglect the one thing necessary; namely, their Reconciliation with God, and the things which serve to uphold and maintain the Christian life, whereby Christ should live in them, and they in him.

What else is it that maketh men run over Sea and Land to provide for the body and bodily life, and in the mean time cast off all the care, and means of the knowledge of God, and conscience of their waies, but that they see no profit in serving God? they taste a little sweetness of the creature, but not of the Creator himself; a small peice of earth hath more savour to them, than the God of Heaven. This is it that causeth men to walk painfully all the week in their personal and particular Calling, but all the week and Sabbath too neglect the general Calling of a Christian: whereas had they any judgement in the things of God, reason would teach them that the particular must yeeld to the general, as the inferiour give place to the superiour.

Yea, this is it which strongly forceth men to choole the profits and pleasures of this life, which altogether crosse and hinder this chiefe and principal care of gaining the favour of God; because they do not follow the rules of wisdom, which esteemeth of things according to their degree and measure of goodnesse, and not above. Which if men would give themselves to bee ruled by, they would with the Saints of God in this comparison, account but meanly of the things in the highest account with earthly minded men. The Apostle *Paul* comparing his gain of Christ with the gain of the World, hee esteemed this as loss, yea as dung, which indeed is the right estimate of it in this comparison.

Holy *David* would rather bee a door-keeper where Gods face may shine upon him, than enjoy the honours and pleasures of the World in the Palaces of Princes without it. *Solomon* himself, the wisest and wealthiest of all men, after good tryal, pronounced of all earthly indowments, abstracted from the fear and favour of God, that they were vanity and vexation of spirit: and determineth this to bee the sum of all, to feare God, and keep his Commandements. Thus are the wise mans eyes in his head, and his heart is

Learn to
esteem every
thing in the
measure and
degree of its
goodness.

at his *right hand*, *Eccles. 1.* both for deliberating and executing of things most necessary to bee done; whereas the heart of the fool is at his left hand, he doth all as it were with a left hand for want of this judgement.

A *Third* and main *Let.* are trivologs and fleshly conceits which dead and quench any such motions as otherwise might provoke men to this care of remission of sins. As

1 What need I bee so foolish, and precise, I have lived well hitherto without all this adoe; if God loved mee not, he would never have blessed me as he hath done.

Ans. But look to thy self who thus reasonest; It is not enough to say God loveth mee; but to have sure evidence of it, yea, surer evidences than any thou yet speakest of, I mean common and outward blessings; which like the Sun, or the rain are generally disposed to the good and bad; and by which no man can know love or hatred, *Eccles. 9.*

Say not God loveth thee unless thou have such sure grounds as follows

Again, Gods love goeth with Election, Justification, Sanctification, effectual Calling, Faith, Love, Hope, Patience, Repentance, Mortification, Examine thy self by these notes: for if God love thee as his Child, thou lovest him, and keepest his Commandments; thou lovest not sin, but hatest it, even thy dearest sin, and preservest a care to please him in all things: *Joh. 14. 13. If any man love mee, hee will keep my word, and my Father will love him, and we will come unto him.*

2 Whereas they say that others which nourish this care, are as much crossed as any other, and therefore they see no reason that they should make their Life so uncomfortable to no purpose: let them know, that all the crosses Gods Children, whose care is to make up their peace with God, are exercised with, 1 Proceed from the Love of God, and not from hatred.

Godly life not to be feared for the crosses attending it, Reason.

2 They are tryals of Graces, not punishments of sins. 3 Their end is not rejection from God, but through their purging and amendment to draw them nearer unto God. 4 By this Reason, Christ and his Apostles might have been refused, and all the Saints of God, who through many afflictions are passed into Heaven. 5 The way to avoid Crosses and Punishments is, to intend this one care of getting sin remitted. And 6 If the way to Heaven bee so strawed with Crosses, what is the way to Hell: If the righteous scarcely be saved, where shall the wicked and sinner appear?

3 Whereas they object further against this care, that men of good note, and perhaps Preachers too, account it but fantastical, and more than needs; and onely a few, and those despised ones in the World, do thus disquiet themselves, who make their lives more uncomfortable than they need.

1 Answer, this is indeed one of Satans greatest holds, but such a snare as God leadeth his Children out of in safety: whom hee teacheth that it is their happiness to go to Heaven, though alone, rather than to Hell with company. Many will sit her down, though alone, at Christs feet, if shee cannot get her sisters company: shee knoweth it is the good part that shall never be taken from her. And for those (especially if they bee Ministers, who should most advance this care) but disgrace it as a needlesse vexation of the Spirit, let them know, that the Lord Jesus was of another minde, who pronounced blessednesse on those that *monyn now*, and promised that they should be comforted: and far are they from the guidance of that spirit who hath taught us, that of all Sacrifices none is comparable to that of a broken spirit and contrite heart which the Lord never dispieth.

Better going to heaven alone, then to Hell with company.

IV. Now follow the *helps* to the obtaining of remission of sins. As, Helps to attain

1 Thou must become a member of the Church, *1 Jo. 3. 24. The people that dwell there shall have their sins forgiven:* And *Chap. 6. 13. They shall call them the holy people, the redeemed of the Lord.* Now to know a mans self a true member of the Church, the Prophet *David* giveth two infallible notes, *Psal. 132. 2.*

The former in regard of God, to *walk uprightly* and sincerely as in Gods presence, and under his eye: and the latter in regard of men, to *exercise righteousness*, both in word and deed.

2 Consider seriously of the nature of sin, how odious it is in it self, how vile it maketh thy self in the sight of God; how it keepeth away all good things, how it procureth all evil; how proan thy self art unto it, yea, when alter grace received: this will bring thee to the judging and accusing of thy self, to the *confession* and *forsaking* of thy sin, which is the high-way to finde mercy, *Prov. 28. 13.* for the former, *Psal. 32. I said I will confesse my sin, and thou forgavest mee the iniquity of my sin.* And for the latter, it is plainly implied in Christs reason, *Joh. 5. 14. Go thy waie, now thou art whole, but sin no more, lest a worse thing follow.* The fellow that hath been in prison, endured the misery of his Irons, hath been condemned, and with the rope about his neck in fear of present death, if he have escaped, hee will take heed of coming into the like misery again: and hee that hath found this grace in truth, cannot by turning again to his sin, turn it unto wantonnesse.

3 Carefully use the means which the wisdom of God hath left to beleevers for the attaining and assuring of this grace of Remission. As namely,

1 The Ministry of the word. which in the right use of it is the Ministry of Reconciliation, in which the Lord offereth conditions of peace, remission of sins, and life everlasting, 2 As also of the holy Sacraments which are the seals of *remission* of sins to all beleevers, worthily receiving the same, *Matth. 26. 28.* and 3 another special means is *interuent prayer* for pardon of sin above all things in the World. Drowny Protestants esteemeth slightly of pardon of sin, even as they do of sin it self, which they think easily blown off with a *Lord of mercy.* But the tender and distressed Conscience, that seeth and combatteth with the danger, such for pardon as one that would speed. A poor fellow on the gallows ready to be turned off would think a pardon the welcomest thing in all the World: but the hardness and drowyness of mens hearts, every where argue that they bee a very few that find this rare grace, unlesse wee will say that the greatest blessednes that living man is capable of, can be given to him that sleppeth on both sides, that never thinketh of it, and never maketh means after it.

Companions
of remission of
sins.

V. The companions of remission of sins whereby it may easily bee discerned, are five.

1 The daily exercise of true repentance in all the parts of it: as,

First, In judging ones self for sin past and present: and this was apparent in *Paul* himself, who looking back to his former estate, reckoned himself a Captain sinner, and the *chief of all sinners*, hee saw in himself many *sinnes*, and great sins, which needed great mercy and much forgiveness: the which one consideration kept him under continually, and fostered in him the grace of Humility, when as otherwise through his abundance of gifts and revelations, he might have exalted himself out of measure.

Secondly, in watchfulness and fear of sin in time to come, according to our Saviours holy Counsel, *Thou art now made whole, go thy way, and sin no more.*

Thirdly, In daily purging and cleansing from known and secret corruptions: many are the places wherein the pardoning and purging of sins are joyned as inseparable: *Jer. 33. 8. I will cleanse all their iniquity, yea, I will pardon all their iniquities, whereby they have sinned against mee: 1 Joh. 1. 9. If wee confesse our sins, faithfull is hee to forgive us our sins, and to cleanse us from all our unrighteousnesse.* This was the summe of the Baptisme, that is, the doctrine which *John* preached, even *amendment of life for the remission of sins,* *Mark 1. 4.* never hope for remission, unlesse thou hungerst after this grace

of

of Repentance: for the Lord *will not be merciful to that man that blesseth himself in his sins*, Deut. 29. 19. but if the wicked return from his sins, he shall live, and not dye, *Ezek. 18. 21.*

2 The *second* Companion, is Gladness and cheerfulness of heart, yea, an unspeakable joy that the Lord hath done so great things for his soul, and made him so happy as to bring him from such extremitie of misery to partake in the Wildome, Righteousness, Holiness, and Redemption of Christ: for can a man have a gift bestowed upon him of more price and use than all the Kingdomes of the world, and never find his heart made glad in it? or is it possible that he that findeth the pearl, can go away without joy? The Eunuch being converted, went away rejoycing: and if every beleever must rejoyce in another mans conversion, much more must hee in his own.

3 The *third* is Love and Thankfulness to God, which are enforced by this excellent grace, *Luke 7. 47.* The poor woman that stood weeping behind Christ *loved much, because much was forgiven her*: *Psal. 116. 1. I love the Lord, because hee hath heard my voice*: and wherein the Lord had thus graciously dealt with him, the whole *Psalme* teacheth, especially, v. 8. *Because thou hast delivered my soul from death, mine eyes from tears, my feet from falling.* Now if David for a temporal deliverance from *Saul* in the Wilderness, did thus provoke his heart to the love of God; how should the consideration of our spiritual deliverance from Sin, Death, and all hellish powers, blow up these Heavenly sparkles in us? And what can so liberal a love beget in a good heart, but much thankfulness for apprehension of much mercy? how David in the fence of mercy reaching to the pardon of his sins, melteth into the praises of God, see *Psal. 103. 1, 2, 3.* &c. And the Apostle *Paul* considering what a weight of corruption did still oppress him, whereof hee expected to be fully eased, concludeth his comfort with *thanks unto God in Jesus Christ*, *Rom. 7. 25.* And remembering what a bloody persecutor, and an extreame waster of the Church hee had been formerly, *1 Tim. 1. 12.* yea, what an Enemy unto God, what a blasphemer of his Name; hee breaketh with vehemence into the praises of God for his happy change, *But I thank him who hath counted mee faithful, and put mee in his service*, vers. 14. and, *the grace of our Lord was exceeding abundant towards me.*

4 The *fourth* is a sound and sincere heart, hating and striving against all sin, even secret and small, as well as open and greater: David in *Psal. 32. 1.* pronouncing him a blessed man whose iniquity is covered, and whose sin is pardoned: true, but it might be asked; how shall I know such a blessed man, or my self to have attained that blessedness? The Prophet giveth us this note to know him by, in the next words: *and in whose spirit is no guile*: namely, to hide and foster any sin, of which guile hee there directly speaketh.

5 The *fifth* note or Companion is a tender affection to forgive our Brethren private wrongs and injuries, even great as well as small: hee that hath ten thousand talents forgiven him, will not easily take his brother by the throat for two pence. The Commandment is to *forgive one another*, *Eph. 4. 32.* even as God for Christs sake forgave us. The Example is set down, *Luke 6. 36.* *Be merciful, as your Heavenly Father is merciful*, but hee forgiveth all, and freely, is the first in forgiveness; and perfectly, hee forgiveth and forgetteth too. The form of our petition of mercy is; *forgive us, as wee forgive, &c.* Thou wouldest have God to forgive thee all, and forget all, and to make thy wrongs against him as though they had never been, go then and do so to thy brother, otherwise the threatening will meet thee, *Jam. 2. 13.* *Judgement mercilesse to him that sheweth no mercy.*

Use 1. All this Doctrin concerning this article sheweth, that there is no o-

ther means in the world to be free from sin, but by Gods free remission of it. Whence it is, that remission of sin is called the *covering of sin*, *Plal. 32. 2.* in that the faith of the heart layeth hold on Christ and his righteousness, who is our Propitiatory, covering us and our sins against the two Tables, as the Propitiatory covered the Ark, in which these Tables were: without which cover, every Sinner is next to the Devil and his Angels, the most vile, and loathsome creature in the eyes of God. This we must the rather be thought of; because neither the Papists, nor yet the common and carnal Protestant yeeld content unto it.

Neither Papist
nor common
Protestant yeeld
deth to this do-
ctrine of free re-
mission of sin

The *Papist*, he believeth that many sins are venial, and properly no sins: among which he reckoneth Concupiscence (which indeed is the mother-sin of all) and these need no remission. Hee holdeth also, that men redeemed by Christ, and having received the full grace of God, are now taxed to merit by their works, remission of their sins. And further, he thinketh, that because no man knoweth whether hee have works enough to please God, no man can know that his sins are remitted. All which, with many more affections like to these, are most blasphemous Heresies against this most comfortable Article of free remission of sins through belief in the name of the Son of God: which (so long as thus they hold them) cut themselves off from the remission of their sins by Christ, and consequently from the grace of life.

But the *common Protestant* also contenteth himself with simple defenses against his sin, like *Adam* cover and garment of Figge leaves, which will scarce hold the sewing. Some will hide their sins from mens eyes, and then all is late: others strive to forget them, and having choaked the voice of their conscience, they lye them down securely, and never thinke to hear of them any more. Others cover grosse and foul sins, such as are ignorance of God, contempt of his Word, hardnesse of heart, hatred of the light, and all iniquity, with an outward civil life, and an honest conversation as it seemeth to bee; not thinking that God seeth many a wicked heart through a civil life.

Lutum lavare
hinc, ignem ex-
tinguunt ligno-
rum struc.

Others will goe beyond the former in acknowledging themselves sinners, and will make some shew of making up their peace; but it is with some ceremony, or bodily exercise. they will fast, and pray, and give some almes, or some Many to good uses when they dye: but as for the grace of faith, which should bee as a soul to quicken these actions, they never know what that meant. But he who ever most men are carried headlong with such strong delusions as these; let no man that would not deceive himself wilfully, think in any such course to meet with sound peace: nothing but the *blood of Jesus, his Son, that cleanseth from all sin*. In the garment of our elder brother only, wee can carry away the blessing: and our text teacheth us, that remission of sins standeth not in the doing of any thing, but in the *receiving* of it at the hands of Christ, by so many *as believe in his name*.

All diligence
must be given
to make our
pardon of sin
sure to our
selves.

Vse 2. Is this so worthy a grace of so excellent use and sweetness through the whole life? then it standeth every man in hand to labour, and give all diligence to make sure unto himself, the pardon of his own sin. But lamentable it is to note the general carelessnesse of men in a matter of such moment and consequence as this is. And surely it will prove the great condemnation of the world, that whereas the whole lives of men are thought too short, and all their time too little to be eaten up in worldly cares, which break their sleep, their strength, and often their brains, yea and their very hearts; only the last day of all, and their dying-day, is scarcely devoted to this care of seeking remission of sin, and the way to life everlasting. See wee not how busy and earnest most men are in the infinite incumbrances of the world, whilst this one thing is the only thing neglected? May wee not observe how sure men devise by learned counsel at their great charges, to make to themselves their Deeds,

Leaves,

Leaves, Bonds and other instruments and assurances of the things of this life, who in all their lives scarce ever dreamed of this assurance? Oh how wittully herein doe men forsake their own mercy, how carelessly doe they cast out of their hands, the only comfort of their life and death?

Whosoever therefore thou art that hast hitherto despised so great salvation, that hast set light by Gods gracious invitings to repentance, and that hast frowardly rejected his kindest offers of mercy: now at length begin to take up thame in thy face, and sorrow into thy heart: in earnest accuse the security of thy soul, the deadnesse of thy spirit, the hardnesse of thy heart, the unthankfulnesse of thy whole life: say with thy self, Ah my folly, that have neglected my mercy so long: alas how have I hated instruction? how unkindly have I dealt with so loving and patient a God: I see now that it is high time to look to the main businesse of my life, to make up my peace with God, to get my pardon sealed: I will hye me to the Throne of Grace, I will henceforth lay hold of eternal life: I see now that there is one thing necessary, and that is the good part which I will chuse, and which shall never bee taken from me.

Now we come to the second point propounded (which is the last of this worthy Sermon) namely, what is the condition of every one that hath attained this excellent grace of remission of sins: and that is to bee a blessed and happy man: for such a one hath part in Christ, and with him of forgiveness of sins; in which *David*, *Psal. 32. 1.* placeth blessednesse.

Whosoever hath attained remission of his sins is an happy man.

Quest. But how can this man be a blessed man, seeing hee is compassed with a body of sin and death, and subiect unto infinite afflictions, than whom no man is in this life more miserable, no sort of men more perplexed inwardly with sense of sin, none more outwardly disgraced for well-doing.

Ans. There be three degrees of blessednesse. 1 In this life, when God bringeth his children into the kingdom of grace, and giveth them his Son, and with him their whole justification and sanctification in part. 2 The second degree is in the end of this life: when God brings the souls of the faithful to Heaven, and their bodies to the earth, safely to be kept until the last day. 3 The third in and after the Day of Judgement, when he bringeth both soul and body into the glory prepared for the elect: Of this last which is *happinesse* by way of eminency, the two former are certain fore-runners, and hee that hath attained the first, hath also assurance of the last, and must needs bee a blessed man, not only in time to come, but even for the present, whether wee respect his outward estate or inward.

Degrees of blessednesse.

For his outward estate, Gods blessing never faileth him, but affordeth him all good things, and that in due season, and in due measure: his riches are often not great, but ever precious: and his little shall nourish him, and make him as well liking as the water and pulle did the Jewish children in *Chaldea*. The same providence which watcheth to supply all his good, keepeth him from all evil: it pitcheth the Angels round about him to guard his life: let him be persecuted, he is not forsaken; his losses become his gain: his sickness is his phisick; his heart is cheared even in trouble, which maketh that part of his life comfortable; his soul is bound up in the bundle of life with God; death shall not come before hee can bid it heartily welcome: yea, let violent death come, it shall not be to him deadly: slain he may be, but not overcome: victory attendeth him, and blessednesse every where abideth him.

But all this is the least part of his blessednesse: for if we look yet a little more inwardly into him, we shall see the boundlesse extent of his happinesse farre more large: whether we respect the spiritual misery hee hath escaped; or else the spiritual good which with the pardon of his sins hee hath attained: for on the one hand, he hath escaped the heavey wrath of God due to sin; and so is discharged of an infinite debt, healed of a most deadly poyson, and pardoned

from a fearful sentence of eternal death and perdition ready to bee executed upon him: and on the other, hee hath obtained a plentiful redemption; hee hath purchased the pearly, received Christ with his merits and graces; such as are Wiſdome, Faith, Hope: whence iſſue our peace, and joy of heart which is Heaven before heaven (for in theſe ſtand the Kingdome of God) and the comfort of a good conſcience, which is a continual feaſt. By all which it appeareth, that hee is no ſmall gainer that hath got his part in Gods mercy reaching to the remiſſion of his ſins.

Open thine
eyes and ſee
the happineſſe
of the Saints.

Verſe 1. Wee are here admoniſhed to open our eyes that wee may more clearly ſee and grow in love with the felicity of the Saints, which the moſt ſee not, becauſe 1 It is inward; the glory of the Spouſe is like her Head and Huſbands glory, ſhee is all *glorious within*. 2 Becauſe of their infirmities and frailties, which wicked eyes altogether gaze upon. 3 Becauſe of their Afflictions wherewith they are continually exerciſed. If the Tower of *Siloam* fall on any of them, they are thenceforth greater ſinners than all other men: holy *Job*, becauſe hee was afflicted, cannot avoid the note of an Hypocrite, even among his own Friends and Viſitors. And no marvail if the members look thus black when the Sun looketh upon them; ſeeing their Head Chriſt himſelf was rejected, becauſe they ſaw and *judged him to bee plagued and ſmitten of God*, *Mat. 23. 4.* But wee muſt look beyond all theſe, as the Lord himſelf doth, who in his judgement goeth beyond the outſide, and pronounceth ſentence according to the grace which himſelf worketh within.

Let us imitate our Lord Jeſus, who notwithstanding all the infirmities, yea and deformities of his Church, pronounceth of her, that ſhee is all fair, and no ſpot is in her, not becauſe there are none, but, becauſe all are covered, and none are reckoned and imputed unto her: yea, let us remember that the pure and holy Spirit of God is contented, notwithstanding much blackneſſe, to take up his lodging in thoſe hearts where hee findeth reigning ſin diſpoſſeſſed. Now how far are they from the mind and judgement of this bleſſed Father, Son, and Spirit, who have nimble eyes to ſpy out every infirmity of Gods Children to blaze them; nay, rather than they will not accuſe and ſlander them, can of themſelves coin, raiſe up, and impute unto them that, whereof they are moſt innocent? Affuredly theſe are of neer kindred to the Devil, who is the accuſer of the brethren.

The glory of
God in his
children turn-
ed into ſhame.

And ſurely were Chriſt on earth again, even this moſt innocent Lamb of God ſhould not want accuſers, wherein are ſo many of *Cains* conſtitution, who hate their brethren, becauſe their works are good; and ſo many Sons of men, who ſeek to turn the glory of God in his Children into ſhame. Alas, religion is at a low ebbe already, and not ſo reckoned of as it ſhould bee by the forwardeſt, and yet ſo malicious is the Devil in his instruments, as unleſſe this ſmoking flax alſo bee quenched, wee can ſee nor hear of any hope or treaty of peace: the beauty of Gods people goeth diſgraced under titles of niceneſſe, preciſeneſſe, purity, holy brotherhood, and the like. To go ordinarily to Sermons, is to bee a Sermon-munger: not to ſwear, is the next way for a man not to bee truſted: and except a man bee as black and deformed as either the Devil is, or can make him, by Drinking, Swearing, Gaming, Sabbath-breaking, and caſting off all care of Civil Honesty, as well as godlineſſe, hee may ſit alone well enough, hee hath a great many Neighbours that care but a little for his company. What can make it more evidently appear, that numbers there are in this age who never knew, and without Gods infinite mercy in their timely converſion, are never like to know what the bleſſedneſſe of remiſſion of ſin meaneth, neither in others, nor yet in themſelves?

Verſe 2. Let no man bee diſcouraged in the pure waies of God, but walk on

on without weariness or faintness: seeing that (whatsoever the blinde world may deem to the contrary) thou, who art a beleever in the *name of Christ*, hast blessedness between thy hands, for thy sins are remitted, thou must go in peace. And this happinesse by the grace wherein thou standest, is *farer* than that of nature which *Adam* had in his innocency: that was lost because it was in his own keeping, this is seated in the unchangeable favour of God, by whose mighty power thou shalt bee preserved to the full fruition of it. Get faith in thy heart, and thou shalt clearly behold thy happiness, if all the World should set it self to make thee miserable. Get faith into thy soul, and thou shalt think him only happy whom God do esteemeth, although it be the misery of the world to place happiness only in misery. Get assurance of faith, to clasp the sure promise and word of God, and thou shalt possesse in misery felicity, in sorrow joy, in trouble peace, in nothing all things, and in death it self, life eternal.

A strong motive to hold on in well-doing.

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Circumspect

With a Miller joined in 1724

CIRCUMSPECT VVALKING.

DESCRIBING
Several Rules,
As so many STEPS in the vway of
VVISDOM.

BY
*Thomas Taylor, D. D. Preacher of Gods VVord
at Aldermanbury, London.*

GALAT. 6 16.
*As many as walk according to this Rule, Peace shall be
upon them, and Mercy, and upon the Israel of God.*



L O N D O N,
Printed for *A. K. and R. I.* and are to be sold by
Elisha Wallis at the Golden Horse-shoe in the
Old-Bayley. 1659.

WALKING CIRCUMSPECT

Secret Rules

For many years

Thomas J. ...

... according to the Rules ...



... Old ...



TO THE
 Right Honourable and Learned Knight
 Sir ROBERT NANTON
 One of the Principal Secretaries unto His Excellent Majesty, and of his Majesties Honourable Privy Counsel,

All the Blessings of this Life, and a better.

SIR,



That which Solomon teacheth in that one Aphorism often repeated, wanted not apparent weight and moments of Reason: saying, that In the prosperity of the Righteous, the City rejoyceth: For God being in Covenant with them, for their sakes doth good to such as are joyned in the same Society with them: for one Joseph all Potiphars house was blessed; and for one Paul, all that were in the ship with him are saved: yea, good and vertuous men by their presence, as Lot in Sodome; by their Prayers, as Moses in the breach; and by their prudent Counsel, as that poor wise man, withstand the judgements of God, and save the City: for had there been found one good man, all Jerusalem had been spared for his sake. Again, vertuous men advanced, will confer all their honour and grace to the publick good: they live not to themselves and theirs, but take in the Church and Common-wealth, as fellow-Commoners of all their goodness. Mordecaies authority wrought publike deliverance to the whole Church; and Josephs advancement sustained the whole Land, by opening the Garners in time of Famine. The honour of one good man shall bee the grace of all good men; his power the strength of many; his greatness the raising of many: as when one Mordecai is raised, light, and joy, and glad-

Prov. 11. 10.
& 19. 2.

Eccle. 9. 17

Korin. 12.
καὶ ὅτι
ἡ ἐκκλησία
τοῦ σώματος
αὐτοῦ.

Mat. 9. 16.

The Epistle

ness, and Honour, came to all the Jews. Further, good men honoured by God, will honour God again, and will stand his dishonour: they will (to their power) provide that Gods worship bee corrected, that his Sabbaths be sanctified, that true religion bee maintained, that falshood and errors bee suppressed, that publike peace bee not disturbed, that common justice bee not perverted, lest Gods favour bee discontinued, and his judgements let in. Whence they are to bee esteemed the strongest Towers, the thickest Walls, the most impregnable Forts, the surest Muniments, and the stoutest Horsemen and Chariots of their Countrey: yea, the Wise man in one word saith much more, that the Righteous is a sure foundation, upholding the whole World.

Sine piis cen-
suplex murtus
rebus servan-
dis parum est.

Prov. 10. 39
Justus funda-
mentum muni-
di.

But why write I this, or to your Honour? surely as one who ever revered your worthy parts. I could not but crave leave to express my self one of the City, rejoicing, and praising God in your honours prosperitie, and advancement: and the rather, because my self was an eye-witnesse how God led you through some of your younger years, which were so studiously and commendably passed, as this your later time fitly answereth that expectation which was then conceived of you.

You were then dear to our common Mother, that famous University of Cambridge, which for your Eloquence and grace of Speech and perswasion, appointed you her Orator: for your wisdom and gravity in government, chose you her Proctor: for your soundnesse in all kinde of fruitfull and commendable literature, rendered you all her honours and degrees: and for your sober, studious, and vertuous conversation, worthily held now her great Ornament. And now, as riper for greater employments, the same God (whose priviledge it is to dispenſe promotions, for bee pulleth down one, and setteth up another) hath moved his Majesty, not only to set your seat among the honourable, but to admit you (as it were) into his breast, and betrust you with the secrets of this great State and Kingdome: an Office not more Ancient than Honourable, befitting only men of rarest wisdom, fidelity, and fitnesse to stand before so great, so wise a King. This was a most honourable Office among the most ancient Kings of Israel: for King David had his two Principal Secretaries, Serajah, and Jonathan, whom the

Text commendeth for a man of Counsel and understanding:
and

Dedicatory.

and King Solomon his Son had two other, Elihoreph and Ahiah, who were in chief place neer the King. We read also of Shebna, principal Secretary to King Hezekiah, of whom Junius saith, hee was secundus a rege. Now your place being a service of such Honour under his Majesty, cannot bee without an answerable weight and charge. Your Honour easily conceiveth, that the Lord chargeth you with a chief care of honouring him, who hath honoured you: that you stand charged to his Majesty with great trust and fidelity: that the Church expecteth, that by your authority, you should promote her causes, and stand in the maintenance of pure Religion: that the Common-wealth claimeth her part in you, for the preservation of peace within her walls, and prosperity within her Palaces: that the University looketh you should advance her just causes, promote Learning, and incourage her Students, by helping them into the rooms of the ignorant and unlearned Ministers: in a word, that the whole City hopeth to be exalted by the prosperity of the righteous.

1 King 4.3

2 King. 18. 18

Prov. 11. 11.

And now if your Honours thankful heart shall call upon you, and say, Quid retribuam Domino? you will easily fall into frequent thoughts and desires, of discharging all this expectation. This shall be happily done, if you shall chuse about you the wisest Counsellors, for the happy and prudent carriage of your great affairs, imitating herein that peerless pattern of wisdom, Solomon himself; who notwithstanding his extraordinary measure of wisdom, chose unto himself, selectissimum senatum, a bench of most wise and grave Counsellors, whose Counsel Rehoboam after despis'd. The best Counsellor is that great Counsellor, who is daily to be consulted by fervent prayer. The next is the word of God, which as it giveth no less certain direction in difficult cases, than the Oracle did unto Israel, or than did the pillar of the cloud and of fire, by day and night for their motion or station, while they passed through the wilderness: so the daily consulting with Gods statutes, by reading and meditation (as with so many learned Counsellors) made holy David wiser than the Aged, than the Learned, than the Princes, than his Adversaries, Psa. 119. 98, 99, 100. And if Joshua would prosper and have good successe in his high enterprizes, he must keep him to the book of the Law, and not depart from it.

Tota vita
Christiani
sanctum desi-
derium est.
Aug. in Joh.
tract. 4.

Isa. 2

Josh. 1. 3

The Epistle &c.

ΣΟΦΟΥΣ ΕΠΙ-
ΛΟΝ Χ, ΕΥΤΕΡ
ΕΛΕΓΩΝ ΟΥ-
ΦΩΣ.
Prov. 10. 31

The fear of God is wisdom, and the next wisdom to that, is to converse and consult with such as do fear God, whose lips speak just and good things: whereby a man shall become both wiser and better. This is the high way to attain and retain grace and reputation with God and good men; for this is an inheritance not gotten with greatness, but with goodness: the former cannot force or compel affections, the latter sweetly draws and allures them; the former may procure flattery and applause, the latter only yeeldeth true honour and sound comfort.

Might I adde but one grain to your godly care, by this little direction, with which I offer my most inward affections, I have my expectation. I know well your Honours sufficiency, even in this kinde, above many of my profession, to furnish your self with Divine directions, if your leisure or weighty affairs would permit you to set them down: yet I assure my self, your Honour will not refuse the help of such, as are at more leisure to gather them, and humbly offer them unto your hand. I was also more presumptuous to offer these lines unto your view, because I conceived that the rules of Christian prudence and circumspection, could not bee more fitly directed, nor bee better welcome, than to so prudent and circumspect a personage. In which assurance I rest, commending your Honours further happiness and prosperity to him, who is an exceeding great reward, abundantly able to fill your heart with grace, to crown your daies with blessing, and finish them with comfort, life and immortality. ΧΕΙΡΟΝ ΣΩΛΩ ΕΥΧΕΤΑΙ.

Your Honours,

to be commanded,

THO. TAYLOR.

Cir



Circumspect Walking.

E P H E S. 5. 15.

Take heed therefore that ye walk Circumspectly, not as fools, but as wise.

CHAP. I.

The ground of the ensuing Treatise.



He Apostle in the former words, had under a comparison of *Light* and *Darkness*, excited the *Ephesians* to holy conversation, and to hate such obscene and filthy courses, as were found with the *Workers of darkness*. Now he speaks in plain terms that which before he infolded in comparisons: *Seeing ye are light, and in the light*, wherein all things are manifest, *see ye walk circumspectly, &c.* In which words are,

First, A duty propounded, *Circumspect walking*, which in the first word *βλέπετε*, is straightly charged upon every Christian.

Secondly, The expounding of that duty, *not as fools, but as wise.*

And the words *now*, as if the holy Apostle had in other terms said thus; You that are believers, sons of the *light*, ought, as by your *lights*, to check and controule, yea and discover other mens sins and corruptions; so also to be as unblameable, yea, and lightsome in your selves, as possibly may be, and therefore take heed of your own *walking*, and see it be *circumspect*. Briefly thus.

Every Christian man must walk warily and *circumspectly*, or, the course of Christianity must be a *circumspect walking*. For so the word *circumspectus* signifies, an accurate, and a strickt walking, or an exquisite course. So it is used, *Luke 1. 3.* It seemed good to me, when I had *accurately searched all things*: And *Mat. 2. 8.* Herod charged the wise men thus, *circumspectly & exactly search* *exquisitely and most diligently* for the Babe: And *Act. 23. v. 3.* Paul professeth he was brought up, *not in the voice of the Law, according to the exact manner of the Law.* Swift and accurate walking, not warranted only, but necessarily informed in the scriptures.

CHAP. II.

What Circumspect Walking is, and wherein it consisteth.

OUt of which so substantial a ground, it shall be worth our labour to inquire what this *Circumspect Walking* is; for we may not conceive it as any carnal craft and policy by which a man is wary to save his goods & outward estate, as many crafty heads and worldlings cast about, and continually contrive with all warines to save themselves and their profits, and he must rise

tile early that can get the better of them in any bargain. Neither is this *Circumspection* any such policy and wariness in matters of Religion, as relinquisheth any good duty to which it hath calling, or any practice of holiness, for outward profits and commodity, or to preserve outward peace and pleasures, as many crafty and deceitful Protestants, that are so circumspect, as they will profess a Religion which shall cost them nothing. Neither is this *Circumspection* in any thing contrary, or cross to that dove-like simplicity and Christian innocency, which is the ornament of holy profession. But is a carefull and exact proceeding in the ways of God, according to the rules of God: even as a work-man most exactly fixeth his work by the level and rule, and departs not from it.

What it is

And in what.

To circumspect walking
four things required.

Now to this *Circumspection* are four things required :

1. A knowledge of the right way, which is as the *light*, guiding him to set every foot safely. For let a man be never to circumspect and wary, if he be in the night without a light, and without a guide, he can never walk securely and safe. *The Word is the Light*, and the *Commandment is the light*. And when wisdom enters into the heart, and knowledge delighteth the soul, then shall counsel preserve thee, and understanding shall keep thee, and deliver thee from the evil way, Prov. 2. 11, 12.

2. A diligent watch and care to keep from all extremities, to turn neither to the right hand, nor to the left. For it is hard to keep a mean, we being very propense to extremes. Satan cares not so he can conquer us, whether it be by curiosity or by carelessness; whether he can keep us out of the Church, or cast us out by our own conceits; whether he can keep us too cold, as no good thing greatly affects us, or whether he can make us boil over with unbridled zeal, that because we cannot have all the good we would, we will refuse a great deal of good we might have. A *Circumspect* Christian will distinguish good from evil, and not refuse good for evil, for that is an extremity.

3. An holy jealousy and suspicion, lest the heart be deceived through the deceitfulness of sin. The most simple-hearted Christian is a most wary man, that is, of his own hearts slipperiness, suspecting himself in all things, fearing in all things lest he should offend God. He knoweth sin lies in ambush, and suspects the insinuations of it. As he that is very circumspect for the World, is most suspicious of others, lest they over-reach and beguile him: So one that is most circumspect for heaven, doth more suspect himself than any other.

4. A *Provident Walking*, by which a man is able to foresee future danger and evils to prevent them, and provide for such things as may best bestead him in the way. Thus *Solomon* speaks of the circumspect and prudent Christian, that he foresees the Plague, and hides himself; and learns of the Emmet to provide in Summer for Winter. This property of *Circumspection* we see in the wise Virgins, that prepared Oyl in time. All these are inseparable properties of a *provident* and *circumspect* walking.

Which is enjoined us in sundry other places of scripture, as Prov. 4. 26. *Ponder the path of thy feet, and let all thy ways be ordered aright.* Matth. 10. 16. *Be wise as Serpents*: This Serpentine wisdom is nothing else but Christian *Circumspection*. Heb. 12. 13. *Make right steps, unto your feet*: as good runners, who not onely speed themselves in the way, but are wary to keep the right way, which they know is the shortest, and so carefully observe every step and every advantage.

CHAP. III.

Of the next Words of the Apostle, further explaining Circumspect Walking.

Not as unwise, but as wise.

THe Apostle here expoundeth what he meaneth by *circumspect walking*, namely, a wise ordering of a mans self according to the rules of Christian Prudence. For wisdom is two-fold, either Worldly and Carnal, or else Heavenly and Spiritual.

This distinction is the Holy Ghosts own, in *Jam. 3. 15, 17.* where both of them are at large described. Our Text speaketh of spiritual and heavenly True wisdom, wisdom, which is such a gift of God, as both directeth and effecteth, or causeth a what it is. man to do that which is acceptable and pleasing unto God. Wherein it is much distinguished from humane wisdom, which is meerly contemplative knowledge; but this is an active knowledge, giving rules and guidance in practice and action, *Eccles. 10. 10. The excellency to direct a thing is wisdom.* As a Coach-man in a Coach, so spiritual wisdom in the heart, orders the whole motion of a Christian in all his ways.

The connexion implies, that those be the wisest men that walk most exactly, *Prov. 14. 8. The wisdom of the prudent is to understand his way,* *Deut. 19. 13. They are wisest men that walk most exactly.* *4. 6. Keep them, and do them, for this is your wisdom, and your understanding in the sight of the people: --- Onely this is a wise people and understanding,* *Prov. 23. 19. O thou my Son, hear, and be wise, and guide thy heart in the way.*

CHAP. IV.

Proving strict walking to be the wisest walking.

1. **H**E that is but a little acquainted with the Scriptures, shall easily observe, that he who walks most strictly according to Gods word, is led by Gods wisdom, which makes him discern between good and evil, and so walketh at a certain, by a most right and constant rule and direction; so as you shall find him square and stable, of good judgement and sound resolution in the things he is about. He is the wisest man that follows the wisest guide. *but what man is he that feareth the Lord?* that is, walketh exactly: *Him will the Lord teach the way that he shall chuse,* *Psal. 25. 12.* Whereas it is a just punishment of carelessness, to wander as vagrants and unsettled persons in the way of Religion, and grounds of Christianity, and to be tossed and tumbled every way with the waves of inconstancy, and doubtfulness in every thing, for want of sound information and judgement in the wayes of God; and needs must such be as wavering in their practice, as in their judgement.

2. He is the wisest man, that being to journey, takes the safest, shortest, cleannest, and most lightsome way; But so doth he that walks more strictly and circumspectly; *he onely walks safely, because he walks sincerely;* whereas in declining Gods ways but a little, there can be nothing but fears without, and terrors within, and danger on every side, which nothing but uprightness can fence out. So who can deny but God himself hath described the rightest, and so the shortest way to heaven, which is the way over which he holds his own light? And howsoever many aspersions and foul things be cast upon it, yet this is the onely clean way of holiness and innocency that leadeth to the Holy of Holies, into which no unclean person or thing can enter.

3. He is the wisest man whose words and actions, being scanned most narrowly, will abide the trial: But thus must needs his words and actions be found, that is most exact and stands most strictly to the word. So *David* saith, *Then shall I not be confounded, when I have respect to all thy Commandments, Psal. 119. 6. and Job 31. 35. The Almighty will witness for me, though mine enemies write a Book against me.* Let the enemies of Grace, slander, reproach, and traduce for a time the ways of Gods righteous servants, *He will make their righteousness break out as the light, & time shall shew they were not so overshot as the world deemed.* For, standing straitly to the word, they may truly say with *Jeremy*, Lord, If I be deceived, thou and thy word hath deceived me.

Psal. 37. 5.

4. He is the wisest man that best acquits himself in all estates; but he that walks precisely according to the directions of the word, shall most handsomly demean himself in all estates. If God give prosperity to a wicked man, it drowns him; *Ease slayeth the foolish*; but this man useth it warily, without pride or insolency; he is taught to use the world weanedly, *as not using it.* If he be in adversity, which sinks the sinner, this man bears it without impatience or murmuring; yea, he makes himself a great gainer by it. Gods word fits him for every estate; *he can want, and abound*; he is for peace or war, for sickness or health, for life or death, no evil tidings can make him afraid. As a wise man hath rule and power over his affections, and is free from unruly passions.

Prov. 1. 31.

1 Cor 7. 31.

Phil. 4. 12.

5. He is the wisest man that taketh the best course for his own preferment: But so doth he that walketh most exactly, *Godliness is the greatest gain.* This man is ever in the way of preferment, he stands still in the presence of God, lives continually in his eye, by constant honouring of him, he is comming into place of great honour, and great honour is comming upon him. He hath wealth and riches, and is still storing up as one covetous for heaven, is ever encreasing in grace and glory.

1 Tim. 6. 6.

6. He is the wisest man that can give others the best and wisest counsel: But who is so well able to give advice, as he that is best acquainted with the ways of God? If experienced counsel be the best, who so fit as he, *who hath tasted how good God is?* who so able as he whom God hath stored with wisdom, such as hath winded him out of many troubles, such as brought into his hands so rich a stock and revenue of grace, and made him a pattern and example of piety and vertue to many others?

1 Pet. 2. 3.

Such as charge
strict walking
of stillness and
folly, do it with
greater folly.

Luke 13. 34.

Which if it be so, then we might take occasion to reprove such as charge Gods people with simplicity and foolishness, and condemn them of much madness, in that they go in a way unknown, uncouth, and contrary to the world. They cannot walk in the dirty path of sinful pleasures, nor by the crooked rule of carnal policie, nor make the fashion of the world the measure of their conformity, but are content to walk in the *Straight way* unto eternal life, which the foolish world counts foolishness, and a simple stillness, but with greater folly; for God and his word approve them as the wisest men in the world, and so denominateth them *Wise Virgins, Wise Servants, Wise Merchants, &c.* And our Text calls them *Fools* that walk not Circumspectly.

CHAP. V.

Describing some means to attain this Wisdom.

Means of spiritual
Wisdom.
1. Acquaintance
with the Scrip-
tures.

NOW before we pass this point, it shall not be amiss to direct the Reader by the way to some means to attain this wisdom, to walk exactly; as,
1. A diligent and frequent use and acquaintance in the word of God, as
men

men become wise Politicians by often using the book of Statutes. This Law of God, hath Gods wisdom contained in it, and makes us truly wise for the matter and measure, as God would have us. Hence the holy Ghost every where calls foolish men to give ear to understanding, and to hear the words of wisdom, Prov. 8. 5, 6. and verse 33. *Hear instruction, and be wise.* Neither must we hear till we get a smattering knowledge of some general grounds of Religion, in which most rest themselves; but to *understand the whole will of God*, which is our rule; and not onely to understand it, but to apply it to our several occasions, that it may not onely be tight in it self, but a *Lamborn to our feet*, and that in all our steps. This is the high priviledge of the Scripture above all writings, that these alone *are able to make men wise to salvation*, 2 Tim. 3. 15. Most men read humane Histories, mens sayings, and writings, politick Essais and observations of prudent men; and this furnisheth them with some model of humane and earthly wisdom; but onely the wisdom of Gods words, can make us truly wise to salvation, without which all the wisest Gentiles, *professing wisdom*, and abounding in moralities, *proved stark fools*, Rom. 1. 22. Cast Gods book of wisdom aside, thou shalt prove a fool in the end.

Psal. 119. 119.

Meditation.

2. Meditation of that a man hears and reads; for, to be wise, we must not onely receive the ingrafted word, Jam. 1. 21. but *keep it*, Luke 12. 28. *Blessed are they that hear the word of God, and keep it.* Now an especial way to keep the word, is meditation, which digests it into the several parts. *Mary* heard the sayings of Christ, *and pondered them in her heart.* And *David* used this means to become wise; yea, by constant meditation in the Testimonies of God, he professeth how he came *wiser than the prudent, than his teachers, than his ancients, than his enemies*, Psal. 119. 97, 98, 99, 100. And the reason why many hear a long time, and are never the wiser, is, because they never care to fasten it by meditation, and make it their own; *but wise men will lay up knowledge*, Prov. 10. 14.

a Meditation.

3. A loving and thankfull embracing of admonition and rebuke, Prov. 9. 8, 9. *Rebuke a wise man, and he will love thee; give admonitions to the wise, and he will be the wiser; teach a righteous man, and he will increase in learning: But rebuke a Scourer, and he will hate thee, and fools scorn admonition.* And therefore we are commanded not to speak in the ears of a fool, for he despiseth the wisdom of our words, Prov. 23. 9. The way for a man to grow wise, is, daily to discover his own folly, and make use of their words, who would help him in this business. Thus *David* grew sensibly wiser by the reproof of *Nathan*, when he made him confess he had done very foolishly. This is Christian teachableness, when a man is apt to receive a reproof.

2. Embracing of admonition.

4. Frequent company of godly and wise men; for he that walks with the wise, shall be wise, Prov. 13. 20. and 9. 6. *For sake the foolish, and walk in the way of wisdom.* In the company of the wise a man may be sure to do good, or take good; *The lips of the righteous feed many*; he will speak out of a good store-house: he will deal faithfully with his brother, to help his soul out of sin, his name from infamy, his person from scandal. Besides, he shall be resolved in doubts, encouraged in well-doing, and directed by such both by good instruction and good example.

a Sam. 12.

4. Company of the wise.
 ἡ σοφία αὐτῶν
 ὁ δὲ ἀπὸ τῶν
 λόγων αὐτῶν
 τρέφεται.
 Theog.

5. Be fervent in prayer; It is a spiritual wisdom, and a gift of the Spirit; therefore if any man lack wisdom, let him ask it of God, Jam. 1. 5. It is wisdom from above, Jam. 3. 17. This wisdom is not the birth and issue of great wits, and quick conceits, but is seated in the heart that is humble, and in sanctified souls, that are familiar with God, and frequent in prayer. For as *Moses* when he was long in the Mount with God, his face shined when he came down; So those that continue in the Mount of Divine Meditations, and petitions, shall shine in wisdom and knowledge. How, or whence

got

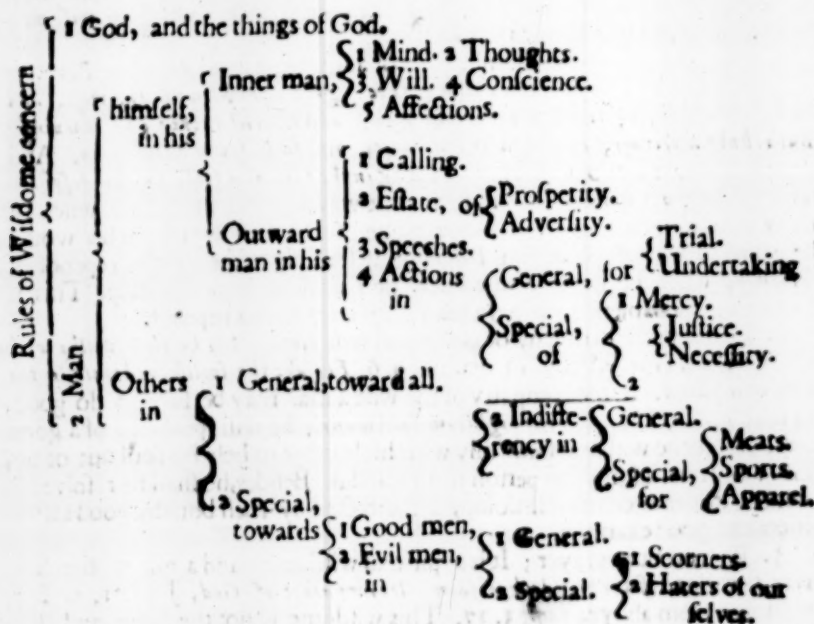
got Solomon all that measure of Wisdome (in which hee was an eminent Type of Jesus Christ, in whom were hid treasures of Wisdome) but because hee asked it of God as his chief choise? And David in the 119. Psalm makes no end of begging wisdome, understanding, good judgement from God; because hee knew there was the Fountain.

These are the means that are set apart by God, for the attaining of Wisdome. If wee fail in them, let us blame our selves, if folly eat us up.

CHAP. VI.

Loading into the particular Rules of Christian Wisdome, with the general distribution of them.

BECAUSE this Wisdome is not a contemplative, but an active knowledge, wee must acquaint our selves with the precepts of it, to guide us to this exact walking, that the whole man may bee led by the rules of Christian Prudence in all things. This is that which the Apostle prayeth for the Colossians Chap. 1. verse 9. *That they might bee filled with the knowledge of his will, and all wisdome in all things, to walk worthy of the Lord, and please him in all things.* And because knowledge is of generals, and wisdome of particulars; therefore for our better direction, let us here consider some particular rules of Spiritual Wisdome grounded in Gods Word; which bee must bee carefull of, that would walk not as newwise, but as wise, according to this Apostolical counsel.



CHAP. VII.

CHAP. VII.

Rules of Wifdom concerning God, and the things of God, are four. Rules of wifdom concerning things of God
 1. That God is to be loved above all, and that for himfelf, being the chief good. This is the fcope of the whole firft Table, *the firft and the great Commandment*, Mark 12. 33. *To love God with all the heart, all the understanding, all the foul, and all the ftrength, is more than all burnt offerings and facrifices*, as the Scribe confefled; whereupon the Text intertweaves answered (*νῶτα, cordate*) difcreetly, wifely, and that in Chriffs judgement. This is wifdom, to give God the firft place, firft thoughts, firft fervices, chief praife and precedency; for, *of him, and through him, and from him are all things*. 1 Love God as the chiefest good. Rom. 11. 36.

2 Another chief point of fpiritual wifdom in the things of God, is, to purchase Chrift and Remiffion of fins above all things in the World. The fount Chriftian is that *wife Merchant*, that fells all to buy the Pearl, that is, Chrift and his Righteoufnefs; that *wife builder*, that lays Chrift a fure foundation in his heart: Hee is of the number of thofe *Wife Virgins*, that will be fure (what ever they lack) to furnifh themfelves of Oyl in their Lamps to meet their Bridegroom. Wifdom will procure the beft commodities, and chief gain, which is *Chrift both in life and death*. *Paul* was a wife Merchant, who efteemed all things as dross and dung in comparifon of Chrift. 2 Purchase Chrift above all gain. Phil. 1. 21.
 So were the Difciples, faying, *Mafter, wee have left all and followed thee*. So were the Martyrs, whom the world accounted fimple fools, in following Chrift with the lofs of life and all. Happy is that foul, and filled with fount and faving Wifdom, that comes to Chrift with this refolution, *Mafter, thou haft the words of eternal life, and whither fhall I go?* John 6. 63.

3. Let us prefer in our election and choife, things of higher nature, before things of inferiour; for wifdom keeps a method, by which it ever fubordinateth lower things to higher. This rule our Saviour preferibeth, *Matth. 6. 33. First feek the Kingdome of God, and his righteoufnefs, and then the things of this life*; Firft provide for heaven, and then for earth. By which rule of wifdom, 1 All profits and pleasures muft give place to piety; for all is but pidling gain to godlinefs. 2 By this rule of wifdom, the fpecial calling and trade of life muft give place to the general calling, which is the trade of Chriftianity. 3 By this rule 2 Chriftian muft chufe to be rich in God and good works, rather than in the world; which becaufe the Rich man in the Gospel neglected, hee is called *fool* for his labour. 4 By this rule we muft with *David*, more affect one glimpe of Gods favour and countenance, than all Corn, Wine, and Oyl, that is, the moft neceffary and delightful profits in the World. 5 By this rule wee muft make more account of pardon of fins locked up in our breafte, than of the whole treafury of a Kingdome in our chefts. 6 By this rule wee muft efteem a grain of grace above a million of gold. And 7 a poor godly man, above a wicked Prince. *Ecclef. 4. 13. Better is a wife Child, than an old foolish King, which will not be admonifhed*. 3 Chufe beft things, firft. Luke 12. 20. Pfalm 4.

4 Fear God, and keep his Commandments; for this is the whole duty of man, *Ecclef. 12. 13*. This is to apply our hearts to Wifdom; to fet our hearts to keep Gods commandments, and do them. *This is our Wifdom*, Deut. 4. 5. *What is a wife man among you, indued with knowledge? Let him by good conversation fhew his works in meeknefs of wifdom*, Jam. 3. 13. A Wife man will attend the mouth of the King, and will fear the danger of the Law: So a wife Chriftian will walk in the Law of the Lord, *Pfalms 119. 1*, and will be fure to keep him to this rule and warrant contained in the word of God, *Gal. 6. 16*. And as a Wife man is careful to keep his Affurances and Evi-

dences for the certainty of his Lands and earthly Livelihoods, and is loath to forfeit any of them by failing in any of the conditions: So it is the Wisdom of a godly man to keep the word safely in his heart, which assurcth him of his estate in heaven, and which hee is loath to forfeit by failing in the conditions and clauses of it.

CHAP. VIII.

Containing Rules of Wisdome concerning the Inner man; and first of the Mind, Thoughts, and Will.

BEing to entreat of the Rules of Wisdome concerning man and the things of man, good order requireth that wee begin with such as concern first, Ones self; And secondly, others. They which concern a mans self, respect either the inner man, or the outward. The inner man in five particulars.

1 In his Mind. 2 Thoughts. 3 Will. 4 Conscience; And 5 Affections.

Rules for the
Minde.

1 To enlighten
it.

For the Minde, these rules of wisdome are necessary to bee remembered.

1 To furnish it with necessary, profitable, and humble knowledge: *The wise mans eyes are in his head*, Eccel. 2. 14. This is a *wisdome to sobriety*, Rom.

12. 13. where also the Apostle condemneth curiosity and conceitedness, which wastes our time, and brings infinite idle questions, wherein men presume above that which is meet. The Prophet David protested hee medled

Psal. 131. 1.

1 Cor. 2. 2.

not with *things too high* for him. And the Apostle Paul desired after his conversion, to *know nothing but Jesus Christ, and him crucified*. As for humble-

ness in knowledge, Solomon saith, *The way of a Fool is right in his own eyes*, Prov. 12. 15. and, *A wise man in his own conceit is more hopelesse than a Fool*, Prov. 26. 12, 16. Our rule therefore must bee to grow up in wisdome, and as wee grow in knowledge, so to grow in humility; for the more sound knowledge a man attains, the more shall hee see in himself to humble him.

2 To deck.

2 To deck and adorn the minde with *humility, holiness, modesty, shamefastness, &c.* 1 Pet. 3. 4, 5. and Col. 3. 12. *As the Elect of God, put on tender mercy, kindness, humbleness, and meekness, but above all things put on love*, verbe 14.

Rules for the
Thoughts.

1 Give God
the first
thoughts.

The second sort of Rules concerns a mans Thoughts. The general is in Prov. 4. 23. *Keep thy heart with all diligence*; for it is slippery and deceitful, more than necessary to watch and suspect it, and to set time apart to check and reclaim it. But for the better keeping of thy thoughts in order, think on these particulars: 1 Give God thy first thoughts, that hee may hold the chief part in thy heart, and this will sweetly rellish the heart, and by estranging it from worldly impediments, fit it, and keep it in preparedness for all good occasions, *Psa. 108. 1, 2, 3. David prepares his heart, and will awake early to praise the Lord*: The way to walk safely and comfortably all the day, is first to reform that which is within.

2 Examine
them whence
they come, and
whither they
go.

2 Examine thy thoughts whence they come, and whither they go, and what they do in thee: By which means thou shalt banish a number of idle and wandring thoughts, which like roaving vagrants, being worth nothing, come ever to steal something, either time or grace, and so shalt thou make and keep room for better. And do this becomie, because the first motions of fittul thoughts defile a man; This rule is in 2 Cor. 10. 5. to draw weapons against every strong imagination, that is exalted against the knowledge of Christ.

3 Pull them
from the world.

3 If thy thoughts concern the world, pull them back, keep them from the world, save as much as needs must for the moderate maintaining of thy self and thine, lest heavenly thoughts be drowned and hindered, 1 Tim. 6. 9.

The

The reason is, because our hearts being earthly, do presently conceive a sweetness in earthly things, and are presently distracted from the love of the Creator, to the love of the creature. Now spiritual wisdom requireth, that wee diminish the love of the creature, that wee may increase our love of the Creator. But, if they will run upon the world, then turn the course of them a little, to consider the vanity and misery of this evil world; the painted vizard of the pleasures of it, the uncertainty of life, the deceitfulness of riches, how they bee not ours, what evils and incumbrances wee have received from the world, what fools they have made us in treasuring on earth, whose home and expectation is in heaven.

4 If thy thoughts concern thy self, or others, thy brethren, labour to think better of others than thy self; for thou seest no such thing in them as in thy self, *Phil. 2. 3. Let every one esteeme better of another than of himself.* Yea, the more thou seemest to excel others in gifts, the more humble labour to bee. An hard rule and difficult to bee practised; and therefore it is often commended to us, as *Rom. 12. 16. Make your selves equal to them of the lower sort,* and elsewhere. For this purpose, conceive not onely what thou hast received, but what thou wantest, and what good things thou art without; and then with *Paul,* say, thou hast not yet attained to perfection.

If they concern thy self or others, see they be humble.

5 If thy thoughts concern any sin, be sure it bee to hate and renounce, to bewail and mourn for it, in thy self, or others. For there is a slineess and subtilty in sin, which while wee think of, it easily gaineth some tickling and consent, which at least hindreth that thorow-hatred that wee ought to maintain against it.

Phil. 3. 13.

5 If they concern sin, be sure to hate it.

The third rule for the inner man concerneth the Will, namely, that our care must bee, there bee but one will between God and us; for so hath the Lord taught us to pray, *Thy Will bee done.* 1 Wherein soever God hath revealed his will to us, in that wee must rest. 2 Whatsoever his will determineth of us, that wee must account holie and just, whether with us, or against us. 3 Whatsoever his will prescribeth to us, whether obedience to the Law, or faith of the Gospel, wee must hold our selves fast bound in conscience unto it, let it seem never so croise to us, or contrary to his Law, as *Abraham* did in offering his son. 4 Whatsoever his will disposeth to us, prosperity or adversity, sickness or health, life or death, or whatsoever else; all is from a most wise hand, disposing every thing for the good and salvation of his Elect, and so should bee entertained. Thus *Eli* said, *It is the Lord, let him do what is good in his eyes:* And *Hzekiah,* *The word of the Lord is good,* even when it threatned the overthrow of his house and Kingdom. So *David* *Psal. 39. 9. I held my tongue, and said nothing, because thou Lord didst it:* And *Job,* *The Lord giveth, and the Lord taketh, blessed be the name of the Lord.*

Rules for the will.

Concurrence of our wil with Gods will.

1 Revealing, 2 Determining, 3 Prescribing,

4 Disposing.

1 Sam. 3. 18.

Isa. 39. 8.

Chap. 1. v. 11

CHAP. IX.

Rules for the Conscience.

THe fourth sort of rules for the inner man, concerns the conscience. 1 Beware of doing any thing with a blinde Conscience. A blinde man swallowes many a gnat, and a blinde conscience swalloweth any sin. This is a wicked conscience, to which no sin so great shall come, but a man shall think *her doth God good service* in it, as *Christ* speaks of them that would slay his Disciples. Why do Heathens persecute Christians, and Papists pursue Protestants even to death, but out of blinde zeal and conscience. that they root out a false Religion? And whatsoever a man doth by an erroneous

Rules for the conscience.

1 Beware of a blinde conscience.

Joh. 16. 2.

and seduced conscience, is sin; The rule of conscience to Heathens being the Law of nature, and to the Church, the Law writtenseven the whole word of God, as a pillar of cloud and fire to direct it in all the way to Heaven. Therefore *let the Word of God dwell plentifully in you, in all wisdom,* Col. 3. 16.

3 Do nothing with a doubting conscience. *Conscientia nobis anima. Terribil.*

2 Do nothing with a doubtful conscience; for whatsoever is done with a scrupulous conscience, is sin, and is not onely an offence of God, but of the conscience too, which is as a little God within us; for it is not of faith, nor obedience to the known will of God, *Rom. 14. ult. Hee that doubteth, is condemned,* because his action is not of faith. Therefore verse 5. hee saith, *Let every man bee fully persuaded in his minds.*

3 Get a good conscience above all things.

3 Labour to get a good conscience above all things, *Act. 23. 1. I have endeavoured in all good Conscience till this day.* A pure conscience by nature hath no man, but made pure by the blood of Christ sprinkled upon it by faith, in that hee hath obtained full remission of sin, and by his blood also merited the Spirit of Sanctification, by which the conscience of the beleever is daily cleanted.

4 Aim at a pure conscience.

Joh. 18. 18.

4 Labour to get a pure conscience in all things. A man by observing many things, may get himself good credit, but a good conscience must bee in all the things of God. The Pharisees might not go into *Pilates* Judgement Hall, lest they should bee polluted; and yet at the same time, they could dispence with their conscience, to crucifie the Son of God, a sin defiling Heaven and earth, whiles the Sun was ashamed, and the earth trembled at it. The Papists may not eat flesh in Lent, their consciences will not suffer them; but to kill Kings, and blow up Parliament-Houses, their consciences give them good leave. Many Protestants will not steal, kill, commit the act of adultery; but their conscience can dispence with covetousness, unbridled anger, wantonness, filthy speeches, &c. But if Gods word bee the same, so must the conscience; and hee that serves God as *Paul* did, in *Pure Conscience*, 1 Tim. 1. 3. will do so at all times, in all places and things, and will avoid sin in his Closet as much as in most publike meetings, yea, small sins as well as great.

5 Keep diligently the goodness and purity of conscience by two things.

5 It is as great wisdom to keep things well, as to purchase them; therefore wee must (if wee would walk wisely) bee as careful to keep good consciences, as to obtain them, and thereunto observe two things:

1 Daily take away matter of accusation, which is sin, by repentance.
2 Rather displease all men than thine own conscience, thy friends, thy family, thy rulers, nay, thy own self before thy conscience. So did *Daniel* and his fellowes. So did *Cyprian* (as *Augustine* relates it) when the Emperor in the way to his execution said; Now I give thee space to consider whether thou wilt obey mee in casting a grain into the fire, or bee thus miserably slain? Nay (saith hee) *In rem sancta deliberatio non habet locum*, there needs no deliberation in this case. The like wee read in the History of *France* in the year 1572. presently after that tragical and perfidious slaughter & massacre of so many thousands of Gods Saints by treacherous Papists, *Charles* the ninth King of *France*, called the Prince of *Conde*, and proposed to him this choice, Either to go to Mass, or to die presently, or to suffer perpetual imprisonment. His noble answer was, that by Gods help hee would never chuse the first, and for either of the two latter, hee left to the Kings pleasure, and Gods providence. Thus a good conscience makes a good choice for it self, chusing any thing rather than to offend God.

CHAP. X.

Rules of Wisdome concerning the Affections.

THe fifth sort of rules for the inner man concerneth the Affections, and hath these particulars: Rules concerning the affections.

1 *Delight thy self in the Lord*, and make him thy chief joy, *Psalms 37. 4.* For the object of our joy must not be carnal, but the Lord himself, apprehending him, *as Gen. 17. 1. El Shaddi*, All-mighty to save, All-sufficient to supply, and a large portion, our Sun, our Shield, Grace and Glory, *Psalms 84.* *Solomon* having tried his heart with all other delights, came at last to a recantation; and so do all Gods children, and say, *Lord lift thou up the light of thy countenance upon us*, *Psalms 4.* 1 Give God the chief affections

2 Labour to affect all other things in God, and for God, nothing like him, much less above him, or against him, *Psalms 34. 8. Taste and see how good God is*, that is, in all things labour to finde the sweetness of God in all his creatures, and all his actions. A wise man will not insilt in the gift, but look to the giver, whose love hee prizeth more than the token of it. If any affection make us unfit to pray, or any way thrust us from God, it is carnal. 2 Affect all other things in God, and for God.

3 Let us labour to get our affections more to Heaven than earth, *Col. 3.* 2. *Set your affections on things which are above, and not on things which are on earth*; where wee see plainly, that these two cannot both have the affections set on them, no more than *two Masters* served at once; as also, that it is not enough to affect heavenly things, but also with chief affection and care, in the first place. Hence is that ordinary rule, That spiritual things must be affected and asked simply, being simply good, but temporal with limitation, as being but conditionally good. 3 Fix them more upon Heavenly things, than carnally. *Math. 6. 24.* Verse 33.

4 Fear the evil of sin more than the evil of punishment, because the evil of sin is more evil. Sin is simply evil, and so is nothing else, no not the punishment of it. A wise man should rather chuse Hell than Gods offence; for there is nothing but sin which God hateth; and wee ought to hate nothing so much; sin directly resisteth Gods glory, but punishment makes for it in the manifestation of his justice. 4 Fear evil of sin, more than of suffering.

5 Be affectionate one in the case and condition of another. In case of spiritual misery, sin, weakness, humane frailty: *Be tender hearted one to another, even as God for Christs sake forgave you*, *Eph. 4. 32.* So *Col. 3. 12. Now Beloved, as the Elect of God, put on tender mercy, kindness, Sec. one to another.* And in the temporal miseries of our brethren, *put on bowels of compassion*, be not without natural affection, forget not *Josephs affliction*, but lend, give, cloath, feed, protect from violence, and *turn not thine eyes from thine own flesh*. The phrase (*Bowels of mercy*) shews that all our mercy must be from within, even from the tender compassions of the estate of our brother: And the same in *Isa. 58. 10. That wee pour out our souls to the needy*, that is, our souls must first be merciful, and then our mercies will be plentiful, which is noted in the word *Pouring*. 5 Commiserate the afflicted estate of our brethren. *Amos 6. 6.*

CHAP. XI.

Rules of Wisdome for the outward man, and first concerning his Calling.

NOW wee come to such rules of Wisdome, as whereby the outward man is to be ordered, that wee may walk (both toward our selves, and others) *not as unwise, but as wise*, and that by the *Wisdome which is from above*. And these rules concern, 1 His Calling, 2 His Estate. 3 His words, 4 His actions.

Directions to walk wisely in his course and calling, are these :

Rules for the
special calling.
1 Live in a law-
full Calling.

1 Seeing the Calling is a part of Christian obedience, and duty to God, a Christian may neither live out of a Calling, nor in any Calling not warranted by Gods word. For if God let us in our Callings, hee promiseth both to be with us in them, and to give us good success, and to help us against the tediousness of them, *Jos. 1. 8.* Therefore sanctifie thy Calling, and every part thereof, *by the Word and Prayer.*

1 Tim. 4. 5.

1 Shew all good
faithfulness in
it.

1 To God.

Hab. 1. 16.

Deut. 8. 18.

2 To our selves.

2 In the whole exercise of our Calling, wee must shew all good faithfulness.

3 To God, by depending on him, who hath made our Calling a chief means of our maintenance, and not sacrificing to our own Nets. For it is the *Lord that gives power to get substance.*

2 To our selves, by walking diligently, and abiding in our Calling, that wee may *eat our own bread*, and provide for *our selves and ours*, and give to him that needeth, *Eph. 4. 28.* For by idle and inordinate living, through the neglect of the Vocation, by Gods just judgement men fall into the depth of sin, Drunkenness, Gaming, Whoredome, Theeving, and nothing comes amiss to an idle person. Besides, discredit, bad reports, and poverty, *come as an armed man* upon such a one.

Prov. 6. 11.

3 To others.

3 To others, whether wee be Masters or servants, as knowing that in our Calling wee are to practise most Christian duties, as love to our brethren, patience, truth, fidelity, uprightness, as being ever under Gods eye.

3 Be not busie
in other mens
Callings.

3 Another point of Wisdome in our Callings, is, not to meddle with other mens business, but follow our own close. *1 Thes. 4. 11. Study to be quiet, and to do your own business.* And every where the Apostle reproves busie-bodies, who going beyond their own bounds, thrust their sickle into every mans harvest, and being out of their own places and business, intermeddle with that which no way concerns them. And these are disturbers of peace and civil tranquillity, kindling and blowing up contentions for lack of other work. The same rule is for women also, that they be not gadders, but house-keepers.

Tir. 2. 5.

4 In earthly
business carry
an Heavenly
minde.

Phil. 3. 10.

4 In all earthly business, study to carry an heavenly minde. A Christian while hee converseth in earth, must *have his conversation in Heaven*. And know, that in all the ways of this present life, hee ought never to step out of the way to eternal life. Neither shall a man be a loser by this course, seeing wee have an expresse promise, that *if wee seek Gods Kingdome first and principally*, these outward things should (so far as they are needful for us) without such carking care be cast upon us.

5 Intend most
the most need-
ful duties of
them.

5 As all duties of the Calling must be profitable in themselves, and for the publike good, so the most profitable must be most intended, and specially performed. A Minister must read the Word, but must apply himself more to Preaching, as being more necessary. A Magistrate must execute Justice upon transgressors of mens Laws, but especially against open transgressors of Gods Law. Masters of families must provide for the bodies and health of their family, but especially for the good and salvation of their souls.

CHAP. XII.

CHAP. XII.

Rules of Wisdom concerning a mans estate, and first for adversity.

THe rules of Wisdom concerning a Christian mans estate, are these: One general Rule for all estates, is to think the present estate best for thee.
First, General. Secondly, Special.

The *general* rule for all estates, is this: Bee prepared for any estate, contented in every estate, and assure thy self the present estate (whatsoever it is) is best for thee, though not ever in thy sense, yet in Gods gracious and wise ordering of it. This lesson the Apostle *Paul* had well learned, *Phil. 4. 11, 12. I can want, and abound, I can bee full, and hungry: I have learned in all estates to bee contented.*

The *special* rules are either for prosperity, or for adversity. Concerning adversity and afflictions, these are the rules of Christian wisdom: Rules for affliction.

1 Consider thou art not placed here in the world by God, to injoy the pleasures of the World, but to injoy God, which thou mayest do as well in affliction as in prosperity, and to cleave to him in his service, looking for nothing but afflictions, as a Pilgrim going to thy Country, the way whereunto, lyeth through afflictions. This ground not laid, men count troubles a strange thing, *1 Pet. 4. 11.* and start at the mention of them, as the Apostles, *Joh. 11. 8.* when they heard Christ speaking of going into *Jury*, where the *Jews* had lately sought to stone him. And note it to bee a corruption of the heart, to bee more grieved for thine own troubles, than the troubles of the Church, for private, than publick evils.

2 Lay up strength and comforts aforehand; As first, Humility, to overmaster and tame the pride and rebellion of our hearts, and to bring in contentedness to sweeten our troubles, and our labour will be well spent; for if wee can relish the hardest part of our life, our whole life else will assuredly bee more sweet and joyful. 2 Grow up in the knowledge of God, which will make thee rise up in much comfort, and will bring in comfort against that confused heaviness, distrust and dangerous affections and passions, which else in trouble might beat us down, and off him. 3 Get assurance of faith, which will sweetly warm the heart in the sense of Gods love in Jesus Christ; The fruit of which will bee, first, To inable us to trust our selves with God in any estate, and bee assured the Lord is with us in fire and water, *in the midst of the Valley of the shadow of Death.* Secondly, to depend on him for strength; for howsoever Satan would make us beleeve our affliction is greater than it is, or wee are for it; yet wee shall assure our hearts that the Lord hath measured it out for our strength, and *not above.* Thridly, to wait upon him for a good issue and seasonable deliverance, who hath promised to turn it *to the best.* This shall keep us from fainting, distrust, and despair. 1 God may as well be injoyed in Adversity as Prosperity.

3 In all evils of punishment, take occasion to set upon the evil of sin, and revenge upon that; complain of it to God and men, murmur and grudge at nothing else. If affliction bee sharper than ordinary, it is sure some sin or lust addes a sting unto it. But this rule mortifies sin and unruly passions, and will weaken the heart, and make a man say with the Church, *Mic. 7. 9. I will bear the wrath of the Lord, because I have sinned.* 1 Lay up strength and comfort aforehand;

4 Make them no heavier than God maketh them, by impatience, frowardness, and looseness of heart. God sometimes layes on a little finger, and the froward heart lays on the whole hand and loyns, to make the burden heavier with faithless heaviness and distrust, which is but an addition of new and worse troubles than the former. How inconsiderately do many men load themselves with troubles too too light in themselves, and on the shoulders of wise men, who can make a vertue of necessity, and step over a num- 1 Cor. 10. 13. Rom. 8. 18. 3 In evils of punishment to set upon evil of sin. 4 Make them no heavier than God hath made them.

bet of tubs, which others stoop to remove, and infinitely toil themselves? How do many in smaller troubles, as discourtesie of neighbours, unruliness of children, unfaithfulness of servants, smaller losses and crosses in Family-matters, give place to unquietness, impatience, and passion, till their folly have (by seeking to ease their burden) increased it from a dram to a talent? And now how unmeet are they for the service of God? How unprofitable in any Christian society? How slow and heavy in countenance, disguised in speech, and impotent in their behaviour? All which testifie the frowardness of the heart, wherein had there been a dram of Christian wisdom and moderation, the passion had not swelled to the cause, much less so far exceeded it.

Levius fit patientia
Quicquid corrigere est nefas.
Horat.

5 Make not too much haste from under them.
Ila. 18. 16.

Ila. 27. 9.
6 Observe both the trials and the fruits.
παθματα μαρματα.

1 Sam. 17. 37.

5 Make not haste from under any affliction; *Hee that believes, makes not haste*: But labour for a right use of it, rather than the removal; attain once a right use, and doubt not of a good issue. Gold is not presently pulled out of the fire so soon as it is cast in, but must stay a while till it bee purged. A Musician strains up a string, and lets it not down, lest the harmony and musick bee spoiled: So the Lord deals with his children, but never forgets mercy, nor measure; nay, it is mercy so to measure them, as they may bee purged by them.

6 Observe and mark thy troubles, and thy disposition in them; First, to grow up in wisdom and experience by them; thus thy *sufferings* will become wholesome *instructions*. Observe where thou wast most pinched, and wherein thou tookest the greatest comfort. Secondly, to grow up in an infallible hope of Gods goodness, and a good issue for time to come. For this, observe Gods seasonable hearing of thy prayers, and the proofs of Gods help in most needful times, which shall bee a strong means to keep thee from fainting, fears, and despairs for time to come. So did *David* in the case of the Lion and Bear, and through all the 23. *Psalms*. Thus the Apostle from observations of times past, gathers assurance for the time present, and to come, 2 Cor. 1. 10. --- *Who delivered us from so great death, and doth deliver us, and in whom wee trust, that hee will yet hereafter deliver us*. Thirdly, to bee able to comfort others with such comforts as our selves were upheld with in our troubles, 2 Cor. 1. 4. *Which comforteth us in all our tribulation, that wee may bee able to comfort them which are in affliction, by the comfort where-with our selves are comforted of God*. Thus to the godly ariseth light out of darkness, sweet comes out of sour, and out of the eater meat.

CHAP. XIII.

Rules of Wisdom for Prosperity.

Rules for prosperity.

1 Consider the danger of it.

2 Be suspicious of thy self.

Has æterna famæ consequitur dapnâ.
Has æterna iustis, Sen.

IN prosperity take these directions.

1 *If riches increase, set not thine heart upon them*, Psalm 62. 10. For why shouldest thou, considering the danger? How easie it is to wax wanton, How hard for a rich man to bee saved, How few by outward things are drawn to the love of heavenly, How many are insnared and choaked with them, How flitting and uncertain they bee, How certainly wee must leave them, or they us, and come to account for them.

2 In the carriage of thy prosperity bee suspicious of thy self, thankful to God, and return the glory of it to him of whom thou receivest it. *David*, while hee had liberty, easily strayed, Psalm 119. 67. Thankfulness is Gods tribute, which being denied him, hee re-enters on his own, Deut. 28. 47. *Because thou servedst not the Lord with joyfulness, and a good heart, in the abundance of all things, thou shalt serve thine enemies in hunger, in thirst, and*

in need of all things. So do many Prodigals.

3 Fear the crofs before it come, and provide for it. *The thing that I feared is come upon me*, Job. 3. 25. and, *bee waited for his change*. It was an addition to the great plague of *Babylon*, Isa. 46. 11. that evil should come on her, and shee not know the morning thereof, *Destruction shall come upon thee suddenly ere thou bee aware*. Therefore cast the costs of Religion and well-doing before hand.

3 In thy calm, provide for a storm.

Luke 14. 28.

4 Never account thy self prosperous, if it bee not well with Gods Church : Good *Striak* would not rest as long as the *Ark of the Lord was abroad, and his Lord Job in the field*. As a good childe being in health mourns and droops for the mothers sickness. *David* thought it not fit to dwell in *sealed houses*, and the *Ark of God* lie in tents : For the neglect whereof, the *Jews* are reprov'd, Hag. 1. 4. *Nehemiah*, even before the King, was of a sad countenance, and sorrowful at heart, when hee received evil tidings of *Jerusalem*, Chap. 2. verse 2. *Hester* and *Mordacai* joyed not in the greatest advancements, so long as the sentence against the *Jews* was unreversed. And *Moses* might have lived well, and at pleasure in *Pharaohs Court* ; but *hee chose rather to suffer affliction with Gods people, than to enjoy such pleasures*.

4 Think not thy self prosperous, if the Church of God be not.

2 Sam. 7. 1.

Heb. 11. 25.

5 In thy prosperity consider the affliction and adversity of others. The contrary hereof was the sin of the Princes of *Israel* living in prosperity, *Amos* 6. 6. They lye on beds of ivory, and stretch themselves on beds, drink wine in bowls, and anoint themselves with oyle, but *nowe remembered the affliction of Joseph*. The like of *Dives* his inhumanity towards *Lazarus*. Yea, some time it shall bee wisdom to go into the house of mourning, which will strike a deeper impression ; and to visit others in adversity ; and mark their speeches, who embrace these outward pleasures with greatest and sharpest appetite, and thou shalt finde the affliction far more bitter, and their sorrow in the loss so much the sharper, as the love was eager in enjoying their peace ; and perhaps they will tell thee, they were never such gainers by all their prosperity, as they were losers by it, or gainers by that present affliction.

5 In thy prosperity cast eye on others afflictions.

Ecc. 7. 2.

CHAP. XIV.

Rules to carry our speeches wisely, as those that aim at the Apostolical rule of Christian circumspection.

1. Concerning the ground of them : Labour to get a good heart, For *Out of the abundance of the heart the mouth will speak. The heart of the wise guideth his mouth wisely*, Prov. 16. 23. And, if the heart indite a good matter, the Tongue will be the Pen of a ready Writer, Psal. 45. 1. Such as the heart is, such will bee the speech : And therefore hee that hath no care of his heart, cannot bee a good and careful speaker. The Apostle requires gracious speech, Col. 4. 6. but that must come from a gracious heart, as *Psalm 37. 30, 31. The mouth of the righteous will speak of wisdom, and his tongue will talk of judgement ; For the Law of his God is in his heart, and his steps shall not slide. And Prov. 31. 26. Shee openeth her mouth with wisdom, and the Law of Grace is in her tongue*. On the contrary, a graceless heart cannot speak well, Prov. 10. 20, 21. *The heart of the wicked is little worth ; the lips of the righteous do feed many ; but fools shall die for want of wisdom*. The true reason why many mend not their bad speeches, is, because first they mend not their heart.

Rules for speeches.

1 Let words issue from a good fountain.

Math. 5. 12.

2 Concerning the matter of speech ; 1 Because all must bee wholesome so much as wee may, therefore chuse the best matters to talk of, matters of Religion, faith, hope, and the way to salvation ; for wisdom always choiceth the best. 2 If it bee chosen or offered, it concerns either God or our neigh-

Let the matter be choise.

If it concern God, what. neighbours, or our selves. 1 If it concern God, or any part of his Name, Attributes, Word, or Works, wee must speak most reverently, as those who are not worthy to take his Name into our mouths. The precept is, *Lev. 19. 12. Thou shalt not defile the Name of the Lord, but fear his glorious Name*, Deut. 28. 58. And they defile his Name, who in common talk, lightly, and carelessly use his Name, of God, or Lord, or any other of his titles, in ordinary speech: And they, who are ordinary or idle swearers, and cursers, and jesters in Scripture-phrases, who are far from *trembling at his word*, Isa. 66. 3. and those that mock at sin and Gods judgements, and abuse or are unthankful for any of his mercies. 2 If the matter of thy speech concern thy brothers person, the rule is, to speak of the good thou knowest by him, behinde his back; but of evil, not without calling, nor without grief, and before him, or to him, *Tis. 3. 2. Warn them that they speak evil of no man, but bee soft, and shewing all meekness to all men*. Contrary whereunto is scoffing, deriding, curling, railing, bitter and slanderous speeches, tending to the offence of any man; yea, if mens speeches may justly offend us, wee must bee soft and calm, shewing all meekness, not rendring rebuke for rebuke, but passing by his sin, espy in his person the image of God worthy to bee revered and loved. If thou speak of his sayings or actions, if they bee evil, speak as little of them as may bee, if they bee doubtful, construe them in the best part; for love is not suspicious, but *honest* all things. Praise God for his good actions; and as for sins in him, deal plainly and truly with him, *Lev. 19. 17. Thou shalt not hate thy Brother, but shalt plainly rebuke him, and not suffer his sin upon him*. Wee must not lye, dissemble, flatter, or looth up any in their sins, which is a most ordinary sin against

1 If our neighbour.

1 Cor. 13. 7.

3 If our selves.

1 Cor. 15. 9.

3 The manner.
3 Savoury.

3 Sincere.

3 Most earnest
in things heavenly.

4 The end of
our speech, e-
dification.

3 The measure.
3 Not too little.

psalm 115. 5.

3 Concerning the manner of our speech. First, because every mans speech by nature is corrupt, therefore strive to make it *gracious, and powdered with salt*, Col. 4. 6. that is, well seasoned and savoury, not favouring of the flesh and corruption, but wee must drive out, or dry up the corruption of them, with the salt of grace. Against many, who powder their speech with oaths, and curses, and filthy rottenness, or fond idle speeches, favouring of the filthy sink and puddle within. Secondly, it must bee just and sincere, *The truth of our hearts*, Psalm 15. 2. without dissimulation or lyes, seeing God made the tongue to express the heart. A fearful thing it is, that most mens speeches are turned into meer complement. Thirdly, it must bee more earnest, joyful, and comfortable when thou speakest of heavenly things, than of earthly; *not jesting or foolish talking, but rather giving of thanks*, Eph. 5. 4.

4 Concerning the end of our speech: It must tend *to edification*, Eph. 4. 29. *to feed many*, Prov. 10. 21. and *minister grace to the hearers*. It must bend it self still for God, the defence of good men and actions, and the disgrace of sinne. Better no speech, than to no good end. And yet many in their light and idle speeches say, why, I hope I do no harm. Yea, but what good doth it? Shame will not let thee say, thou intendest edification. Therefore look well unto it.

5 Concerning the measure of our speech: First, Wee must not speak too little, and omit gracious speeches when occasion is offered, as many dry and barren hearts and mouths, have now a word for God and goodness, that have words enough, and more than enough in any other argument; like I-dols, in good things, that have mouthes and speak not; or as if they were possessed

possessed with dumb spirits, and not suffered to speak any good. Tell such a one of a good Farm or bargain, or natural things, and they favour and relish them well enough, whereas a good motion strikes them dumb, and makes them as Fishes out of their element. Neither, secondly, must our words bee too many; for in many words are many sins. *The fool multiplieth words*, Eccl. 10. 14. and *Prov. 29. 11. A fool poureth out all his munde: But hee that hath knowledge, spareth his words*, *Prov. 17. 27. and hee that refrains his lips is wise*, Chap. 10. 19. It is folly to lay on more words than the matter requireth, and argueth impotency of mind, and carries a shew or demonstration of passion, and excess of affection, or pride in speaking.

Not too much
ἐν πολλοῖς
ὀμιλεῖς
πολύ-
λογία.

6 Concerning the season of our speech. All our words must bee seasonable, as well as seasonet, that is, fitted to circumstances, times, places, and persons. Will some will seek a season for good words: For there is a season wherein *the prudent will keep silence*. And *how good is a good word in due season*, *Prov. 15. 23. It is like apples of gold, and pictures of silver*. Husbandmen observe seasons in sowing, and to mult hee that looks for an harvest of his speeches. *Abigail* would not speak to her Husband *Nabal* in his drunkenness, but when hee had slept out his wine. Every man is not capable of every good speech, nor no man at all times alike. There is an unadvised op'niets, against which our Saviour by his example arms us, *Joh. 2. ult. A tee would not commit himself to some, who are said to beleve in him, because hee knew what was in man*. Silence is best where no good can bee done, as *Christ* was silent before the High Priest; and *Rahab* must not bee answered. To meet a man in the heat of his passion with good words, is to meet a Bear robbed of her whelps; but let the passion bee calm, and then tell him how disguised and uncovered hee was, hee will perhaps beleve it.

6 The season.

Amos 1. 3.

CHAP. XV.

Motives to look to our Tongue.

1 Because a good man cannot bee an evil speaker; if the speech bee naught, the Religion is vain, *Jam. 1. 29*. Lying and accusing is the devils work.

Motives to govern the tongue.

2 Watching of good speech keeps out evil words, which ingendreth to evil. Take up *Dauids* resolution, *Psalms 39. 1. I thought I will take heed to my wayes, that I sin not with my tongue; I will keep my mouth bridled*, while the wicked is in my sight. And this is necessary, because the tongue is an unruly member, as fire. and by this means shall become *our glory*, and our brothers shield.

James 1. 6, 8.

3 God hath a time to call to reckoning the words that are thought but wind, *Psalms 50. 20, 21, even every idle word*. *Matth. 12. 36*.

CHAP. XVI.

Rules of Wisdome concerning our actions, that in all of them wee may shew forth Christian prudence and circumspection; and first in general.

First, Every Christian is to examine the work hee is to do, whether hee bee about a good work, whereof hee may expect comfort, *Gal. 6. 3. Let every man prove his own work, and so hee shall have comfort in himself*. And good

Rules for our actions in general.
1 Examine what thou art doing.

This Trial
stands in four
things.

1 Whether
good in the
matter.

Deut. 12. 31.
1st. 1. 12.

good reason, for his work must bee tried afterwards, and therefore it is wisdom to try it before hand. And the same rule of examining it, is now, and shall bee hereafter. This trial stands in four things:

1 Whether it bee good in *itself*, and in the matter of it; if it bee lawful, if it bee commanded. The rule for the goodnets of any action is the word of God: *What I command thee, that dooonly*: Or else it will bee asked, *Who required those things at your hands?* And for the matter of our actions, wee have a special rule, *Phil. 4. 8. Whatsoever things are true, honest, just, pure; whatsoever things pertain to love, and are of good report; if there bee any vertue or praise, think on these things.* And *Rom. 12. 17.* and *1 Cor. 8. 21. Prohibit things that are honest, not onely before the Lord, but also before men.*

2 If good in the
manner.

2 Examine whether it bee good in *the doer*, undertaken by vertue of a special calling, and answerable to that duty which himself oweth to God or man. God upholdeth the societies of men by *order*, which is, when every man keeps his own standing, and every one moves (as the several stars) but every one in his own sphere, not troubling the motion of another. So publick men should attend the publick office; and private men reform in private, but let the publick alone. For Christ reproved *Peters* curiosity, in asking *What John should do*, *Joh. 21. 21.* And the sons of *Secura* wanted calling for an action that was good in it self, and therefore were torn and wounded of the Devil.

Act. 19. 15, 16.

3 If good in cir-
cumstances.

3 Examine whether it bee good in the circumstances, seasonable and convenient, or whether the season serve not for some better action than that. For wisdom will intend of necessities the most necessary, and of profits the most profitable.

4 If good in the
ends.

4 Examine whether the action now to bee done, bee good in the ends of it, which especially are two, 1 Gods glory, *1 Cor. 10. 3. Let all bee done to the glory of God.* 2 The good and edification of our brethren, *1 Cor. 14. 26. Let all bee done to edifying*; yea, seeking their profit in some cases above our own. Then

1 Finding the
action good,
spoil it not by
ill handling.
The right man-
ner of doing a
good action in
three things.

Secondly, If by examination wee finde the actions good in themselves, in us, in circumstances and ends, wee must bee careful wee spoil not good actions by ill handling, but in leavours to do good actions well, and to good matter, adde a good manner of doing. Now the right manner of doing a good action well, stands in three things; To undertake them holily: To do them sincerely: And to finish them humbly. The first is, when wee begin them with prayer; For as in all matters, small, and great, wee are to take counsel at Gods mouth; so wee are to beg leave and blessing at least secretly to our selves, without which nothing is sanctified unto us. The second is, when wee do things sincerely, as in Gods sight, with a good heart, and keeping good conscience, that a man if hee bee questioned in any thing, may bee able to say with *Abimelech*, *Gen. 20. 5. With an upright heart did I this thing*: And whatsoever may befall him for well-doing, hee may appeal to God with *Hezekiah*, and say, *Lord remember that I have walked uprightly before thee.* The third is, when in effecting all our best actions wee labour to see our defects and wants, and mourn that wee neither do that wee should do, nor in the manner wee should. Whereof there will bee three notable fruits: 1 This will breed and nourish humility. 2 It will drive us out to Christ to get a covering. 3 It will make us ascribe all the glory of our actions to God, of whom wee have not onely all the power, but even the will and purpose, *Phil. 2. 13. For it is God that worketh in you both the will and the deed, according to his good pleasure.*

1st. 3^d. 3.

CHAP. XVII.

Rules to carry works of Mercy wisely.

IF our actions concern others, then they bee works either of Mercy, or of Justice.

For works of Mercy much wisdom is required, and that is shewed in these particulars: 1 See thy charity come from a good ground, namely, from a heart qualified with two graces: 1 Faith; *For whatsoever is not of faith, is sin*, Rom. 14. 23. Thou must first give thy self to the Lord, and then to his Saints, 1 Cor. 8. 5. Thy mercy must issue from the sense of Gods mercy in Christ to thine own soul, apprehended by faith in Jesus Christ. Bring forth fruit in this vine. 2 It must proceed from love. Works of mercy must come from the fountain of a merciful heart, Rom. 12. 8. *See that distributeth, let him do it of simplicity*, that is, out of meer compassion, not out of any by and sinister respects. For if I feed the poor with all my goods, and want love, it profiteth mee nothing, 1st Cor. 13. The reason is, because the Lord looks more at the affection, than the action. Whence many, not giving out of a tender heart, sympathizing and fellow-feeling their bretherens misery, lose both their gift and reward. What comfort or help is in that work of mercy, which is wrung out by importunity, or by strength of law, or for shame, lest a man should bee noted, or by terror of conscience, when a man would heal the gripes of a galling and accusing conscience, by giving away at his death a little ill-gotten goods to the poor, which were none of his to give, but to the right owners; or when out of desire of praise, or out of superfluity, when a man knows not else what to do with his wealth, but some must have it? If out of any of these respects, all is lost.

2 Concerning the right subject of works of mercy: *Do good unto all, but especially to the household of faith*, Gal. 6. 10. To all, viz. the poor that are not able to recompence us; not looking for recompence of man, but casting our bread upon the waters, where there is no likelihood of ever reaping it again. And to all, even our enemies, who stand in need of us, and such as usually do, and will recompence our good with evil, Rom. 12. 14. *Matth. 5. 44.* And good reason; For first, all have our flesh, *Isa. 58. 7.* from which wee must not hide our face. 2 All have Gods image on them, which wee must not refuse. 3 Hereby wee shall bee likeliest to God, who doth good to all, and to us being enemies; and attain the most difficult practice of the Law. 4 Wee shall hereby master the corruption of our own heart, which lusteth after revenge, and perhaps over-master the malice of our adversaries, at least make them inexcusable.

But especially to the household of faith: Because here is Gods image renewed, here is one of the blood and kindred of Christ: And if the good Samaritan was commended for mercy shewed to a stranger, how much more will the Lord Jesus accept that which is done to one of those little ones that believe in him, as done to himself?

3 Concerning the matter of mercy: The greatest mercy wee can shew to any, is toward their souls, which stands in instructing the ignorant, in counselling the weak, in forgiving offenders, in admonishing or correcting him that erreth, comforting distressed consciences, and confirming them that are in good ways. This therefore must bee observed, in all corporal mercy to joyn spiritual, labouring in all the other, the good of this; and especially to pray for such mercies from God for them, as neither wee nor other men can minister unto them. And though that bee to bee done,

Rules for works of mercy.

1 Mercy must proceed from faith and love.

Joh. 15. 1.

2 The subject of mercy.

1 In general, all.

Eccles. 11. 1.

For four Reasons.

2 In special the faithful.

Mat. 25. 45.

3 The matter of mercy.

1 To the soul.

1 To the body.

yet the other also must not be left undone, but wee must bee merciful to the outward man of our brother, in giving, lending, freely, cloathing, feeding, visiting, protecting from violence, &c. For this is mercy actual and acceptable, fitted to that rule, *1 Joh. 3. 18.* that wee *shew mercy, not in word and tongue, but in deed, and in truth.* This age aboundeth with mouth-mercy, which is good cheap, but a little handful were better than a great many such mouthfuls.

4 The measure of it, to our ability.

Gal 6. 7.

Manus parpensis, Christi g. zophylacium.

4 Concerning the measure of our mercy: Wee must bee merciful in the highest degree that wee can get our hearts unto, and bee as like our heavenly Father in mercifulness as may bee. This rule is, *1 Cor. 13. 2.* that every *man lay up and distribute as God hath prospered him*, that is, according to his ability; *For hee that sows sparingly, shall reap sparingly.* Doubtless men would not bee so niggardly and sparing, if they knew, that what is mercifully bestowed, is safest kept; the bolomes, bellies, and mouthes of the poor, is the best treasury to lay our goods in; and if wee expected to reap after the measure of mercy at the last day, wee would more liberally sow, *Hos. 10. 12.* Yea, a poor man may bee bountiful in a little, which was the commendation of the poor widow for her two mites, *Luke 20.*

5 The manner of shewing mercy

1 Scarcely.

2 Cheerfully.

2 Cor. 9. 7.

3 Wisely.

4 Constantly.

Gal 6. 9.

5 Humbly.

5 Concerning the manner of shewing mercy: *First*, It must bee done seasonably and speedily when need is, *Prov. 3. 28.* *Say not unto thy neighbour, Go and come to morrow, if now thou have it with thee;* For thou mayest bee cut off from the opportunity, or that from thee; besides that, thou omittest a present duty which is enjoyned, *Gal. 6. 10.* *While wee have time, let us do good.* And life is very uncertain. *Secondly*, It must bee done cheerfully: *God loves a cheerful giver*: Not groaningly, or grudgingly, as if every penny were too much, as many pinch-pennies, who have pounds enough for any lust or pleasure, do part with pence to the poor Saints as from their joynts or eyes. *Thirdly*, It must bee done wisely: True mercy is dispensed by judgement. It spares not where God will punish, as *Sauls* cruel mercy: A glass for Magistrates, whose remissions can swallow any thing, and punish nothing, neither drunkenness, nor profanation of the Sabbath, nor swearing, nor inordinate walking. It is no mercy (out of extreame necessity) to relieve strong Rogues, wandering beggars, and able idle persons, but rather to punish and redress them; nor to keep hospitality for Drunkards, Gamblers, and riotous persons, but a good man is merciful, and *measures his affairs by judgement*, *Plalm 112. 5.* *Fourthly*, Mercy must bee shewed constantly, according to the precept, *Be not weary of well-doing*: Let not the springs of our compassion bee ever dried up, as wee would never have God weary of doing us good. *Fifthly*, Wee must not rest or rejoyce in any work of mercy as meritorious, but in the acceptance and covering of it, saying when wee have done all we can, *Wee are unprofitable servants.*

CHAP. XVIII.

Rules for Works and Actions of Justice: In first, The Ground: Secondly, Moderation.

Rules for works of Justice.

1 Concerning the ground.

IN all our civil conversation with men, see that our external righteousness flow from inward piety. God in the moral Law hath coupled the two Tables as the upholders one of another, *Thou shalt love the Lord thy God, and thy neighbour as thy self.* Wee must love man in God, and for God. Christ aimed at both in the work of our redemption, that wee should serve him *in righteousness, as well as in holiness, all our dayes*, *Luke 1. 75.* Civil righteousness,

reynelness, abstracted from piety, is *Pharisaical* and untruifull. Give to *Caesar Caesars, and to God Gods.*

2 Concerning moderation of Justice: Never stand so upon strict Justice, but that sometimes for peace wee must depart from our right, according to the precept, *Phil. 4. verse 5. Let your equal minde be known unto all men:* And the practice of our Saviour Christ, *Matth. 17. 27.* who needed not, nor could have been compelled to pay toll; but to cut off occasion of offence and contention, hee departs from his rights and payes it: hee might have said, it is my right, and I will stand upon it, and will not lose my freedom; And men think they say well, if they demand but their right: But our Lord, for our example, departed from his right, and accounted the preservation of peace better than his own right. This rule is grounded upon the common law of nature, which seeks the common good, and is as careful of the neighbours good as his own. Contrary whereunto is that devillish and carnal speech, *Every man for himself, and God for us all;* and yet it is come into common practice, against all rules of nature and Scripture.

3 Concerning moderation of Justice.

CHAP. XIX.

Rules of Wisdome for Justice, First, Commutative. Secondly, Distributive. Thirdly, Promissive. Fourthly, Retributive.

Concerning Justice commutative, in contracts and bargains, some rules concern the seller and the buyer.

1 Justice commutative.

The seller must not abuse or wrong the buyer, neither in the kind, nor quantity, nor quality of his commodity, concealing the defect, with that prophane protestation, *Caveat emptor:* Nay the caveat is for the seller, who would not bee deceived in his bargains with oathes, lies, tricks; and so is bound to do to others, *1 Thess. 4. 6. Let no man oppressor defraud his Brother in any matter:* Here the holy Apostle condemns fraud by two reasons. 1 From the near conjunction wee have one with another, *hee is our brother,* in flesh and in faith: 2 From the certainty of Gods wrath, *For the Lord is the avenger of all such things, Lev. 19. 11. Ye shall not steal, nor deal falsely, nor lye one to another. And in Ezek. 22. 12, 13. a fearful destruction is threatened against Jerusalem, for bribes, usury, fraud, and oppression. Where by the way, Usurers may do well to consider amongst whom the Lord there ranks them.*

The buyer also must not entertain the seller with words of dissimulation, vilifying the thing, to buy it beneath the worth, *Prov. 20. 14. nor detain the price beyond the agreed time,* as many do, whose care is to get into debt, and take up more commodity in one year, than they mean to pay in twenty; and when all is done, pay pounds scarce with crowns: A little more late Theevery, than by the high-way, never a whit more honest or just.

In Justice distributive, never forget that golden rule, to do as wee would bee done unto, *Matth. 7. 12. Whatsoever ye would that men should do unto you, that do ye unto them; for this is the Law and the Prophets; the Royal Law, Jam. 2. 8.* that is, the Kings Law, and the chief of all Laws which concern our neighbours.

2 Justice distributive.

Object. But here the Usurer hath a Text for himself, saying, *I would willingly pay ten in the hundred if I had need, and therefore I may take so.*

Ans. 1 This must bee ordered by Grace, and the word of God, not by mens blinde and depraved judgement. 2 This general rule must guide us where wee want a special word, which wee have in the case of Usury. *It*

is false that thou sayest, thou wouldst not pay use, if thou couldest borrow freely; therefore if in thy need thou wouldst borrow freely, lend freely.

Others having over-reached their neighbours, say, they may and must make the most of their own, and they forced not their wares on them: But tell mee, wouldst thou bee over-reached or deceived? or wouldst thou have another to make advantage of thy necessity or simplicity? I know thou wouldst not: *Go thou, and do the like.*

Luke 10. 37.

3 Justice promissive.

Juramentum non fit in calumnia iniquitate.

1 Sam 15.

Concerning promissive Justice, in promises and covenants, the rule is this, That all lawfull promises must bee kept, suppose they were made never so rashly, to persons never so bad, though to the very great hindrance of the party making them. I explain it thus: First, I say, a *lawful* promise, not such as *Herod* made to *Herodias*, to give her *John Baptists* head in a platter; for of such it is well said, *Rescindite fidem, In turpi votumque decernam*, break thy words, and change thy determination; so did *David* in *Nababs* case. But if it bee lawful, thou must not bee perfidious or slippery, as many like *Eccles* can slip out of most fair and cautious contracts for their own advantage.

Object. *What if I have done it rashly?*

Ans. Repent of thy rashness, but perform thy promise.

Object. *What, to a lewd fellow, or an heretick?*

Con. Constan. Fides non servanda cum hereticis.

Ans. Papists say no. A position that hath covered and coloured more horrible treachery and perfidiousness than ever was found among the heathens. But *Joshua* when hee was circumvented, and drawn in by lies and deceit, to make a rash covenant with the *Gibeonites*, strangers to the covenant of grace, did faithfully keep it: And when *Saul* many hundred years after did break their contract, hee was plagued with sore famine, which could never be asswaged but by the death of his sons, *2 Sam. 21. 6, 14*. So in the *Turkish History*, the story of *Ladislans*, suddenly breaking the Truce made for ten years, with *Amurathes* the great *Turk*, by the counsel of Pope *Eugenius*, sheweth in the event, the wickedness of that position and practice, by the effusion of much Christian blood, and the confusion of as many as had hand in that treacherous counsel.

Object. *But I shall bee greatly hindered.*

Ans. Acknowledge thy cross, make a good use of it, but perform thy promises: *Who shall dwell on Gods Holy Mountain? Hee that sweareth to his own hindrance, and changeth not*, *Plam 15. 4*. Take heed of forfeiting Heaven for a little earth.

4 Justice retributive.

Concerning Justice retributive, in borrowing and lending, *Rom. 13. 8*. *Owe nothing to any man save love*. Doth not nature teach us to give every man his due? And doth not grace teach us to deal justly? a main point of which justice is to pay debts. But our rule aimeth at two things:

First, To keep out of debt as much as may bee: *Owe nothing*, and that is by avoyding the meanes of debt: As 1 To live above ones degree and ability, to neglect frugality and moderation. 2 Drinking, Gluttony, Wine, Tobacco. 3 Building, Purchasing, Wardrobe. 4 Suretieship and rash undertaking of others payments. 5 Gaming, Dicing, Whoring. 6 Urry. All which directly make against this rule of justice.

Secondly, To get out of debt being in, and make due and timely satisfaction, and not as many, who force their Creditors to recover by Law, what was in love lent them. What is the general voice of men in their trades? but complaints of mens unfaithfulness, whiles many make no conscience of paying debts, others can pay some to keep their credit, or all, to bee trusted again; but few pay any of Conscience, because of the Commandement.

Object. *But I am not able to pay my debts.*

Ans.

Anſw. Then go and humble thy ſelf to thy Creditor, Prov. 6. 3. purpoſe and promiſe to pay all when thou art able.

Object. So I ſhall utterly impoveriſh my ſelf.

Anſw. 1. Is not a little with righteouſneſs and peace with God and thy conſcience, better than a great deal with iniquity?

2 Conſider how God bleſſed a little to that poor Widow, that fold all to pay her debts, 2 Kings 4. 7. her oyle was increaſed, till ſhe had enough for her creditors, and her ſelf.

CHAP. XX.

Rules of Wiſdome for our own neceſſary actions, in reſpect of their
fiſt, Order. Secondly, Subject.

THe fourth ſort of rules for actions, reſpecteth ſuch as concern our ſelves, and theſe are either neceſſary, or indifferent actions.

Wee were ſent into this world to do ſome neceſſary buſineſs, which wee muſt intend, and not waite our time in impertinent things. The maſter that ſent his ſervants into the Vineyard, ſent them in to work. Doe we think that God ſent man into the World to ſport and play for his recreation ſake, or idleneſs. yea, or to eat and drink, and onely to get what to maintain himſelf by? No, but for ſomething beyond all theſe; elſe his end were not beyond the brute-beaſts. Or can wee think that God hath given men gifts of reaſons, underſtanding, judgement, and means of nature and grace, for the culture of all theſe, onely to enjoy outward things, to ſeed their pleaſure and appetite, which they might fully enjoy without all theſe gifts? No, but the maſter gave his ſervants talents to traffick withall, to make their Lord and themſelves gainers. Wee muſt therefore acknowledge ſome thing to bee abſolutely neceſſary, unto which all other things are neceſſary but reſpectively, and carry our ſelves unto every thing accordingly. It wee would know what that is, which is abſolutely neceſſary, our Saviour tells us, *One thing is neceſſary*, namely, to know how a man may come into Gods favour and bee ſaved; and all earthly things are reſpectively neceſſary, ſo far as they conduce to this. To know the vertue of Chriſts death and reſurrection, is abſolutely neceſſary; all things are to bee counted but droſs and dung unto this, *Phil.* 3. 10.

But in all neceſſary actions, the rule of Wiſdome requires that the moſt neceſſary action be done firſt, and moſt, *Eccleſ.* 9. 10. *Whatſoever thy hand ſhall finde to do, do it with all thy might.* Nothing in the world is ſo neceſſary as to repent us of ſin paſt, and the reaſon, for it is the preſent time, *10 day.* Nothing ſo neceſſary as amendment of life for time to come, therefore do it now: Delaies in all things are dangerous, in this, often deadly. And this moſt neceſſary buſineſs muſt bee done moſt. Well ſaid *Auguſtine*, he muſt needs fail in neceſſaries, who over-flows in ſuperfluities. How then can men answer the waſting of their lives and time in pleaſures, recreation, eating, drinking, buying, ſelling, and ſeldome finde in their hands the buſineſs which ten is unto eternal life? A good rule therefore it is, often to examine our ſelves thus? What am I doing? And whether in all inferior things do I aim a. the chief? In eating I muſt not forget the bread of life. In recreation and pleaſure I muſt chiefly affect the pleaſures of Gods houſe. In buying and ſelling, I muſt ſpecially help forward my purchaſe of eternal life. In my earthly calling, I muſt expreſs the calling of Chriſtianity. This is the way to do the *one neceſſary thing* moſt of all.

3 Moſt neceſſary actions in evil men are evil; the beſt actions of the unregene-

Rules for neceſſary actions.

1. Ground. Thou waſt ſent into this World for neceſſary buſineſs.

Luke 10. 42.

2 For the order, the moſt neceſſary things muſt bee done firſt.

Deficit in neceſſaries qui redundant in ſuperfluis. Auguſt.

3 For the ſubject: The moſt neceſſary actions of evil men are evil.

regenerate are sins: And therefore it is most necessary to bee a good man. The truth hereof appears, because a man may do what God commands, and omit and forbear a work prohibited. and yet sin in both: For example, *Aristides* practised justice most strictly, yet herein hee sinned, because it was no work of faith. *Alexander* conquering *Darius* violated not the chastity of *Darius* his wife and daughters, but forbore this prohibited and sinful action; yet therein hee sinned, because hee forbore not of good conscience. But wee must know, that this sin lyeth not in the substance or matter of the work, which is materially good; but in the vice of the doer, and manner or end of doing: Neither are these sins in themselves but only by accident.

CHAP. XXI.

Rules for necessary actions, in respect of the meanes, and the order of the two Tables.

4 For the
means.

The best action may not be thrust on by evil meanes.

Rom. 3. 8.

1 Cor. 9. 16.

NO action is so necessary as it must bee thrust on by evil means. Wee must not do the least evil for the greatest good, which was *Lots* sin, to procure good by evil; neither yeeld to a less evil, to prevent a greater, in evils of sin. In civil things, it is a most necessary thing to preserve life; but not with a lie, usury, sabbath-breaking, or going to Witches: Life is not so necessary, as without separation to cleave to that which is good. In spiritual things to preach the word is so necessary, as *Paul* cries, *Wo* unto himself if hee do not, because the flock of God depends upon him: But if I may not preach, unless I wound my conscience, by compounding with hereticks, and blending truth with error; I must never preach, but leave the care of the Church to God, who without my lie, will provide for the good of it. Thus *Elijah* fled and left his Ministry, because hee could not exercise it, unless hee would have received *Baals* ceremonies, and flattered with the *Baalites*: And if hee had not thus forsaken his place, hee had forsaken the Church. Great *Athanasius* chused rather to leave his Church, than to yeeld any thing to the *Arrians*. Saint *Paul* knew, that after hee went from *Ephesus*, grievous *Wolves* would come in, not sparing the flock: And yet because hee could not stay to preach, unless hee would have restored some pharisaical observations; and unless for peace sake, hee would have yeelded to the rites and image of *Diana*, he left the place, because he must not do the greatest good by any evil meanes. Never let any think to thrive, by means which God hath accursed, and upon which himself cannot pray for a blessing.

A& 10. 19.

For the order
of the two Tables.

Duties of the first table must be done first.

All necessary actions must bee done according to the order of the Tables, ever esteeming the duties of the first Table, more necessary than they of the second. This is Christs own rule, *Matth. 23. 38. Thus is the first and great Commandement, and the second is like to this*, both in respect of the necessary binding, and of the end; for even these are a worship of God, if they be performed in faith, and for his commandement sake. Wherefore else did the Lord deliver two Tables, whereas hee might have put all into one, but that hee would prefer and claim the first place to duties that immediately concern his worship? From whence Divines gather that rule of Antinomy and truths, that when the two Tables are opposed, and both call for necessary duties, which both cannot bee done at the same time, the second Table must give place to the first, as *Act. 5. 29. It is meet to obey God rather than man*. Magistrates must bee obeyed; but the first Table derogates from the second, when both cannot bee observed. So in the New Testament, Parents and friends

friends are to be loved; but if they be not *loved* for *Christ*, when both cannot be loved together, one cannot be *Christ's Disciple*.

But here be three Caveats:

Three caveats.

1 That a special commandment is more necessary, and dispenseth with all the Ten: And it is a principle, that all commandments of both tables run with one exception, *If God command not otherwise, Thou shalt not kill, nor steal*, unless God command *Abraham* to kill his son, and the *Israelites* to rob the *Egyptians*, *Thou shalt make no graven image*, unless God command *Moses* to make a Brazen Serpent. Thus observations of immediate commandments give all Sovereignty to God, who is to be simply obeyed and acknowledged above his Law.

2 Moral duties must take place of all ceremonies: The rule of Divines is, that charity dispenseth with ceremony; according to that, *I will have mercy, and not sacrifice*, because mercy is moral, and sacrifice ceremonial. So *Abimelech* gave *David* the Shew-bread, which was not lawful, but in the case of necessary mercy. And it was superstition in the *Jews*, that they would rather suffer their City to be taken, than fight upon the Sabbath day in their own defence. God allows *an Oxe* to be pulled out of a ditch, and led to water, and allows a necessary provision for the body, unto which even Sabbath duties must give place.

Math. 12. 7.

Math. 12. 11.

Exod. 12. 16.

3 Necessity (wee say) hath no law, but that is to be understood in mans laws, when some sudden case falleth out, so as the inferiour cannot have recourse to the Law-maker, that then hee may interpret the law himself, and break the letter of it, to follow the reason and intent of it; as in case of the murder of a thief. But in the Law of God, one onely case doth dispense with it, and that is when necessity so altereth a fact, as it taketh away from it all reason of sinning: As for example; it is not lawful to marry ones sister, but in the beginning of the world extreme necessity altered this fact, and gave dispensation. So it is not lawful to take away that which is anothers; but extreme necessity makes it lawful, because it is not anothers any longer, seeing the Law of nature it self maketh some things common in such extreame necessity. On the Sabbath wee must hold our selves strictly to Gods worship, but if an house be on fire, wee may leave it without sin. Note the equity of that Law, *Deut. 23. 24, 25.*

CHAP. XXII.

Rules of Wisdom for necessary actions in respect of the scope and binding of them.

ALL necessary actions, as they must begin with Gods will, so they must end with his glory. The end and scope of all our actions must be God.

1 Scope. God must be the end of all our actions.

1 Because hee made all things for himself.

2 He is the *Alpha* and *Omega*, the beginning from whom all is, and the end for whom, and unto whom all must be referred.

3 If in all indifferent things Gods glory must be aimed at, much more in necessary: But so it is in indifferent things, as eating, drinking, &c. *1 Cor. 10. 31.* and *Rom. 14. 6.* Hee that eateth, eateth to the Lord, or ought to do.

4 The very Heathens had a glimmering heretof, professing that they were not born for themselves, but partly their friends, partly their Country, and partly God. But the Scripture speaks more plainly, that wee

owe

a Binding necessary duty must be done, whatever follow.

owe all our selves to God. Something indeed wee owe to our neighbour, but that is in, and for God.

In the necessary duties of Religion, or our calling, wee must hold our selves bound to do them, whatsoever follow.

Two things commonly hinder us herein, which wee must arm our selves against.

The first is fear of mens judgements, faxes, offence, and censures; but wee must tread this underfoot, if wee have a commandment and calling to do any things, as *Paul* did, *1 Cor. 4. 3. I pass little to be judged of any man*: Neither feared hee any persecution or trouble, so hee might finish his course with joy. *Jeremy* must make his brow of brass, to speake the word of the Lord, Chap. 1. vers. 17. A Christian must prepare to pass through good report, and bad report, and to count neither liberty nor life dear unto him.

Daniel 6. 10. Daniel would open his window, and pray as hee was wont, even when his life was fought after.

Secondly, events of actions do often and much trouble us: For remedy whereof observe two rules.

1 That of the Wise man, *Eccles. 11. 4. Hee that observes the wind shall not sow*: It is a tolish Husbandman, who for sight of a cloud, forbears either his seed time or harvell: So for sowing works of mercy, hee that sticks in doubts, and saith, I may bee poor, or old, long diseased, full of children, or persecuted for the Gospel, and must provide for one, neglects his seed-time by looking at winds and clouds. So many a carnal Gospeller saith, If I should go to often to Church as some, and bee so forward in Religion, I should lose much profit, and incur much rebukes and reproaches.

Therefore secondly, wee must learn to leave events and successes to God; for it is not in man to direct his steps, God disposeth as hee pleaseth. The Saints of God are often frustrate of their godly purposes, as *David* in purposing and preparing to build an house for the Lord. But first, they lose nothing, if they do their duty. Secondly, Gods over-ruling hand will dispose all to the best; therefore there let them rest.

CHAP. XXIII.

Rules for actions indifferent: first, In general.

A Great part of mans life is spent in the doing of natural and indifferent actions, which in themselves are neither good nor evil, but as they are used: And being so common and ordinary, many sins creep into them, because wee take our selves free and loose to do as wee list in them; which conceit grows out of ignorance of Gods wilddome, who by his word hath tied us as straight in the use of them as in things most necessarily joynted. For there is no action in which wee must depart from God.

Object. *They are therefore indifferent, because they are neither commanded, nor forbidden, and therefore as they bee free, so bee wee also in them.*

Answer. Although there bee no word commanding or forbidding, yet there is a word directing and ordering in them, as wee shall see in some general rules concerning them all, and in special rules applied to some particulars.

The general rules concerning them all, as meat, drink, apparel, recreation, houses, marriage, and the like, are these:

1 The most indifferent action that is, must bee used by warrant and leave from God: Warrant is from the word, leave is by prayer; and thus must

every

General Rules concerning all indifferents.

1 The most indifferent must be by Gods

1 Warrant

2 Leave.

every creature of God bee sanctified by the Word and Prayer, 1 Tim. 4. 5. Our meat, our apparel, our houses, our recreations must all bee undertaken and used.

First, by the warrant of the word; for else it cannot bee done in faith, *Rom. 14. 23.* and whatsoever is not of faith, is sin. The word must direct mee in this particular, as meat, apparel, recreation, that it is lawfull in it felt, and to mee, or else I sin in it. Former by the Word.

Secondly, by prayer; for wee must lift up our hearts, at least in the use of them all: 1 In invocation for an holy use, suspecting all our wayes, and our inclinations to corrupt our selves in every thing. 2 In thanksgiving for our liberty in all the creatures, that were justly forfeited, and Gods blessing; in them. This neglected, 1 Wee have the creature, but want the blessing have bread, but not the staff of bread; have money, but not a bag to hold it; cloaths, but no warmth; marriage, but not the comfort of it; and so in the rest. 2 Wee do not distinguish our selves from the brute beasts, who live by things before them, and never look above them to the giver. 3 Wee have no title recovered in any of them, but they all remain unclean, as was signified in all the unclean beasts, as all other had been, but that they were permitted by special leave, without which wee are but usurpers. 4 God is not acknowledged the Authour of our life and liberties, and so is deprived of his honour and homage, which no Lord among men will indure, in such as hold the least copy under them. Latter by Prayer.

The most indifferent action that is, must bee done for God, that is, to the glory and honour of God; whatsoever wee eat or drink, &c. 1 Cor. 10. 31. For while wee take our part in the comforts of the creatures, God will not lose his part of them, that is, his glory by them. Doth my eating and drinking make mee heavy and unfit for the service of God, to perform it with cheerfulness? here I have sinned in a lawfull thing; for God looks to bee served with cheerfulness and a good heart, in the abundance of all things, Deut. 28. v. 47. Doth my apparel tend to pride up, and advance my self? This is a sinful use of a lawfull thing, wherein I should glorifie God. Do my recreations and sports not onely juggle out my duties of Christianity, of reading and meditating, and private prayer; but ingross my time, so that I neglect my special calling? Herein I use my liberty unlawfully, and turn it into a wicked licentiousness: Recreation was never ordained by God to bee an occupation, but onely an help unto it. 1 The most indifferent must bee done for God.

3 The most indifferent action that is, must bee used in love, as well as in faith, to edification, as well as in sanctification. This general rule is in 1 Cor. 14. 26. Let all things bee done to edifying, Rom. 14. 21. It is evil to eat with offence, and it is good, neither to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth, or is offended, or made weak; and Paul would never eat, rather than offend a weak brother. In case of offence, indifferent things lose their indifferency, and become sins, and must not bee done, bee they never so small, never so profitable, never so powerfully enjoyned by authority, because an higher authority of God, bids us not offend our brother; the conscience of our brother must bee more tender unto us, than our own peace and preferment. Daniel and his fellows refusing the Kings meat, might seem very unwise, and too strict, for so small a thing to lose the Kings favour and their own advancement: but it was not frowardness in them, nor disobedience to the King, but conscience and obedience to Gods commandment in a case offensive to themselves and others: so they would not do the least evil for the greatest good. So, is this garment lawfull to mee, and offensive to other of Gods children? Then have I no liberty in it. Is this eating or drinking, or Tobacco-taking lawfull to me, and may it offend in circumstances? I must avoid occasion of offence. Is this 2 The most indifferent must bee used in love. 3 Not offending others. Dan. 1. 8.

this sport and recreation lawful in it self and to others . but is it offensive in mee a publick man, a Professor, a Preacher ? Wisdome teacheth to refrain it. So the Apostle saith, *All things* (that is, indifferent, of which hee there speaks) *are lawful, but all things are not expedient.*

3 But building them up.

Now as wee must bee far from offending any, so our endeavour must bee to build up our brethren, and our selves in the use of every indifferent action.

Quest. *How may that bee ?*

Ans. When in the civil use of them wee adde some spiritual meditation, as Christ when hee spake of bread, stirred the people to meditate on, and labour for the food that abideth to eternal life : So in eating and drinking wee should sometime think of feeding on Christ, the true bread and water of life; in putting on our cloaths, of putting on Christ as a garment; in putting them off, of putting off the old man, and the lusts thereof : In Marriage, of the contract between Christ and the faithful soul; in our journeys abroad, and return home, meditate with the Apostle *Paul*, of our being from home, and at home with the Lord, &c. Thus shall wee cherish and refresh our souls with our bodies.

4 The most indifferent must be used in sobriety.

4 The most indifferent things must bee used in sobriety and moderation: And this is;

1 When wee use them as helps, not hindrances to our Calling, general or special, but our hearts are kept by them in a fitness unto both. This is our Saviours rule, *Luke 21:34. Take heed that your hearts bee not oppressed with surfeiting or drunkenness, or the cares of this life, that that day come unawares.*

2 When wee exceed not in them our ability and degree, but square our selves to the most sober of our age and condition: The neglect of which rule makes the least of churlish *Nabal*, like the feast of a King, and brings soft apparel out of Kings houses into very Cottages, to the great confusion of all degrees, so as every man is out of order; the servant more gallant than his Master or Mistress, Scholars arraigned in unseemly sort like Souldiers, the Gentle-man like a Noble-man, and the Carter like a Courtier, and every Degree, many degrees beyond it self.

3 When wee hold them indifferent not in our judgement onely, but also in affection, keeping the command of these, and bee sure they command not us, *1 Cor. 6.12. All things are lawful for mee*, but I will not bee brought under the power of anything : And *2 Cor. 7.30. Wee must rejoyce in the creature, as not rejoycing; use it as not using; buy, sell, and have a wife, as not having.* This is to affect indifferent things indifferently.

Contrary whereunto is that excessive desire and use of any creature, which makes our servants our Masters, and puts us out of possession of them, that wee may bee possessed by them, as when riches have our hearts, and wee have not power to command them to any good use; the Heathen disclaimed this slavery, *My riches are mine* (said *Seneca*) *not I my riches* : Would God Christians would say so much, to whom grace offers better things. So when a man or woman have enslaved themselves to any creature, and made it a Tyrant and Commander, as insatiable Drunkards, who can no more bee without strong drink or wine, than the fish without water, or themselves without ayre. The Mule (they say) must have the bag hanging by his mouth, and these must have the bottle or pot at their elbow continually.

Others that so addict themselves to that bewitching weed Tobacco, above all reason, set more thoughts upon it than they bestow upon God, bestow more time on it by ten parts in one day than upon Gods service, yea, than upon any profitable Calling, bestow more charge upon it than upon all pious and charitable uses, through the year; yea serve it, as their God night and day, and all to turn their bodies into Chummies, their blood into Sur, their best

Divitiz me
sunt, non ego
divitatum.
Senec.

best and radical humour into smoak. This is an intemperate and sinful use of a creature, in it self good, if physically used: For wee condemn not drinke, when wee condemn drunkennes, but the drunken use of it. Neither can these dry Drunkards more justifie their sin than the moist, nay far less, seeing the one is ordained for common use, so is not the other. But without comparing them together, it is a great sin to bee a slave either to a Pot, or to a Pipe.

5 In all indifferent actions, wee must endeavour so wisely to pass them, as wee do not for them lose any thing better than they; such as are,

5 For no indifferent, for go better things than they; as 1 Time.

1 Time: Men must not cast away much time in them. Wee should eat out as little time with our meat as wee may, much lets play away our time. Women must bee conscionable to spend as little time as may bee in arraying and trimming themselves, for time is better than apparel. Neither for wealth must wee exchange our time, but that wee reserve special times for better ends: For all the wealth on earth will not buy an hour of time.

2 Our good name is better than any indifferent thing, and ought to bee more precious than the sweetest enjoyment: Wee must not eat and drink to bee counted Gluttons and Drunkards; nor play in excess, to bee counted Diccers and Gamessters, which are infamous names, and such persons were banished out of the Heathens Commonwealth; nor so apparel our selves as to bee accounted proud, garish, and wanton; nor build, to bee accounted vain and prodigal; but prefer our good names before the use of these.

2 Good name.

3 Our goods and portion of wealth which God hath given us, are better than the excessive use of any of these, and wee must not waste our goods more than is fit for our estate. Men have no warrant to venture great sums of money upon a few casts at Dice, or Bowls, or other sports. Wee are not Lords of our goods, but Stewards, and must bee drawn to an account for them. Religion will teach a man good husbandry, and though it allow not onely a necessary and convenient expence, but also for honest delight and pleasure, in meat, drink, apparel, recreation, building &c. yet it allows no prodigality, except in the case of godly and charitable uses, to the poor members of Christ. Oh how rich should some mean men bee in good works, if they had given that to the poor which they have lost in play? And who can say but one is far better, far more comfortable than the other?

3 Estate.

4 Our virtues and graces are far better than any indifferent thing, and therefore wee must not lose these for the other. Against which rule they sin who in meats and drinks lose moderation, sobriety, and temperance; and they who in apparel lose their humility and lowliness; and they who in recreation lose their patience, meekness, love and peace; and they who in Marriage lose their chastity and holiness, &c.

4 Vertues.

By all which Rules wee see, how godliness takes not away the use of Gods creatures (for it onely gives liberty in them) but orders the use thereof, that they may bee used in the just measure of their goodness, and give place to better; and restrains us no further than so, as the Calling bee not exceeded, nor the Rules of moderation violated.

CHAP. XXIV.

Special Rules for Meat and Drink.

NOW for the special Rules of things indifferent, because I must not suffer this Discourse to grow so large as it would; omitting all other things indifferent, there bee three things, as most common, so more specially to bee treated of:

1 Meat

1 Meat and drink. 2 Recreation. 3 Apparel. For all which the word of God is plentiful in the Rules of Christian Widdome, and Direction.

Rule for eating and drinking.
1 Necessary.

1. Rules for Eating and Drinking.

First, For the lawfulness of it : 1 It is necessary to nourish and strengthen us in our duties, and repair strength decayed. 2 It may also serve for delight ; for God hath given us leave liberally to use the creatures, not onely bread to strengthen the heart, but oyl to make his face glad. 3 God hath afforded us leave to feast together, and invite one another, for the maintaining and cherishing of Christian love, and mutual fellowship, as wee see in *Jobs* children, which was not unlawful; and the Primitive Churches had their *Agape's* and Love-feasts, of which the Scripture makes mention, *Act.* 2. 46.

2 Propriety.

Secondly, For the Propriety ; Wee must eat and drink our own, the sweat of our own brows, not other mens. Many cut large peeces in other mens loaves, I mean that which they know is not theirs, but other mens, it all debts were payed. This is an high kinde of injustice, *2 Thess.* 3. 12. not to eat our *own bread*.

3 Measure.

Thirdly, For the Measure : Wee must eat and drink according to the call of Nature or honest and moderate delight, to make us, and keep us in a fitness to godly duties of hearing, reading, praying, &c. All that eating and drinking whereby men make themselves, heavy, sleepey, unwieldy, and unfit for good duties, is sinful ; for this is not a refection, or refreshing, but a destruction, or oppression of nature.

4 Affection.

Fourthly, For our Affection ; Wee must eat and drink with moderation of affection, not to sit at it, as though wee had nothing else to do, as many who bring themselves under the power of the creature, such as cannot bee without the Pot at their mouth, or without the Pipe at their nose ; men of whom the Apostle speaks, that corrupt themselves with the creatures, losing sobriety, modesty, chastity, health, and reason it self. Here is an utter perverting of God Ordinance, who hath given us his creatures to refresh and help our selves by them, but men instead thereof, hurt and destroy themselves by them.

5 Time.

Fifthly, For the time ; Wee must not so eat and drink, as wee eat up also too much time ; for so wee hinder our selves in our Callings, which wee ought specially to further, *Redeeming the time*, *Eph.* 5. 16. Numbers set down to eat and drink, and in feasting and feeding their bodies, never feel the passage of three or four hours ; whereas to sit out a Sermon of one hour long is very tedious ; so little care have most men of feeding their souls.

6 Sweetness.

Sixthly, In eating, desire to taste the goodness and sweetness of God himself in his creatures ; else have wee no better use of them than the brute creatures. Say to thy self, O Lord, how sweet and good art thou in thy self, who canst put such sweetness in thy creature ?

7 Communion.

Seventhly, Wee should use good and favoury speech, as salt to our meat, to acknowledge Gods bounty and goodness, to praise him, and to edifie others. Our empty and barren hearts cannot tell how to wear out the time of feasting, but either in trifles, or inviting of others to eat and drink, who need rather bridles, than spurs.

Quest. What, no other speech but of Scripture ? How then should wee bee merry ?

Ans. It is true, That commonly all other speech but carnal, is unfavoury : But a Christian must consider, 1 That hee eats and drinks before the Lord, and his speeches must become the presence of God, who heareth and

expecteth that all the speech of Christians bee better than silence. 2 All the speeches of Christians ought to savour of sobriety and wisdom, and the grace of the heart; for, whom call wee to our tables but Gods children by profession, who must be like themselves every where? 3 God hath given us leave to bee merry, but with this only restraint, *See merry in the Lord*; not against him, nor setting him out of sight, as those who never think themselves merry, but in rude and ungodly behaviours and speeches unbecoming Christians.

Plato and Xenophon thought it fit and profitable, that mens speeches at Meals should bee written: And if Christians should so do, what kinde of books would they bee?

Eighthly, In our eating and drinking wee must bee careful to season our hearts with these, and the like Meditations: 1 How prone wee are to know ^{a Meditation of four things.} immoderate joy, and provoke God in our feasts. *Job* was suspicious of his sons, sent to them to sanctifie themselves, and afterward himself sacrificed for them. 2 That wee shall not want incitements or provocations of such as are invited with us, or otherwise to forget our selves, which incitements wee must watch against, and arm our selves aforehand.

I remember the story of *Antigonus*, who being invited to a place, where a notable Harlot was to bee present, asked counsell of *Menedemus* what hee should do: Hee bad him onely remember that hee was a Kings Son.

Good men may bee invited where none of the best may meet them; the best counsell is, to keep in minde that they bee Kings Sons, Gods Children; and a base thing it were to bee allured from their profession, by the ungodly. 3 To consider in our eating and drinking our own end, and mingle our feasting with a meditation of death: As *Joseph* had his Tomb in his Garden, to season his delight with meditation of his end. Alas, this feeding and feasting, is but a little repair of a ruinous house which must go down. The *Egyptians* had a Skeleton or carkals brought into their feasts to the same purpose: So do thou, set thine own carkals before the eye of thy minde, and it will moderate thee in the pampering of it. 4 Consider how many poor ones want some of thy superfluity. It is a great sin of great men, *to drink wine in bowls, and eat the fat, and to forget the affliction of Joseph*, Amos 6.6. Therefore *Neh. 8. 10.* Eat the fat, and drink the sweet, and send pars to them for whom nothing is prepared. Say with thy self, Who am I to bee so full, when many are hungry? That I should abound, when so many want? How am I indebted unto God to be thankful; and shall I requite his love with such unkindness, as to grow wanton, idle, and forgetful of him when hee is most mindeful of mee? Must I eat and drink to rise up to play? No, I must bestir mee in such duties, wherein I may expresse much love, for much love.

CHAP. XXV.

Rules for the right ordering of our selves in our sports.

THese concern, 1 The matter and kinde of our sports and playes: 2 The manner of using them aright. 3 The right ends.

First, The matter of our sports must bee in things which our consciences tell us are lawful or indifferent. Therefore, 1 Holy things, as phrased of ^{Rules for sports.} Scripture, must not bee played with, *Thou shalt fear the holy Name of God*, nor delight thy self in swearing. 2 Sinful things are not to bee matter of our sport; As 1 To make a man drunk, or swear, or to laugh at such persons; for this is a matter of sorrow to see Gods Image so defaced: And *Dauids* eyes gushed out with Rivers of tears to see such spectacles. 2 Unlawful ^{1 Matter of them, not 1 Holy things. 2 Nor unholly.} sports,

Nemo nisi aut
ebrius aut infan-
nus tripudiat.

sports, as Playes and Interludes, which are the representations of vices not to be named among Christians; besides mens wearing of womens apparel, the incentives of lust, and fewellers of fleshly flames. Heathen Law-givers have banished such out of their Countries. 3 Mixed dancing of men and women together, never read of in Scripture with approbation, and here in our Text noted to bee the fruit of Idolatry, Riot, Drinking, and all other dissolute behaviour. Would God, the root, and tree, and all branches laden with such fruit, were quite stubbed up. The Heathens themselves condemned it: It was an ordinary speech among the *Romans*, None but either a Drunkard, or a mad man danceth. It were too long to inter the sentences of the Heathen. The general consent of Fathers, and the determinations of Councils made against this wicked and lascivious practice.

Basil in a Sermon of his concerning Drunkenness, saith, God made our knees not to caper like Goats, but to bow to the worship of God, and our Lord Jesus Christ.

And *Vires*. on the seventh Commandment, *Chorea in circulo, contrum diabolus, circumferentia ejus Angeli*. Therefore let the Sons of Light detest such an untruthful work of darkness; For what is there here but lust of the flesh, and lust of the eyes? What is here else, but carrying fire in the bosome, and walking upon coals, and how can a man avoid burning? This practice agrees neither with the gravity of the man, nor the shamefastness of the woman; nay, the very sight of it in a woman, is known more to overwhelm a man than strong drink, as wee may see in *Herod*, Mar. 6. 22.

4 Unlawful games are such as the Laws of the Land make unlawful, which binde the conscience in things indifferent: Now among unlawful Games, the Laws reckon Dicing, and so doth the Law of God, because it hath no good report in it, no praise, no virtue, Phil. 4. 8. and then it cannot bee indifferent.

And the like may bee said of all those Playes, the ground of which is lot, seeing a lot is an Oracle and declaration of Gods will, a part of his Name, more solemn than any Oath, and must not bee vainly used, or for recreation.

Object. It is no lot, wee use it for no such end.

Ans. That is no matter; the *Jews* cast lots for our Saviours garments, the nature of lots remained, though the good end was neglected.

Object. Gods providence over-rules all other games.

Ans. In other lawful Games that depend upon wit, strength, or skill, our own infirmity, or want of skill, may bee blamed in all imperfection: But here, because the ground is a lot, wherein wee have no cunning (unless by copping and cheating, which very Roysters condemn) nothing can bee accused but Gods immediate direction: Let men consider whom they dishonour, when they say, What luck, what chance is this?

Lycanus in his *praeceptorum*, by nine Reasons proveth the unlawfulness of playing with Dice.

The Heathens themselves condemned it even in their Princes; as *Suetonius* in the life of *Augustus* reports, that it was his greatest blemish, that hee was at leisure to play at Dice.

Crito being sent from the *Lacedemonians* to *Corinth*, upon an Ambassage, and finding the Senators of that City at Cards and Dice, would perform no part of his Meslage, saying, Hee would not so much dishonour the *Lacedemonians*, as that they should either make or meddle with such persons. Were such Games infamous among Heathens? How unworthy then are they among Christians?

Secondly, As sports and playes must bee indifferent in their nature, so also in their use; and that is when wee confine our selves to the lawful manner of using them.

1 The persons must have two qualities; 1 They must bee pure, *For to the pure all things are pure*, and to none elie. Secondly, They must bee weary, and need refreshing; for God alloweth not the most lawfull sports, till the body and minde stand in need; till then, wee must bee busie in better things. 2 The manner.

2 All sports must bee sanctified by the word and prayer, *1 Tim. 4.* Prayer before, and Thanksgiving after, because wee are in more danger to forget our selves herein, than in any thing else; in that wee unbend our selves from our ordinary business, and think wee may take more liberty than usual. A strange lesson to Gamesters.

3 All sports must bee joynd with the fear of God, *Rejoyce with trembling*, which suffers not a man to powre out himself to pleasure.

4 All must bee joynd with moderation agreeing to the time, person, and place. A man must not bee a *lover of pleasure*, set upon sport, as some, who are given over to sport, never weary, all the week long is too little. The Apostle commands *to rejoyce, as not rejoycing*; that is, to bee so moderate and retired, as not to over-value sports, nor to set our affections on them, as those who have other things to do. So observe due circumstances: Some at Cards and Dice turn night into day, and sit up all night and day, longer than they could for ten times more money bee bound to any good business. Some wickedly inroach on time allotted to Gods service, some part of the Sabbath day, and other times: Some keep from Church, and some run from Church with their Games in their mouthes: Others bestow upon them too much time which should bee employed in the calling, either general or particular, and so much indamage themselves thereby. The Mowers rife is good to bee set to his Sythe when it is blunt; But if hee doth nothing but whet still, hee spoyle the Sythe, and hinders his work. Therefore let us moderate our selves in our sports, according to the most sober of our age, degree, condition, and sort of life, and use them with such as are both godly and wise, who may rather watch over us that wee offend not, rather than draw and provoke us to do.

5 Wee must not exchange any vertue or good thing with our delight and sport (as before wee noted) because every thing that is good, even the least, is better than any indifferent thing: And therefore:

1 Wee must not by sports hinder our Callings, but fit our selves to them.

2 Wee may not clog our selves with them, because they ought to speed our way in our spiritual course and race. Take heed they become not the Devils bird-lime, in which while wee wallow, wee are disabled to mount aloft in heavenly meditations.

3 Wee may not lose our patience, our meekness, our love, as they that scorn, quarrel, flim, and rage like Heathens, against luck, chance, or fortune: yea, swear and curse, if never so little crossed, as they that never heard of Religion.

4 Wee may not lose our goods, or waste our substances, or play away more than without any doubt or scruple of conscience wee may bestow upon honest delight, the necessary maintenance of other things and necessary contribution to the Ministry, and the poor first liberally provided for.

5 Wee may not lose our good name, which is a precious thing, as to bee counted Gamesters, Dicers, common Bowlers, or idle persons, or a companion of them, or by obscene, scurrilous, or uncomely words or actions, carry the brand of a rude and disordered Mate.

6 Wee may not lose our mastery over our sports, to let them have us at command; *For hee that shew loves pastime, shall bee a poor man*, Prov. 31. 17.

Now wee come to the right ends, which in our sports wee must set before us, if wee would not sin. 3 The right ends of sports.

1 Negative.

1 The end of sports must not bee to pass the time, which wee ought to *redeem*, and not let pass without gaining something by it better than it self. Nor to maintain idleness, as men that cannot else tell what to do with themselves, for this is as ill as idleness; for idleness is not onely not working, but a doing of trifles, and that which wee dare not bring into our account to God. A pittiful thing, that Christians having so much to do, and so much means, and so many calls to their businels, should finde nothing to fit as Cards, and Dice.

2 The end of our sports must not bee to purchase our neighbours money, or to help our selves by his hindrance. And I would know, by what right of Gods word I can hold my Neighbours money which comes into my hand without labour love gift, or just contract. If it bee not mine by justice distributive or commutative, it cannot bee mine by God: But no law of God or man, hath ranked Wagers in either; Nay, the Civil Law compels none to pay that which is lost; or if hee have paid, hee may recover it within fifty hours.

2 Affirmative

But the right ends of sports are these:

1 Gods glory: Nothing can bee lawful wherein some glory is not won to God, *in whatsoever wee do.* 1 Cor. 10. 31. And therefore such sports as do not inable us to cheertulness in the duties of Religion, and Christianity, fall in this end.

2 All our earthly joyes must help forward our spiritual joy in God, and the eternal joyes of his Kingdome; If they come in comparison with them, or will step up to hinder us therein, they are to bee condemned. Our chief joy must ever be placed in the Lord, and our chief affections must bee reserved for that fulness of joy which is at Gods right hand. *First seek the Kingdome of God.* even in these, and above these: How doth hee so, who spends more time in these than in that? Yea more by a thousand degrees, if wee would measure the time of his sports, by the time of godly desires, and Religious duties?

3 The preservation of our own health, and not to impair the health of our souls or bodies, as many by their watching to play, destroy their health, and call numbers of diseases upon themselves, and oftentimes untimely death. In this use alone can all recreations become good and comfortable unto us, although our corrupt nature is loath to bee so confined.

Object. *If onely these Recreations, in this manner, and these ends bee lawful, you leave us none.*

Answer. Onely these, in this manner, and ends are lawful; and yet wee disallow nothing which Gods word alloweth, which ought to govern all his people. Gods word alloweth for the exercise of the body, the use of the Bow, 2 Sam. 1. 18. of Musick, Neh. 7. 67. of Hunting, Hawking, Birding, and such sports, without twearing, disorder, and needless tormenting of the silly creatures. And for the exercise of wit, hee alloweth honest Riddles, Judg. 14. and such Games as the ground of which is wit, or skill, as Chels, Draughts, &c. Besides, an heart that is sanctified, would inure it self to heavenly joyes, and prefer them above carnal, and little affect those which loose persons so much dote upon.

And to those who will be ready to object the use and custome of the world, and the practice of so many fore-running ages, I answer and conclude with the Apostles words, *Rom. 12. 2. Fashion not your selves according to this world, but prove what is the will of God.* Or if you will not walk by Gods Rules, your sin shall destroy your own souls; Look you to your duties, I have endeavoured to do mine in discovering the same unto you.

CHAP. XXVI.

Rules of wisdom concerning our Apparel.

HAVING thus finished the Rules of Wisdom, concerning Meat, and Drink, and Recreations, wee come to such Rules as concern Apparel; and they are four:

Rules for Apparel.

1 The matter of our Apparel must not be stately and cottly, which must be measured partly by the ability our selves have, partly the condition of life wee are in, and partly by the example of such as are sober, grave, and wise in our rank. Yea, even in the matter of our Apparel, our sobriety and modesty must appear; yea, our humility: When God made *Adam* garments, hee made them of skins, homely and bafe, that hee might read therein his mortality, and that by his sin, hee was become like the beasts whose skins covered him.

1 For the matter.

Prima vestis data est propter usum, non propter luxum.

2 For the manner of our Apparel, it must not be *strange*, garish, affecting new fashions, which argues levity and new-fangledness, but *such as becomes holiness*, Tit. 2. 3. and according to the sober custome of our Country and rank, Zeph. 1. 8. *I will visit Kings Children, and those that wear strange Apparel*; that is, such as in the form or fashion is wanton, curious, odde, favouring of pride, lightness, and singularity. A fearful threat, under which our whole Land lyeth, which is a receptacle of all the fashions of all Countries, besides our own daily inventions of new fashions of monstrous Apparel, that were men and womens bodies as monstrous as their Apparel, they would be cast out of the company and account of men: And howsoever their bodies be, surely their mindes be monstrous, and filled with vanity: And how just were it with God, seeing such persons will not *fashion* their cloaths to their bodies, to *fashion* on them to their cloaths? The Apostle wisheth us not to *fashion our selves according to the world*; which Precept is so far out of date and use, that almost the fashions of all the world, and the vanity of all Countries, may seem to be arrived and landed in this Land of ours, that a man may read in Capital Letters upon mens Garments, the lightness, and lewdness that is within.

2 The fashion.

England the worlds Ape.

3 For the measure of it; Beware of excess in Apparel, which is a great sin, and carrieth with it,

3 For measure

1 Expend of Wealth, which might be better reserved to the use of the Church or Commonwealth, or covering the poor and naked Saints. All excess is commonly maintained with covetousness, injustice, or unmercifulness.

1 Excess in Apparel, a great sin. Reasons.

2 A note of a vain minde that glories in his Wardrobe, as if a Thief should boast of his bolts, or glory in his brand, or mark of Felony; for Apparel is the cover of our shame.

3 Waste of time, and idleness, in the too accurate and curious culture of the body, which should be spent either in adorning the soul, or following our ordinary Calling.

4 Oftentimes debts and unjust detaining of mens dues from them. Wee have known great Rents soon turned into great Ruffles, and Lands into Laces. Wee have heard of some brave Dames, in such variety of fashions and colours, as if they had stood with a *Pecklers* shop about them; and of some brave Gallants, that have carried some whole Mannors upon their backs. But Mr. *Latimer*, in his time, a man of much observation, noted one commodity in his Leather coat, which hee wore at the Court; when the Gallants mocked him, hee told them, His was paid for, and so were not many of their Velvets and Sattins.

4 The kinds
of Apparel.
1 Spiritual.

4 Consider the ends and use of Apparel, and that is, 1 Spiritual; 2 Civil. Spiritual, many wayes:

1 When by putting cloaths on, wee see our misery, and in the nakedness of our bodies, the nakedness of our souls.

2 When wee labour to put on Christ Jesus as a garment to cover us from the storms and tempests which our sins have raised against us. 1 counsel thee to buy of mee white Garments of Innocency, Rev. 3. 3. When by girding our Apparel to us, wee labour to girt up our loynes, and look for our Lord Jesus.

4 When by putting off our old Garments, wee daily put off some reliick of the old man.

5 When in adorning the body, wee study to adorn the minde with humility, holiness, modesty, meekness, &c. Not make any superstitious use, or put Religion in Garments.

2 Civil, three-
fold.

1 Health.

Civil, and that is threefold; 1 For Health; 2 For Honesty; 3 For Ornament.

1 For Health and necessity, to defend us from the injury of weather, and to keep us warm: To this end God clothed Adam; and it is a curse to put on cloaths, and not to bee warm, Hag. 1. 6.

2 Honesty; in
Decency.

2 For Honesty in two Branches: 1 Decency. 2 Distinction.

First, Decency; For nakedness in the state of Innocency was a glorious Ornament, but presently after the Fall, shame and deformity came in; and therefore presently Adam sewed leaves together, and God made Coats to hide and cover that nakedness. Now Decency requires seemly and cleanly Apparel, nor sordid, base, and slovenly; and condemneth that affected nakedness of men and women, especially who wear their cloaths, so as they discover the nakedness of many parts of their body; whereas sin hath cast shame on every part, and calls for a cover over all but for necessity.

Distinction.

Secondly, Distinction of Persons, Sexes, Ages, and Callings. The man may not wear the womans Apparel, nor the woman the mans, Deut. 22. 5. Against which Law of Nature, and common honesty, how manly do women attire themselves, and how effeminately do men imitate women, as though both were willing to change Sexes? How undecent is it to see an old man in a youthful habit, to see a Minister in his Rustians hair, Pickadillies, and fashion like some Souldier? To see a Peasant clothed like a Prince? As all sorts of men almost are confuted in Apparel. Joseph when hee was set over all the Land of Egypt, was distinguished from interior Princes by his fine Linnen, and golden Chain. In times past, soft Garments were in Kings houses, but now that is no distinction of Courtiers.

CHAP. XXVII.

Concerning Ornament in Apparel: Wherein three Questions are resolved.

3 Ornament.

THE third and last Civil use of Garments is Ornament; Where consider two or three Questions.

Quest. 1. Whether bee Ornaments lawful to be used, seeing the Apostle commands women that their Apparel bee not outward, with broidered hair, and gold, nor pearls, nor costly Apparel, which bee opposeth to comely Apparel? 1 Pet. 3. 3. 1 Tim. 2. 9.

Ans. They are; For the Apostle simply condemneth not the things themselves, which are the good creatures of God, nor all use of them in Ornament, which Rebecca and Joseph being advanced, and all the Israelitish Women

women's ware in Ear-rings and Bracelets, which was not their sin. But hee Deut. 31. condemns in them,

1 The over-common and unseasonable use; for Ornaments are not fit for all persons and times, but must bee used sparingly, not commonly, having respect to times and solemnity. They bee for great, not for common men, neither for those every day: The rich man in the Gospel is condemned for going in fine purple every day.

2 Hee condemns the affected and excessive use of them; for they more affected the adorning of the body, than of the minde, to which the Apostle in both places calleth them: Whereas a Christian must chiefly provide for the adorning of the minde inwardly.

3 Hee condemns their offensive use of them, who did not use them as the sober and grave Matrons of their years and age; but being newly converted from the Heathens, still retained the Heathenish Ornaments, and would not, being Christians, bee put down by the Heathens, but retained the former manner of adorning themselves.

4 Hee condemns their end in wearing these things, which was to set forth their bodies, and pride up themselves with their Ornaments, whereas all Ornaments must bee used to Gods glory, while wee adorn his Temple, and not to draw mens eyes upon us.

Quest. 2. May not a man wear long hair for Ornament?

Ans. The Ornament of a mans head is short hair; long hair is an effeminate Ornament, 1 Cor. 11. 14. *Doth not nature it self teach, that if a man have long hair, it is a shame for him? but if a woman have long hair, it is a praise to her.* Against locks and long hair in men.

Object. Wee may use other things for Ornament, and why not our hair?

Ans. In Ornament wee must look wee bee without offence, and that is, when wee frame our selves to the example of the grave and sober, who amongst us count the fashion of flaring Locks, Effeminate, and Russian-like.

Again, in Ornament, as in every thing else, wee must expresse godliness, modesty, and sobriety; whereas this fashion of men, is received as a badge of a light minde, and an intemperate person.

Object. The Nazarites did nourish their hair.

Ans. That was by the special Law of their Profession, which Profession and Law, and all is now ceased. It thou wilt bee a Nazarite, thou must drink no Wine, nor strong Beer; a hard law to many of our Locksters. That of Absolom doth not necessarily conclude against it, that his hair became his halter; yet it is not so bee passed lightly: Compare his pride with his fall, and wee may observe that God doth ordinarily punish us in that wherein wee sin.

Quest. 3. May not a woman paint her face, and mend her complexion?

Ans. No, every one ought to be content with their own feature and complexion, and to devise artificial forms and favours to set upon their bodies or faces, is a most abominable practice. Against painting of faces & complexions.

For first, They are not content with their form which God hath given them, either because they are proud, and would not bee inferior to others by beauty; or because they are unchaste, and would by Art allure lovers when Nature hath failed them.

2 The form of it is a lye; it is no beauty, but a Picture of it, no sincerity, nor truth in it. They dissemble themselves to bee other than God made them. What truth may wee expect within, when a man may read in their faces, lying and dissimulation? How is this *to abstain from the appearance of evil?*

3 What a dishonour is it to God, that a wretched woman should go about

to correct and mend his workmanship? How would a mean Work-man take it, that a Bungler should offer to correct, or alter his work?

4 What an indignity is it to take the face of that which they say is a member of Christ, and make it the face of an Harlot? Wee read but of one in the Scripture that painted her face, and that was *Jezabel*, an arrant Strumpet, and called *The Mother of Fornication*. How much more unseemly was it in that Vicar of Christ Pope *Paul* the second, as *Platina* writes?

5 Our Saviour plainly tells us, *Matth. 5. That wee cannot make one hair white or black*, that is, wee have not power of our hair to make it, no not to colour it; and yet these will make as many white and black as they list.

6 If thou bee ashamed of that face which God hath made thee, hee will on a day bee ashamed of that face thou hast made thy self. And dare a Christian carry a face in his life time, which neither God made at first, nor hee dares appear withall in the Resurrection?

Object. But I must please my Husband, and hold his heart to mee.

Ans. Will it not please him to behold the face that God made? or canst thou please him in bringing a strange beauty to couzen him withall, that hee knows is not thine own? or if he take thee for beautiful when thou art deformed, wouldest thou bee thus deceived in a Husband, for a fait woman to marry a painted Husband?

Object. But I may cover a deformity in my body.

Ans. Yes, but not by setting a new form upon thy face, nor by dissembling.

Objct. Doth not the Apostle say, *1 Cor. 12. Wee put covers on the members that are least honourable?*

Ans. 1. The Apostle speaks of not contemning the poorest Christian, under that similitude.

2. *Wee cover uncomely parts*, but with what? with cloaths to hide them, not with painting, stibium, white lead, purpurisse, or cheek-varnish.

3. If thy external form bee not so beautiful, beautifie it with grace, humility, the fear of God, and other Christian virtues. The Churches beaurty is within, which God and his Angels, and good men respect in the person that is most deformed and contemptible.

CHAP. XXVIII.

Rules for our carriage towards all men in general.

THE second sort of Rules concerning Man, and the things of men, respecteth our carriage towards other men; and that, 1 In general towards all: In special towards good, or bad.

The general Rules are these:

1 Wisely to distinguish between men, and not promiscuously respect all alike. 1 This is a point of wisdom, *1 Cor. 6. 6.* And 2 commanded us, *Jud. 22.* Have compassion on some, *putting difference*, others save with fear. Again, 3 Many precepts can never bee observed without it: As first, in things respecting God, *Cast not holy things to Dogs*, *Matth. 7. 6.* that is, such as are known to bee wilful repellers of the truth, lest they prophane them, and tear you. Secondly, In things of men, *Do good to all, but especially to the household of faith.* Thirdly, concerning our selves, *Hee that hateth, will counterfeite, though hee speak favourably, believe him not, &c.* *Prov. 26. 24, 25.* Therefore labour to discern one from another. 4 There is great difference between an *Israelite* and an *Egyptian*, between a *Jew*, and a *Samaritan*; And wee must ob-

serve

General Rules
to carry our
selves towards
all men.
1 Respect not
all alike.

serve the difference, wherein the Lord goes before us, who though hee bee patient and good unto all, yet hee is specially good unto Israel, even the upright of hearts.

Object, *This is to anticipate Gods judgement and censure.*

Answer. No, because our judgement reacheth not to a mans final estate, but to the present onely; For wee may not judge beyond our eyes, nor yet against them: It is alike folly and wickedness to iustifie the ungodly, as to condemn the innocent. Against this Rule fail those general men, whom all fashions and companies please well enough, no matter whether Protestants or Papists, Religious, or prophane, Drunkards or sober, sweaters, or fearers of an oath; as the *Jews*, they put no difference between Christ and the Theeves who were crucified with him, but onely that Christ was the worst. Others put difference between the godly and others, such as between *Jews* and *Samaritans*, they will not meddle with a man truly fearing God, for a dish of water. But a fearful sign it is when grace is not acknowledged.

1 Although wee must make account to live amongst all, yet our care must bee to sort with the best; that is, wee must embrace friendship *with all so far as is possible*, Rom. 12.18, and so as wee war not with God, but familiarity onely with good men, who are but a few. Lightness of familiarity is indiscretion. Here the Rule holdeth well, To try before wee trust; yea, a wise Christian must not commit himself to every one that seemeth good, by the example of Christ, *John 2.24*. For 1 Much hypocritically eth at the root of mens hearts. 2 Satan hath taught many to transform themselves, and make Religion and good words a cloak for their own ends. 3 Never did the Devil more hunt to Christianity, than by false Brethren, who were sent in to spy their liberty. For even thy brethren, and the house of thy father, even they have dealt unfaithfully with thee, -- believe them not, though they speak fair to thee, *Jer. 12.6*. Hee that eateth bread with mee (saith David) and hee that dips his finger in the platter with mee, even hee lift up his heel against mee: And Christ saith, *A mans enemies are they of his own household*. 4 Solomon saith, *An unfaithful man is as a broken tooth and a sliding foot*, Prov. 25.10. 5 Christ would not commit himself to one that art said to believe in his Name, because hee knew what was in man. Many friends are like deep ponds, clear on the top and all muddy at the bottome. And therefore a Christian must be well advised before he inwardly converse with another. Now if a man must be careful even in entertaining good company, how careless are men of themselves when they thrust themselves into evil company, which is more contagious than any sickness, more infectious than any pestilence? -- no age so catching of any disease, as every age is of deadly diseases of the minde in such poisoned air. Let no Christian that will bee ruled by Gods wisdom, presume to converse in any such company further than the limit of his particular Calling, or other just occasion and dealing is offered.

3 In our converse with all men; wee must keep a determination, either to do good unto others, or receive good from others, helping one another to life as occasion shall bee offered, *Heb. 10.24*. Let us consider one another, to provoke to love and good works, *Jude 10*. Edifie one another in your holy faith. Motives to do so:

1 How profitable should wee bee, if our lips were ever feeding others, *Prov. 10.20*. And if our diligence were to draw understanding from others, *Prov. 25*. How should wee abound in wisdom, and make our whole life fruitful? This would keep us in good trading, and return of godliness.

2 This is the right end and improvement of our gifts, for the good of the whole body, *Rom. 12.6*.

3 Here is an excellent work of love, which is called the Bond of perfection, which tyes persons and vertues together, and perfects them by frequent actions.

4 In

1. Must live by all, but sort with the best.

In all companies do good, or take good.

Reas.

By conversation actually confute all wickedness.

Love every mans person, no mans sin.

Joyn with good conscience, good manners.

4. In what company soever a man comes, his care must bee that his life and conversation bee a visible confutation of all ungodliness. *Daniels* piety confuted Idolatry, and *Lot* was a real reproof of *Sodome*. A Christians light must alwayes shine, even in the darkness of the world, and against it. Should the life of a Christian bee like the life of unbelievers, covetous, contentious, conceited, unjust &c. or should not the life of a wise Christian, vary from the multitude and common people, in judgement and practise? Did not Christ and his followers so? This Rule is opposite to that worldly wisdom, to swim with the stream, and to do as the most do: to avoid the note of singularity. But here, as in all the course of godliness; 1. Wee must *become fools, that wee may bee wise*. 2. Wee must not avoid mens evil speaking, by running with them into the same excess of riot. 3. Wee must not take the example of many and great ones, but of Christ, the greatest and wisest of all: And *Phil. 3. 17. bee ye followers of mee, and look on them that walk so*. These examples suit to our Rule.

5. Christianity enjoyns love unto all, even the worst, whose vices wee must hate, their persons wee must love; by which vertue all men have place in our prayers, in our mercy and compassion as occasion requires. This grace covers a multitude of sins in all; it beareth with infirmity, it forgives offences in all, *Col. 3. 13. forbearing, and forgiving one another*. And therefore the Apostle willeth us, *above all things to put on love*. And to consider that motive, *Col. 4. 7. Everyone is one of us*, even the worst, in the natural and civil bond; one of us, if not in faith, yet in flesh; one of our Neighbours, or Congregation, or at least by the common bond of a Christian.

6. Religion requires courtesie as well as piety, good manners, together with good conscience; and therefore wee must bee courteous to all, *1 Pet. 3. 17. & 2. 9. Honour all men*. And *Rom. 12. 10. In giving honour go one before another*. Which honour is a good opinion conceived inwardly, and expressed outwardly, by reverent words and deeds. Christianity will make us have a low opinion of our selves, and better of others, than of our selves.

Object. *Some are so bad, or so base, as no honour or respect belongs unto them.*

Answer. None is so bad, but hath some honour on him, hee is Gods creature, hee is a man, a Christian, and hee may bee a good man, a member of Christ, and certain reverence belongs to all this.

Object. *But how can superiours, in higher place, honour their inferiours?*

Answer. Many wayes: 1. In action, by testifying their good opinion of them in words, gestures, or deeds, not the least contempt: And so *Job* behaved himself, Chap. 31. 13. 2. In affection, especially, when Superiours whom God hath by their place made receivers of honour, could out of an humble affection bee well pleased, either to want it, or return it upon their inferiours if they might do it without offence, or might it stand with good order which God hath set in the Church and Commonwealth.

CHAP. XXIX.

Rules of walking wisely towards good men.

1 Rule, brotherly affection
Heb. 13. 1.

THE first of these Rules is in respect of our affection, to love the godly with brotherly love. It is true indeed, all men must bee loved, but here is required a more special love, as between brethren, of which Saint *Peter* saith, *2 Pet. 1. 7. Joyn with godliness, brotherly kindness*, because they are of the same Father, and Family of God. The reason of this Rule is this: The nearer any man comes to God, or expelleth him, the more right hee hath into our affections

affections for Gods Image sake; and here is a straighter bond than that of Nature. The Apostle makes this a mark of Gods childe, to *love the brethren*, 1 Joh. 3. 10. And *David* professeth, *That all his delight was in the Saints, the excellent on earth.* And *Rom. 12. 10. Be affectioned one to another with brotherly love.* And because this cannot bee, except men see more in Gods people than ordinary, therefore labour to see, 1 Their high birth and true nobility; *Job. 1. 13. Not of blood, nor of the will of flesh, but of God.* 2 Their kindred and alliance; they are Sons of God, brethren of Christ, who was not ashamed to call them brethren, *Heb. 2. 11.* 3 Their high office and place, whom Christ the faithful witness, the first born from the dead, and the Prince of the Kings of the earth, hath loved and washed from their sins by his blood, to make them *Kings and Priests unto God*, *Rev. 1. 5.* 4 Their beauty and glory, being covered with long white Robes of righteousness and holiness; such as Kings anciently were distinguished by, wherein they appear most lovely and graceful to God, Angels, and good men; nothing is wanting to their perfection of beauty, seeing they are compleat in Christ the head of all power, *Col. 2. 10.* 5 Their present wealth, and future expectation: Their goods are God the chief good, Christ given them of God for righteousness, the Holy Ghost sent into their hearts for sanctification and consolation; eternal election, effectual calling, justification. And their future expectation is the City of God, the heavenly *Jerusalem*, which God hath prepared for them, *Heb. 11. 16.*

Many things in Gods children might draw our eyes unto them.

Now were it a wise course for a man to disaffect the chief favourite of his King? And are not Gods children Gods chief favourites? Were it a safe thing to hate the people of God, to disaffect them, to lowre upon them, seeing the Lord observes what looks are cast down upon his children, as in *Cain*? How was *Balaam* slain by the Lord for desiring evil to *Israel*, though himself could do them none but by his wicked counsel? These are the last times, in which men are lovers of themselves, and of men onely for their own advantage, 2 *Tim. 3. 2.* they love them for their wealth, ease and pomp, not for God and his graces.

2 Wee must not onely affect their persons, but also embrace a fruitful fellowship and society with them in the Gospel. This is the Apostles Rule, *1 Pet. 2. 17. Love brotherly fellowship;* And how glad was hee for the fellowship of the *Philippians* in the Gospel? *Phil. 1. 5.*

2 Rule; Faithful communion.

Now the means of fruitful conversing with the godly, are these:

First, To consider one another, what need the best have to be provoked and whetted on, especially in these evil and cold dayes, yea, such times as nip and blast piety, and the fear of God; *Heb. 3. 13. Exhort one another daily, lest you bee hardened through the deceitfulness of sin.* Think what a fearful thing it is to fall from the grace of God, yea or the degrees of it; and would wee suffer a brother to run into this danger?

Means of fruitful converse,

Secondly, Chuse fit matter to confer of in company, either by calling to minde things heard, or by stirring up to profitable hearing, diligent proceeding, in offensive walking, watchful speaking, and the like; or if need bee, of Admonition, Exhortations, or Reproof, shew thy love therein; full clouds will distill rain, light will shine abroad, and charitable knowledge is communicative.

Thirdly, Bee sure to perform these private Christian duties in good, and holy, and unrebukeable manner: As 1, Orderly, those beginnings which are fittest in gifts and place, as *Elisha* spake in his turn. 2 Humbly, none seeking to speak beyond his skill and reach. 3 Wisely, watching the fittest time and best occasion. 4 Meekly and lovingly, without reasonings and murmuring, *Phil. 2. 15.* none crossing others, but through love one forbearing another, advising in the spirit of meekness, and with offering to submit them-

themselves in other cases to receive words of Exhortation and Admonition. 5 Confeionably, so as in all such meetings and conference every one bee an helper to the truth, 3 *Job. 8.* to finde it out, not to obscure, or weaken it. By these means wee shall have cause to rejoyce in our Christian fellowship, as *Jonathan and David*, 1 *Sam. 23. 14.*

Fourthly, Observe the graces that are in others, for a pattern to our selves; 1 *Thess. 1. 7.* for our own provocation and imitation: Yea, spy and incourage the graces of God in the weakest and meanest Christian, so framing our selves to that mark of a good man, *who honours all that fear the Lord*, *Psal. 15. 4.* Neither let the strongest scorn to receive help from the weakest; *Moses* was content to bee advised by *Jethro*, and *David* by *Abigail*; and note *Pauls* humility, *Rom. 1. 12.* hee hoped to come, and bee comforted by their faith, as well as to help theirs.

Fifthly, In the use of good company, beware of giving any occasion of scandal, or offence to any, *Matth. 8. 7, 8.* leave no ill smell behinde thee; avoid the note of pride, conceit, forwardness in speaking, frowardness, or stiffness in thine own sense, 1 *Job. 2. 10.* *Hee that loveth his brother, there is no occasion of stumbling or scandal in him.*

Motives to provoke us wisely to carry our selves in good company.

1 Consider how in our company wee are especially to watch, seeing in no part of our life wee are sooner corrupted than in that, seeing in no part of our life wee do so much discover our selves, and seeing in no part thereof, wee do either more good, or more harm, seeing wee do nothing without witness, and should do nothing which wee would not have exemplary.

2 As Satan layes snares every where, so also in our company one with another, not so much to bring the godly to such excess of riot, as hee effecteth in wicked societies, where is swearing, gaming, drinking, rayling, &c. but to make them unfruitful, and keep them from the good they might do; and so far prevailleth, as sometimes impertinent speech, sometime debate and detracting speeches arise, and the most tolerable speech is worldliness which stealeth away the heart, and the time; so as some who intended more good to themselves and others, carry away hearts smiting them, for not better employing that opportunity.

3 There is apparent loss, when wee watch not to do or receive good, in company with good men. For godly men by reason of their Callings, and distance of places, seldome meet; and when they do, they lose the gain of that time in their special Calling; and if they get it not up in the furtherance of the general calling of a Christian, it is utterly lost. And what but this makes the mindfulness one of another sweet in their absence, when there was reaped so good fruit one of another in their presence?

4 By this wise and fruitful carriage of company and meetings of good men, Christians shall stop the mouthes of such as are ever complaining of, and accusing Christian meetings to bee scarce to any other purpose, but to detract, defame, slander, censure, to strengthen one another in faction, and the like. Or if such mouthes will not bee shut, yet the conscience of Christians may rejoyce in the contrary innocency, and not bee dejected by such false testimony.

3 *Rule.* In our speeches, let us bee Proctors and Solicitors for the Saints, speak wisely and willingly of the good wee know in our brethren, and maintain the cause, person, and name of good men to our power. The sincerity of love between *David* and *Jonathan* was manifest, in that *Jonathan* defended *David*s innocency to *Saul* his Father, not onely to the loss of his Kingdome, but the danger of his own life. *Ebedmelech* the Blackmoor spake a good word for *Jeremy*, and was saved from destruction, when his Master *Zedekiah*

Motives thus
to carry our
selves in good
company.

dekiah was ſlain. *Nocodemus* even in the beginning of grace ſpoke for Chriſt, when the whole Council was againſt him. And how dangerous is it to de- viſe and invent words againſt Gods children, as *David's* enemies, to belye, or reproach them, to raiſe or receive ſlanders againſt them? If ſuch as ſtand not for grace ſhall fall, then much more they that ſtand againſt it. How needful is this Apology for them, againſt the reproaches and ſcooms of this age? How earneſtly would children ſpeak for their parents, brethren, or kindred? Even ſo ſhould it bee here. It is nothing to ſpeak for a man when others ſpeak for him.

4 *Rule.* Concerning our actions towards good men, wee ſhould every way beſtir our ſelves to procure their good and welfare: Wee muſt to our hearts and affections joyn our hands, and help to do them good, yea, bee ready to lay our hands under the feet of the Saints *Gal. 6. to. Do good to all, but eſpecially to the houſhold of faith.*

a Rule,
Heptoiner.

Now in ſpecial, 1 Wee muſt prevent from them all the evil wee can, hinder them from ſins, and from falling; hinder by all means reproach from their profeſſions, and danger from their perſons. 2 If thou findeſt a good man ſlip into an infirmity, labour to cover it, make the beſt of it as may bee, *Vaunt not thy ſelf over him, but conſider thy ſelf*, and by all good means cure it if it lye in thy power. 3 If thou finde a good man ſtand in need of inward comfort, and caſt down, help to raiſe him again: *Chriſt was ſent to ſpeak a word of comfort to the weary*, and every Chriſtian hath received of his *anoint- ing*. When *David* was in deep diſtreſs, his faithful friend *Jonathan* comforted him in the Lord his God, *1 Sam. 23. 16.* 4 If thou knoweſt a good man help- leſs, and without outward comforts, thou muſt now the bowels of mercy and compaſſion, gladly receiving the poor Saints, communicating willingly and freely to their neceſſity, *1 Pet. 3. 8. Love one another as brethren, bee pitiful, 1 Joh. 3. 17. Hee that hath this worlds good, and ſeeeth his brothers need, and ſhuts up his compaſſion from him, how dwelleth the love of God in him?*

Means of it.

To ſtir us up hereunto, conſider theſe Motives: 1 Say with thy ſelf, What? am not I a member of the ſame body with him? Is not hee of the ſame family and houſhold of Saints? This is the Apoſtles argument, *Eſpecially do good to the houſhold of faith.* 2 What ſhall I gain, if by word or deed I ſhall make ſad the hearts of good and godly men? Can caſt down his looks, but God looks on it: Cannot *Iſhmael* laugh at *Iſaac*, but the Lord arraigns and condemns him of high *persecution*? Surely then cannot I carry the like indignities ſcot-free? 3 Do I read *Meroz* accuſed, becauſe hee came not out to help the people of God, though hee had no hand againſt them? *Judg. 5. 23.* Surely I muſt not onely have a hand againſt good men, but I muſt ſet my hand to help them, elſe is not my heart to right as it ſhould. *Pilates* wife withed her husband to *have nothing to do againſt that juſt man*: But happy had *Pilate* been (who was not violent againſt Chriſt) to have been earneſt and reſolute for his deliverance; the defect whereof was his over- throw. And ſo it ſhall bee heavy enough in the day of judgement, that wicked mens hands have not helped the godly, ſeeing the ſentence ſhall not run becauſe they had hurt them, but becauſe they helped them not.

Motives to the
former duty.

CHAP. XXX.

Rules how to walk wiſely towards evil men; Firſt, In general.

THE general Rule is in *Col. 4. 5. Walk wiſely towards them that are with- out*, that is, the Gentiles who were not converted, without the border of the Church; for even in the Church ſome are of Gods domeſticks, ſome with-

Rules of wiſe
walking to-
wards evil men

without as strangers that want faith as yet. And godly men must walk so much the more warily; not onely because they have Gods eye, and godly mens eyes on them, but even eyes of men yet unconverted, whom must not bee cast back, or confirmed in their error, or hardened against the truth, but by all wise walking (if it bee possible) won to the love and liking of it.

Now towards all unbelievers, and unconverted men in general these particulars are worthy observation:

1 Avoid all
just causes of
kandal.

1 That every Christian avoid all known evils and offences, by which evil men might bee occasioned to abide out of the Church. The Law is, *Thou shalt put no stumbling block before the blinde*: For this is a fearful judgement of God on men unconverted, they would willingly bee blinded, and hardened in their natural estate. Now our Rule is, being our selves pulled out of danger, to help others out also; nay, our light must reprove their darkness, their covetousness by liberality, their pride by humility, their impatience by patience. See.

2 Stop mouths
of evil men.

2 All unconverted men hate the light, and are prone to blaspheme the Gospel, and to reproach the holy profession of it. Wise Christians therefore must cut off occasions from them, and take heed of defiling their own best, *1 Tim. 5. 14. Give no occasion to the adversary to speak evil*: And *David* prayeth, *that none might be ashamed because of him*. *Ezek. 36. 20.* the Lord complains, that the *Israelites* among the *Heathen* polluted his Name, and made them say, *These are the people of the Lord, and are gone out of his land. A land child* (saith *Solomon*) *dishonoureth the whole house*. Nay on the contrary, the meanest Christian in his place, by his wife and Christian walking, must adorn the profession of Christ; so the Apostle to *Titus*, *3. 10. Servants must be no pickers, but show all good faithfulness to adorn the Gospel of the Lord Jesus*. An holy course of life will make the Gentiles say, as they in *Isa. 61. 9. They are the seed of the blessed of the Lord*.

3 Seek to win
them.

3 All unconverted men esteem of doctrine by the life, and the profession by the practise of Professors; for they have no taste of the Doctrine in it self; and therefore in the carriage of our profession, wee must apply our selves if it bee possible to win them. So the Apostle (*1 Pet. 3. 12.*) wiseth the *Jews* to have their conversation honest among the *Gentiles*, that they might glorifie God in the day of their visitation. And women are commanded, *so to watch their whole behaviour, as their husbands might be won by their godly conversation*. Private men must convert others by their private conversation.

Motives.

Motives so to do, are these:

1 Christians are on a Mount, set on a Scaffold, nothing they do, escapeth sight and censure; all is marked, they stand or fall not alone, but to many.

2 They have a light with them, which draws all eyes upon them, and discovers all.

3 The eyes of the wicked are not on others, but on them, to disgrace them and through them to smite Christ himself.

4 The will of God is, *By well-doing to silence the ignorance of foolish men*, *1 Pet. 3. 15.*

5 What a glory is it, to slaughter envy it self, to stop an open mouth, and cloathe an adversary with his own shame; that he that would accuse us, must accuse the Sun of darkness when it shines.

6 Hereby wee shall be conformable to Christ, whom when *Satan* came to sift, hee found nothing in him: Wicked men shall say as *Saul* said to *David*, *Thou art more righteous than I*, &c. *1 Sam. 26. 25.*

CHAP. XXXI.

Rules how to walk wisely towards evil men, in special: And first for Scorners.

NOW wee come to special Rules concerning special sorts of evil men, of whom some are exceeding evil in themselves, some are evil also to good men. Of the former rank are scornful persons: Of the latter hurtfull.

For Scorners, observe these Rules.

1 If wee know men to bee so far naught, as they scorn goodness, good men, and good things, wee must avoid their company, so much as wee may. For what comfort can a godly man take in such company, where all good and godly communication must either bee banished or derided? There is no hope of doing good, there is danger of taking harm.

Rules how to carry our selves towards scorners.
1 Avoid them.

2 If wee bee by occasion beſet, or caſt into the company of prophane brutiſh and ſcornful perſons, then obſerve theſe Rules; Firſt, Grieve thou waſt not better directed, *Pſal. 120.5. Wo is mee that I remain in Meſſec, and dwell in the tents of Kedar.* Secondly, Bee ſure though thou ſeeſt no place or opportunity of good, that thou haſt no fellowſhip with them in any of the unfruitful works of darkneſſe. If they will bee no cleaner by thy company, bee not thou deſiled by theirs. If they will not conſent to thee in good, conſent not thou to them in any ſin. Thirdly, Pleaſe them not by yeelding to any ſin, but give apparent tokens of diſlike.

2 If caſt into their company, obſerve theſe Rules.

Object. *Why, May wee not by yeelding a little to them, draw them to us?*

Answer. No, but the way to win them, is a pure converſation with fear, *1 Pet. 3.12.* much leſſe may wee flatter them in any evil. *Achanab* would not flatter with the King, though four hundred falſe Prophets did. Fourthly, Acknowledge thy ſelf a childe of Wiſdome, which is juſtified of all her children: Suffer not Gods glory to bee trodden down by thy ſilence: Wiſely break off fooleries, by ſavoury Riddles or Queſtions, as *Samſon*, and in a wiſe and peaceable manner, change the matter, holding it a ſettled ground of Religion, not to reſt in piety, to keep peace with wicked men, *Heb. 12.14. Follow peace and holineſſe.* No corruption of man muſt drive us from our ſtation. Fifthly, So ſoon as wee may, depart from them, *Prov. 14.7. Depart from the fooliſh man, when thou perceivest not in him the lips of knowledge.* And beware of falling into the like company again. *Joſeph* wiſely declined the company of his Miſtreſſe, when ſhee daily ſpake unto him, *Gen. 39.10.* and *David* would not return with *Saul*, when hee perceived his wilfulneſſe againſt him, *1 Sam. 26.25.*

CHAP. XXXII.

Rules to carry our ſelves wiſely towards evil men, chiefly affected to us.

IF men bee not onely evil in themſelves, but alſo to us, then it is elther in evil purpoſes, or in evil practices againſt us.

If they purpoſe evil, then our Saviours Rule is, *Beware of men*, *Matth. 10.17. for they will deliver you up to the Counſell.* By men, our Saviour means thoſe whom in the former words hee calleth Wolves, that deſire to make a prey and ſpoyle of the ſheep of Chriſt, and in his Caveat adviſeth, 1 Wiſely

Rules how to carry our ſelves to our enemies.

1 Wisely prevent their plots.

to prevent the plots and trains of ungodly men, discreetly to prevent our own trouble so near as wee can. How wisely did *Jacob* prevent the fury of his brother *Esaú*? And as they watch to traduce us, so must wee watch to cut off occasions of entrapping, *Luke 6.7*. The Scribes and Pharisees watched whether *Christ* would heal on the Sabbath day or no, to finde accusation against him; our Saviour for all this omitted not to do good, but in doing it, by his question unto them, cut off, so far as hee could, the matter of their malice, by clearing the lawfulness of it. So must wee: And yet prepare stoutly to bear whatsoever the Lord measureth out by them.

2 Decline their fury.

2 Our Saviour would have us wisely decline their fury, not without cause provoking them. It is no wisdom to provoke an evil man: It is no good discretion to stir up a Lion, to take a Bear by the tooth, or a Dog by the ears. For they desire nothing more, than matter to stir up their corruption by. So *Hezekiah* commanded his servants not to answer *Rabshakeh* one word.

3 Joyn with Serpentine wisdom, innocency of Doves.

3 Joyn with Serpentine wisdom, innocency of Doves, *Matth. 10. 16*. Nothing more vexeth and vanquisheth an Adversary than innocency; no better breastplate than righteousness. But if a man had the innocency of *Christ* himself, the Adversary will watch advantages, and play upon a mans simplicity; therefore joyn Serpentine wisdom, as *Paul* did, *Act. 23. 6*. hee testified his innocency, and that with all good conscience hee served God till that day: But what tell you *Ananias* of Doves innocency? hee commands to strike him on the mouth; the more innocent, the less indured, hee fared the worse for that; and therefore hee joyns in season Serpentine wisdom: For, perceiving his greatest enemies to be *Pharisees* and *Sadduces*, hee professeth himself a *Pharisee*, and the son of a *Pharisee*, and that hee was brought in danger for the hope of the Resurrection which the *Sadduces* denied; and so casting a bone between them, and letting them by the ears, hee escaped between them.

4 Out of their evil draw some good.

4 Out of their malice, wee should draw our own good, so warily to carry our selves towards them, as that wee may finde that of the Heathen true, *An enemy often hurteth less, and profiteth more, than many friends*. Wee must, both in their absence and presence especially, take heed wee do not disadvantage our selves. It was some disadvantage to *Paul*, when in the Council (although hee was provoked, and unjustly smitten) hee called the High Priest *whited wall*, hee was glad to excuse it by his ignorance. Wee may not be too bold, or too forward to speak in a good matter.

5 Having received wrong from them, do three things.

5 If evil men have done us harm, and wrongtully molested and persecuted us, our Rule is, 1 In respect of them, to pitty, pardon, and pray for them. If wee do them good, wee shall either overcome their evil with goodness, or heap coals on their heads. 2 In respect of our selves, possess our souls with patience, and shew meekness and moderation, and say as *David* in *Shimei* his railing, *It may be the Lord will do mee good for his cursing of mee this day*. 3 In respect of our duty, still to shew an undaunted constancy, and resolution for the truth, and all good wayes, *1 Pet. 3. 14, 15*. *If ye suffer for righteousness, blessed are ye; but fear not, neither be troubled, but sanctifie the Lord in your hearts, and be ready alwayes to give an answer to every man that asketh a reason of your hope*.

Thus far of the Rules of Christian Wisdom; of which I may say with *Moses*, *Deut. 4. 5, 6*. *These are the Rules and Ordinances, keep them, and do them; for this is your wisdom*.

CHAP. XXXIII.

Containing motives for Circumspect walking.

But because this accurate and Circumspect walking is grown out of request, and men generally are too well contented to walk at adventure, and (as men that shoot at coveys) secure themselves in a loose and neglected course, and go on carelessly, as if there were no danger in wandering from God, and declining from the good way; wee will use some *Motives* to provoke every Christian that tenders either Gods glory, or his own salvation, to undertake this Christian course.

Motives to the former Rules.

1 In regard of God; 1 *Whose* Commandement is, *That all our wayes bee ordered aright*, Prov. 4. 26. and that the Saints *walk worthy of the Lord, and please him in all things*, Col. 1. 10. 2 *Whose* Word must bee our Rule, to which wee must continually frame our whole course, and every part thereof: For first, The moral Law is a perpetual Rule, binding at all times without any intermission. 2 The Precepts of it are to make the *Word our continual Counsellor*, to binde it to us, not to let it depart, but to meditate in it night and day. And what is it lets than Blasphemy to charge the Saints with lolly, singularity, and a Saintish purity, in that wherein they were most acceptable to God? As David set the Lord before him continually; and when hee professeth his great love to the Law, saith, *That all the day long his meditation is in it*, Psal. 119. 79. Read wee not, that the twelve Tribes served God instantly, night and day? Act. 26. 7. and the Apostles were assured, *they had a good conscience in all things*, Heb. 13. 18. Was this care (so incessant) commendable in them, and is the same godly care now grown a vicious hateful practice or heretic? 3 *Who* being a God of pure eyes, will strictly stand for justice. And do wee fear wee can bee too strict, who are to give account of every idle word, and roaving thought, much more of every unwarrantable action? Are wee not to pass a strict and straight judgement, wherein every secret shall be made open, and in which it shall bee rewarded according to our works? And shall the Devil delude us, or the wicked world make us believe wee need not bee to straight-laced, as to say with David, *I will look to my wayes*? 4 *Who* if hee ponder all a mans pathes, how ought hee himselfe to ponder them? For all the wayes of a man are before the Lord, and hee pondereth all his wayes, Prov. 5. 21.

Psal 39. 1.

2 In respect of our selves; no watch or circumspection can bee sufficient to us, whole natures are carried to evill as naturally as to our ordinary food. The whole frame of the heart of man is evill continually, as ready to receive any impression of temptation, as the dry tinder a spark of fire; and not onely to receive such sparks, but to conceive them, and hatch evil, and hammer it out on the anvils of our hard hearts, like cunning Work-men. Whence it cannot bee avoided, but that without our daily watch, sin must multiply and grow upon us, even over our heads, to a numberless number.

3 In respect of the wicked amongst whom wee live, who are ready to take all advantages, and watch for our falls, both to harden themselves and reproach, through us, Gods holy Religion. For if they can scorn and condemn the servants of God for well-doing, and Religious actions, how would these men of Gath and Aikelon, these uncircumcised Philistims, triumph and glory in the falls of any of Gods Worthies? Hence was the ground of our Saviours exhortation to his Disciples, *Behold, I send you as sheep among wolves, and therefore bee wise as Serpents*, Matth. 10. 16. Nay, wee must not onely by our circumspect wayes stop their mouthes, but convince them-

selves, and win them to the same holy profession with us, *1 Pet. 3. 1, 2.*

4 In respect of our brethren, whosome of them are not yet converted, some are already called; both whom wee offend and scandalize by our unwatchful walking, and to the Name of God is blasphemed, because of us that profess it, as the Apostle speaks of hypocritical Jews, *Rom. 2. 24.* Hence are those many exhortations, *Col. 4. 5. Walk wisely towards them that are without,* lest you give them any just occasion of exception or stumbling; and *1 Cor. 10. 32. Give no offence neither to the Jews, nor Grecians, nor to the Church of God.* And how circumspect had hee need to bee, that must walk inoffensively between the Jew and Gentile, seeing what was given to the one, seemed detracted from the other? Yet so much is required to walk even between the godly and prophane, whose wayes are diametrically contrary.

5 The way to heaven is full of snares, crosses, and dangers, by reason of our enemies, and therefore requires all our diligence either to avoid them, or else wisely to step over them. Wee can bee very wary in the dangerous wayes of this world, to take direction or company, and armour, and the daylight to further us: And why not in this way to Heaven? Besides, it is a narrow way, and on high; all which makes it more perillous to decline from. How circumspect had hee need bee, that walks upon a narrow high rock, a thousand fathom from ground, especially where a little slip or error tumbles him down to dash him all to peeces?

6 Is there any time afforded us, wherein wee may set loose our hearts to any unlawful liberty, or cast our selves upon Satans snares, as Peter did, in going into the High-priests hall, *Math. 26. 71.* or can wee do so, and not bee caught by the deceitfulness of sin? Stand wee against such enemies as will not take advantages, who do nothing but seek them, especially when fear is set aside, which is the soules Watch-man? And if men will take liberty, and bee at their own hands, have they not full leave to fall often, lye long, rise hardly, and being up again, walk weakly, and not recover their cheertulnes many a day, if ever? And must they fear nothing so much, as lest they keep their watches, and preserve themselves from falls? Lastly, A man may pull down more in one day, than hee can build in many: And experience shews, that a man is more weakened by one dayes surfeit and negligence, than in an hundred, wherein hee preserves the care of his health: Even so it is in the soul, the health whereof is kept in strictness of Diet, and observation of Gods Rules.

7 Who knoweth not that Christianity is a trade which will not forward, if it bee not close followed; an Husbandry, which the Professor shall never thrive by, if hee bee not of a diligent hand, wherein something must bee done daily, or else the heart shall soon lye like the sluggards field, described by Solomon? It needeth therefore be hedged and fenced with the fear of God, and kept with all diligence, *Prov. 23. 17.*

8 This alone is the way to attain true comfort, which no man can finde, by allowing himself in any course which God alloweth not. This alone is to walk safely, *Prov. 10. 9. Hee that walks uprightly, walks safely:* And what other means hath the Wife-man appointed to preserve from failing, than to take hold of instruction, and not leave her? This alone is the way to get peace peculiar to the Israel of God, to walk by Rule, *Gal. 6. 16.* neither can a course not attended, stand with this Apostolical injunction of Christian Circumspection.

CHAP. XXXIV.

Answering Objections against Circumspect walking.

AND whereas our age aboundeth with men of prophane mindes and Mouthes, who would turn all this our glory into shame, and censure this speech of the Holy Ghost, which prescribeth a strict, precise, and accurate walking: (why, say they, what need men bee so strict? and, shall no man come to heaven, but such as are so strict and curious?) and the whole world, almost, thinks it a most idle and needlesse course; wee will therefore answer some Objections that are made against it.

Object. 1. A great many have lived honestly and well, that were never so foolish and strict, I hope to serve God, and do no man harm, and what need more?

Ans. 1. Wee must walk by Rule, not by example, except it bee of the best, not of the most.

2 The Pharisees led a civil life, were outwardly very just, to the tything of Mint and Annise, and very devout in their worship; and yet if our righteousness exceed not theirs, wee can never enter into the Kingdome of heaven, *Mat. 5. 20.*

3 The righteousness of God goes beyond all civil and outward righteousness; it is inward, *in Spirit and truth*; It cuts off not onely outward acts of Murder, Uncleannesse, Theft, &c. but inward motions of Hatred, Wantonness, Covetousness; It strikes at roots and branches, and hates the least and secrettest evil, which civil righteousness makes no bones of.

Object. 2. But this circumspect and strict walking is taken up but by a few, and those of the meanest; some men of great wisdom, place, and learning favour it not, but scorn and oppose it.

Ans. 1. Christianity was ever hated by the most of the world, because of the Cross; the Church is black, because shee Sins look on her, but comely to God and his Angels; and this makes few enter that way.

2 The Apostle directly meets with this Objection, *1 Cor. 1. 27. Not many mighty, not many noble, not many wise; but God hath chosen a few poor people, and they shall call upon his Name.* And why not many of those? Because they cannot so easily deny themselves and this evil world, which they must do that will bee saved.

3 Let us not wholly cast our eyes upon the examples of the world now declining, and, at last, so at worst; but upon such as formerly have been set as eye-marks in the Scripture, and wee shall finde some, both great, and noble, and learned, going before us in strict and circumspect walking. The holy Patriarchs, Noah, Abraham, Isaac, Jacob; godly and zealous Kings, David, Solomon, Josiah; the holy Apostles, who *endeavour'd alwayes to have a clear conscience before God and all men, Act. 24. 16.* Yea, the most wise, noble, and learned that ever was, the Son of God, whose conversation was such as none could accuse him of sin. There are *the cloud of witnesses*, which wee must follow in running the race set before us, *Heb. 12. 1.*

Object. 3. But what an impossible Commandement is this, and who can bear it? Can wee bee Saints in this world, thus to order our selves in every thing? Wee are sinners, and must bee sinners and cannot bee thus strict as you require. Wee hope we generally mean well, and God (wee hope) will supply the rest.

Ans. 1. The scope of this plea is, to give over all, because they cannot attain all; which is but a false fire, by which the Devil discourageth many from the narrow way, and the narrow looking to their own way. For true it is, that wee call with the Scripture for a keeping of all Gods Commandements, alwayes, and to live with God, and walk with him; but with Evange-

lical interpretation, which accepteth the will, desire, and endeavour to walk with God in every thing; which cannot but in some measure be found in a true believer, and cannot but in Christ be accepted, where it is true and hearty. Thus the Scriptures interpret themselves, *1 Chron. 28. 7. If Solomon shall endeavour to keep my Commandments, &c. Hos. 6. 3. We shall endeavour to know the Lord.* What can God accept less, or a good heart tender less, than hearty wishes, where strength is wanting to please God in all things? 2 Let us by the strictness of the Commandment consider whence we are fallen, and see our impotency, and confess our failings, but not therefore allow our selves in any evil, or venture on any sin which we might by this *Circumspection* avoid, or remit our endeavour in respect of all Gods Commandments. 3 For such as think it sufficient to mean well in general; Consider this, that as no Master is pleased, if his steward bring him in a general Bill of great summes spent, when in hie may hide much deceit, but sets down no dayes accounts, or weeks bills of parcels; no more in the matter of heavenly treasure, is it enough to hide himself in general good meanings, but in every particular to avoid deceit and suspicion of it. And as it is with a Traveller in an unknown way, who will not go at random, nor count it a sufficient direction to be set Eastward or Westward, but hee will ask every man of every Town, and take good heed of every mark, to pass him from one place to another; so in this our passage to heaven, wee must keep our special directions, and walk with God in every thing, it wee will happily pass unto heaven.

Object. 4. But what need such daily and continual troubling of our selves? What was the Sabbath made for, but for Gods service? and wee keep our Church as well as any; but for the week-dayes wee have Callings to follow, and cannot intend such things; and it were better if some of these nice fellows were more diligent in their Calling, as wee bee.

Answer. 1. Seeing the Rule by which wee must walk, is to serve God in holiness and righteousness all our dayes, wee have no liberty to part the week between God and us. Neither must wee put on holiness as an holy-day garment, to put it off at night; neither may wee bee less holy on other dayes than on the Sabbath, howsoever wee must exercise our holiness in the publick worship of God on that day, and in the private worship, and in the personal Callings on the other dayes. 2 Hee is a good Christian that keeps a perpetual Sabbath, and is not onely one on the Sabbath day. The trial of soundness is at home, in the midst of a mans house, and not at Church, where the Pharisee is often above the Publican. 3 Thou hast a Calling on the week-day, in which thou must sweat and abide who ever thou art; but thou must not so play the good husband, as to become a worldling. *Use the world as not using it*, as not affecting it; and acknowledge thy special and personal Calling to be subordinate to the general; for in the whole exercise of thy special Calling, thou must shew forth thy knowledge, and religious keeping of a good conscience; once divorce these two, and never look for success on thy labours.

Object. 5. But this is fitter for Ministers and cloystered persons, who have given themselves to continual devotion, than for ordinary and common men, who are not acquainted with such novelties.

Answer. 1. If all Christians bee alike subject to sin, all have need to be continually alike fenced against it. If all have the same enemies, all had need stand upon their ground. If one mans heart bee as wicked as anothers, every man had need set a watch round about himself. And if any have more need than other, it is unlearned and simple persons, who want such means of helping themselves, as learned Preachers have. 2 As for the novelty of this *Circumspect course*, wee must needs say it is so to such as are of *Pestus* his sort, who thinks *Paul* learned even to madness, to call him to such strictness; or

Gallio

Luke 1. 75.

Psalm 101. 1.

1 Cor 7. 31.

Callio his Disciples, *Act. 18.* who being of no Religion, cannot bee at leasure to give it hearing. But wee have seen it to be no novelty to the Spirit of God, every where charging it upon us, nor to the godly guided by his Spirit, who can neither *bee idle, nor unfruitful in the work of the Lord.*

Object. 6. *I like such as can bee so strict, and I could wish so to bee; but then I must part from the pleasure and joy of my life: For this continual watch and circumspection is full of melancholy and uncomfortable; it hinders neighbours from sports and merriments, breakes off good company, and makes the husband and wife often look heavily one upon another; and besides, I should lose some profits and customers, and wrong my estate by neglecting it.*

Answer. 1. This is a clean contrary judgement to Gods Spirit, *Prov. 3. 17.* *Her wayes are the wayes of pleasures.* Gods wisdom ordering the wayes of man, brings true joy and pleasure. For, is there no joy in God, in his word, which was wont to bee *as sweet as the hony-comb*, nor in the Spirit of God, which is called the Comforter? Is it such a thing of heavynels to live with God? Alas! What is such an heart made of? 2 What delights do wee call men from, but such as are carnal, foolish, perishing, and unlawful; is stollen waters so sweet and favoury to corrupt flesh, the forbidden fruit which a Christian should neither touch, nor taste, and happy hee were it hee never saw it? 3 There is no sorrow in godly life; but all the sorrow of Gods servants, is, that they cannot bee more godly. Lay this for a ground that God is thy chief delight, and no man may bee so moderately joyfull as thou. 4 For pleasant companionship, thou lovest no good company, but exchangeest for better; thou hast now fellowship with God, union with Jesus Christ, the inseparable presence of Gods blessed Spirit, the attendance of the Angels, the communion of the Saints, the benefit of their prayers, comfort, and example. This is a pleasant thing for brethren in the faith to love together in unity. And what true joy is therein the company of Gamblers, Drinkers, Swearers, riotous, or idle persons, who are never merry, unless they bee mad, and never glad, but when they have driven away the remembrance of God? 5 As for the loss of any part of thy estate, trust God on his word, *Prov. 3. 16.* *In her right hand is length of dayes, and in her left hand, riches and glory.* Never did true piety weaken any mans estate; but godlines hath been the true and constant gain; this makes a small portion sweet and precious, and intails a blessing upon it, when it passeth into the hands of our posterity after us.

*Psal. 119.
Joh. 16.*

CHAP. XXV.

Marks of a man walking Circumspectly.

AND seeing most men beguile themselves with the goodness of their pretent course, and esteeme a civil life, and external honesty, not onely unblameable enough, but justifiable, and sufficiently commendable: Bee it known to them, that if they examine not the goodness of their course by this Doctrine, they are far from Gods approbation, whatsoever they may conceive of themselves. In which examination I will help them with a few notes and signes of a *Circumspect person*, by whose wayes, as by a right line, they may both see the crookedness, and at length begin to straighten the obliquity of their own.

*Marks of a
circumspect
walker.*

1 A circumspect man watcheth all occasions for his own good and advantage, and if they bee offered, slips them not: So a circumspect Christian looks round about him, and thinks it not sufficient to take occasions of grace and well-doing, being offered, but will seek them. How might every moment of our lives make us more stored with grace than other, if wee would seek

seek occasions of good to our selves? What a rich stock of grace might wee have attained? How rich in good works? How should wee have furthered our reckoning?

2 A circumspect man looks round about him, and so ordereth his many businelsles, as one hinder not the other, but all may go forward, and so saveth one commodity, as another bee not lost, or lye in hazard: So a circumspect Christian casteth his occasions; as, seeing every Christian duty is enjoyned him, hee hath respect to *all* Gods Commandements. Duties of piety shall not juttle out civil duties, nor civil duties eat out duties of piety; but as one hand helps another, so one table shall further the other, one calling forward another; yea, hee looks to the thriving of all his graces. Hee will walk very humbly before God, but so as hee maintain his joy in God. His moderation shall not damp his zeal, his zeal shall not out-run his knowledge. His providence shall not lessen his faith, nor his faith destroy his providence. His love with mens persons brings him not into love with their sins, and his hatred of their sins, impeacheth not his love of their persons. His righteousness to men hindreth not his mercy, neither doth cruel mercy withstand or thrust down needful justice. Thus hee is busie in maintaining all his graces, all of them beeing of great use, and all of them flowing from the same Spirit.

Gal. 4. 6.

3 A circumspect man will bee sure not to disadvantage himself by his words, but will speak to his own profit: So a circumspect Christians words make for his own best advantage: Hee will speak for Gods glory, for good men, and good causes. Hee will bee sure to profit himself, and others with *gracious* and Religious speeches, and bee silent where fruitfull speech will not bee heard. Exercise to good speeches, brings a dexterity and readines of well-speaking, to which every Christian is exhorted, Col. 4. 6. *Let your speeches bee gracious alwayes, and powdered with salt, that yee may know how to answer every man.*

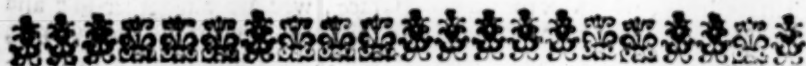
4 As a wary and circumspect man proves a good husband for the world, so circumspect Christians are the best husbands for their souls: Such a one hath wisdom and will, to increase his estate of grace by every thing, and thinks himself then truly rich, when hee thrives in the best Commodities. Hee conceives himself rich, not when hee hath things about him to leave to his heirs, but when hee hath his Wealth personally in himself, and for himself, such Wealth as hee carries to Heaven with him. A circumspect Christian will not win the whole world with the lesse of his own soul, which is nothing but to make his heirs happy in his own eternal misery. A circumspect Christian is not so careful to heap up gold, as good works in abundance, and by works of Mercy and Love, hee makes himself Bags that waxe not old, a Treasure in Heaven that can never faile, where the Thief commeth not, nor the moth corrupteth, *Luke 12. 33.* A circumspect Christian is not so careful for the soyling, tilling, and sowing of his ground, the mounding of his Pasture, the weeding of his Field, the pruning of his Trees, the feeding of his Cattell; as in fencing the heart against Temptation, in sowing the Seed of Gods Word, in weeding of Sin by the roots out of his Soul, in feeding and fostering of Grace. Here is a good Husband for himself: Hee hath that within himself that is better than all without him, and requires more tendance than they all.

How improvident then are wee in our general Calling, whiles wee take not opportunities of good in publick or private, but slip many Lessons, Sermons, and comforts on the Sabbath, and on Week dayes? And whiles wee will not offer a sacrifice of Alms, when God sets up an Altar before us? How do our special Callings eat out our care of the general, and are

all

all in civilities, whiles for the thrift of Grace, wee are altogether idle and unprofitable? How many vain and vile speeches, unfruitful, unfavoury, and hurtful, do our corrupt hearts send out, according to their own humours, by swearing, slandering, lying, cursing, and the like? How bad husbands are men for their souls, whiles they have not a Horse, a Pig, Sheep, yea, scarce a Dog about their house, but is more tended, and better provided for than their souls? whiles they will scarce let any Dunghil lye about their house, so nasty as their souls? nor any patch of ground so neglected as their own hearts, that they grow like Nettles and Brambles, to bee cut up, and cast into the fire?

THE



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